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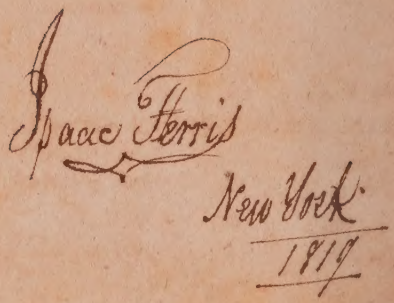
Isaac Ferris
New York
1819

THE

# Evangelical Guardian

## AND REVIEW.

BY

AN ASSOCIATION OF CLERGYMEN IN

*NEW-YORK.*

*"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."*
*"TO THE LAW AND TO THE TESTIMONY."*

VOLUME I.

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*Southern District of New-York, ss.*

BE IT REMEMBERED, that on the sixth day of May, in the forty-first year of the Independence of the United States of America, JAMES EASTBURN & Co. of the said district, have deposited in this office the title of a book, the right whereof they claim as Proprietors, in the words and figures following, to wit:

"The Evangelical Guardian and Review. By an Association of Clergymen in New-York. Prove all things; hold fast that which is good. To the law and to the testimony" Vol. I.

In conformity to the act of the Congress of the United States entitled "an Act for the encouragement of Learning, by securing the copies of Maps, Charts, and Books to the authors and proprietors of such copies, during the times therein mentioned." And also to an Act, entitled "an Act, supplementary to an Act, entitled an Act for the encouragement of Learning, by securing the copies of Maps, Charts, and Books to the authors and proprietors of such copies, during the times therein mentioned, and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints."

THERON RUDD,
*Clerk of the Southern District of New-York.*

THE

# EVANGELICAL GUARDIAN

## *AND REVIEW.*

VOL. I. MAY, 1817. NO. I.

### *THE RELATION BETWEEN THE CHURCH AND THE WORLD.*

IN order that we may "know what we ought to do," it is necessary for us to possess an "understanding of the times."* Without such an understanding, we cannot rightly estimate the nature and effects of scenes which daily present themselves to our view, and invite our examination. Different events call for the discharge of different duties; and, therefore, it is necessary to know the character of the first, that thus we may rightly perform the last. In this important knowledge, the multitude in Christian lands, at all times, are lamentably deficient, and therefore suffer incalculable mischief in their best interests. They seem, as if by general consent, age after age, to have fallen into two prominent mistakes; which, as they pervert our judgments, always produce disappointment.

The first mistake is, that they view passing events in a light exclusively political; estimating their importance, and calculating their issues, upon principles of political science; which has ever been, and in no age more so than the present, merely a system of expediency; without ascertaining, or even inquiring, how far these principles accord with the word of God. Christians themselves, it is to be feared, forget that *they* have "a more sure word of prophecy, whereunto" they ought to "take heed, as unto a light that shineth in a dark place;"† and

* 1 Chron. xii. 32. †2 Pet. i. 19

floating down with the tide of popular opinion, are lost among the crowd of them that "regard not the work of the Lord, neither consider the operation of his hands."*

The other mistake of the multitude is, that they attend only to the influence or effects which passing scenes have on political society. They look merely to the state of commerce, agriculture, manufactures; in a word—to their temporal interests. Amidst their solicitude for these, they forget those which are heavenly and of everlasting importance. Whilst they are regarding the events which occur in the world, that little company—the Church—the body of Christ, is forgotten. In spite of the wo denounced upon those who, being at ease in Zion, "are not grieved at the afflictions of Joseph," few are concerned for her welfare, or asking what effects passing scenes will have upon her state and prospects.

These two mistakes are inseparably connected together, and both mislead the opinions and feelings of the multitude. To attempt a correction of such ruinous errors, is the duty of every man who fears God and keeps his commandments. With this view, the attention of our readers is solicited to the relation which subsists between the Church and the world. The right understanding of this relation alone can enable us to form a just conclusion, at all times, of the events which we witness.

The Church is composed of those, throughout the world, that profess the true religion, together with their children. They constitute the kingdom of our Lord Jesus Christ, the house and family of God; out of which there is no *ordinary* possibility of salvation. The rest of mankind are the world; without God, and without hope, dead in trespasses and sins. Between these two classes of persons, which divide the whole human family, there is a wide—a vast difference. The one, regardless of their duty and their interest, "obey not the Gospel of God," rejecting His offers of pardon through Christ. The other manifest "obedience to the faith," accepting the testimony of God, concerning Christ, for salvation. The one are yet in the

* Isa. v. 12.

world which "lieth in wickedness," subjects of the prince of darkness. The other are gathered from out of the world, and formed into a separate community, of which Christ, the Prince of Peace, is the head. The one are under the power and condemnation of sin, being aliens from the family of God, and enemies of Him through evil works. The other profess to have hope towards God, through the redemption which is in Christ Jesus. The one, being children of disobedience, walk in darkness themselves, and have fellowship with the unfruitful works of darkness. The other walk in the light, even as God is light, and have fellowship with the Father and His Son Jesus Christ.

Thus they are separated from each other in their temper of mind, in their habits of life, and their prospects for eternity. Yet still, being upon the same theatre of action and responsibility, and being brethren according to the flesh, they mingle together in society; each, however, retaining their distinctive character; the one born after the flesh, and the other after the Spirit. This distinctive character, whilst it prevents them from agreeing together, or forming an alliance, unfolds to us the nature of that relation which the latter sustains to the former; though they are not of the world, they are in it: And constituting the house of God, as built by him, inhabited by his Spirit, and designed to show forth his glory, they hold a station among their fellow-men, to the last degree interesting and important. On their account, the world is preserved from ruin; they afford evidence to the world of the truth as it is in Jesus; and constitute the central point, to which all the events of God's providence do point. The illustration of these three particulars, will explain, with sufficient clearness, the relation which the Church sustains to the world.

*First.* On account of the household of faith, the world is preserved from *ruin*. They constitute "the salt of the earth,"* and as such, prevent that corruption of it which would necessarily terminate in its destruction.

* Matt. v. 13.

Reflect for a moment upon its state, as produced by the fall, and you will readily perceive what its fate must have been long before now, without a corrective to prevent that fate. Then men became blinded in their understandings, depraved in their will, polluted in their affections, and disorderly in their lives. They were therefore fitted, by their degraded character, for every act of rebellion against God, and every provocation of his awful displeasure. Nothing could have prevented their everlasting punishment but the mercy of God himself. He having from all eternity foreseen the ruins of the fall, provided a remedy, through which these ruins might be again raised; and thus the mischiefs arising from sin, be retrieved. He entered into a covenant with his Son, by which he gave unto him a certain number, to be redeemed and eternally blessed by him. These are they who believe on his name, being constrained by his grace to honour him before men. They are a certain determinate number, gathered out of all nations, kindreds, and tongues.* Until they are collected in one, the world will be preserved; for out of the midst of the world they must be taken, and made heirs of life.

Thus they are the salt of the earth, in God's *design* of mercy. They are also, in the regard which God has to the work of his hands. He puts honour upon them in preserving them, and in making them the occasions of preserving others. Thus, we are assured, had there been ten righteous men in Sodom, God would have spared the city.† In the same spirit it is said, the effectual fervent prayer of a righteous man availeth much;‡ viz. to avert judgment, and to draw down the blessing of God. Indeed, the interest which real believers have with God, and the influence which they consequently possess in preventing evils and warding off judgments, can hardly be conceived, though it is deemed little by the multitude. On them, under God, the safety of a society or people depends, because on them the security of the world rests.

* John xvii. 2. compared with Rev. v. 9.

† Gen. xviii. 32. ‡ James v. 16.

This view of their importance, is as true as it is honourable to them. And the reason for it is to be drawn only from the fact, that they belong to the family of God. They constitute the sheet-anchor of a nation—of the universe.

*Secondly*, The household of faith afford evidence to the world of the truth as it is in Jesus in all its parts. They constitute "the light of the world,"* being themselves enlightened by the Spirit of God, and witnesses for God to others. To them God has made known his will in all those matters which pertain to the present life, and that which is to come. He has given them his word, which relates to things temporal as well as spiritual; in which he teaches them their duty in all the relations of life, civil as well as religious, public as well as domestic. This word is intended, and calculated, to regulate the whole of human conduct, in every department of life. It was at first made known to Adam and Eve, in its substance, when they had sinned; and afterwards more fully explained to the patriarchs, prophets, and apostles, for the benefit of the world.

All the useful information which we find among the heathen, on subjects pertaining to our duty and happiness, they derived from a divine revelation. In that revelation, the essential part, the centre, the sum, the root, is redemption from sin and its punishment by the sacrifice of Jesus Christ. Of this sacrifice, the sacrifices under the law, and previous to the giving of the law, were typical. The sacrifices of the heathen were corruptions of the institution of God. And yet, though corruptions, so far as they retained any trace of their great design, they operated to the instruction and benefit of men; for they testified of sin, and likewise of deliverance from sin, by sacrifice.

This doctrine of sacrifice, as necessary for the remission of sin, is calculated directly for the evolution of the faculties—for the formation of habits, and for the confirmation of a "hope which maketh not ashamed."† It approves itself to our understanding, enlists the affections in its favour, and quiets the

* Matt. v. 14. † Rom. v. 5.

conscience, that faithful witness for God in the soul. They, therefore, who embrace this truth, with all its connexions, are a light in the world. They show forth God's mercy, and man's duty, in reference to that mercy. They are living witnesses for God, testifying in their own case to the following truths, of vital importance to the hope of eternal life.

1. The corruption of human nature, in soul and body, affecting all the faculties, intellectual and moral, of the first, and the powers of the last, so as to require the regenerating and sanctifying influences of the Spirit, to enable a sinner to use them aright.

2. The necessity of a full justification of our persons, from the charges of the divine law, including an acquittal from the guilt of sin, and an adjudication to eternal life, upon principles which that law approves.

3. The only evidence of justification is sanctification; by which we mean, the renewal of the whole man after the image of God. It is a dying unto sin, and a living unto God, by the mortification of the former, and the quickening of our obedience to the latter.

4. The medium through which both justification and sanctification are procured, is the death and obedience of God's own Son, as a propitiation for our sins, which is called, the righteousness of Christ.

5. The means, by which sinful men become interested in the propitiatory sacrifice of Chirst are believing on his name and repenting of their sins.

These doctrines not only lie at the foundation of individual, or personal happiness: a belief of them, and their influence on the heart, is necessary for social and political well-being. The salvation of sinners, and the order, as well as prosperity of societies, equally depend upon the redemption that there is in Christ. Men need his light, as much for the discharge of their duties in the political, as well as the ecclesiastical community. Civil government is his ordinance, as well as baptism, and the Lord's supper. The magistrate is his minister for good, and therefore must be just; ruling in the fear of God.

To this truth the house of God are bound to bear testimony to the world. And also, to another, that the Scriptures give light upon every subject, which suits the intelligent nature of men; which gratifies their thirst for knowledge, as well as is calculated to promote their eternal happiness. And that light which they give, the house, or church of God, are bound to show forth, for a confirmation of the truth, and a testimony to the world.

The followers of Christ ought not to be babes, unskilful in the word of righteousness, but advanced to perfection. They ought to be intimately acquainted with " the Scriptures, which are profitable for doctrine, for reproof, for correction, for instruction in righteousness." Thus they will fulfil their duty as lights shining in the midst of the world; and do good in their day and generation, by the diffusion of knowledge in the circles to which they belong, and in which they have influence.

*Thirdly*, The household of faith constitutes the centre, to which all God's providences do point. As he has gathered them from out of the world for his own glory, so he makes all the movements of his government tend to the illustration of this glory.

The history of nations has a direct, or indirect, relation to the company of believers. Thus the *Assyrian*, the *Egyptian*, the *Babylonian*, the *Persian*, the *Grecian*, and the *Roman* empires, each in its place and day, promoted the purposes of God towards his people. And could we take a view of the nations which have been since their existence, and which now are, we would see all their revolutions regulated by infinite wisdom, in such a manner as to produce ultimate effects upon the Church. As the cross of Christ is the creative agent in forming this Church, and by its virtue constantly applied by the Holy Spirit, the means of her continuance, we may, with propriety, consider the following eloquent quotation as appropriate in this connexion. " The cross of Christ is an object of such incomparable brightness, that it spreads a glory round it to all the nations of the earth, all the corners of the universe, all the generations of time, and all the ages of eternity. The greatest actions or events that ever happened on earth, filled with

their splendour and influence but a moment of time, and a point of space: the splendour of this great object fills immensity and eternity. If we take a right view of its glory, we will see it contemplated with attention, spreading influence, and attracting looks, for times past, present, and to come; heaven, earth, and hell; angels, saints, and devils. We will see it to be the object of both the deepest admiration of the creatures, and the perfect approbation of the infinite Creator; we will see the best part of mankind, the church of God, for four thousand years looking forward to it before it happened; new generations yet unborn, rising up to admire and honour it, in continual successions, till time shall be no more; innumerable multitudes of angels and saints looking back to it with holy transport, to the remotest ages of eternity."*

To disregard God, or his providence towards the world, but especially towards the Church in ordinary matters, is condemnable in private life; much more so in public life; most of all in those works which profess to give us authentic facts, and reasonings from those facts, in reference to nations. How lamentably deficient in this respect are our best historians! "When they descant," says an eminently pious writer, "upon the rise and fall of empires, with all their professed sagacity, in tracing the connexion between causes and effects, they are totally unacquainted with the great master-wheel which manages the whole movement; that is, the Lord's design in favour of his Church and Kingdom. To this every event is subordinate; to this, every interfering interest must stoop."† The same writer, in another place, says, and we quote his words with entire approbation, "I have lately read Robertson's History of Charles V. which, like other histories, I consider a comment upon those passages of Scripture which teach us the depravity of man, the deceitfulness of the heart, the ruinous effects of sin, and the powerful, though secret rule of Divine Providence, moving, directing, and controlling the designs and actions of men, with an unerring hand, to the accomplishment of his own purposes, both of mercy and judgment. Without the clue

* M'Laurin on Glorying in the Cross of Christ.

† Newton's Works, Vol. I. p. 467. Lond. edit.

and the light which the word of God affords, the history of mankind, of any, of every age, only presents to view a labyrinth and a chaos; a detail of wickedness and misery to make us tremble; and a confused jumble of interfering incidents, as destitute of stability, connexion, or order, as the clouds which fly over our heads. But with the Scripture key, all is plain, all is instructive—Then I see, verily there is a God who governs the earth, who pours contempt upon princes, takes the wise in their own craftiness, overrules the wrath and pride of man, to bring his own designs to pass; and restrains all that is not necessary to that end; blasting the best concerted enterprises, at one time, by means apparently slight and altogether unexpected, and, at other times, producing the most important events, from instruments and circumstances which are at first thought too feeble and trivial to deserve notice. I should like to see a writer of Dr. Robertson's abilities give us a history upon this plan, but I think his reflections of this sort are too general, too cold, and too few."*

Such then being the relation which the Church sustains to the world, her duty is twofold.

1. In respect to herself, to take good heed that her light does not become darkness, and her salt does not lose its savour. For this purpose, she must most carefully watch over, and preserve purity of doctrine and practice in her members. Every departure from the simplicity of the truth, as it is in Jesus Christ, revealed to us in the word of life, ought to be checked in its very commencement. To do this is the peculiar duty of her officers, to whom her glorious Head has committed her government. The rule according to which they are bound to execute their duty, is the word of life, the Scriptures of the Old and New Testament. Of this word the Reformed Churches have given their explanations, in their respective Confessions of Faith. Without entering into a defence of these Confessions, we remark, that the very men who are opposed to them, are compelled by necessity to use them, in some shape or other. Two cannot walk together except they are agreed: And how

* Newton's Works, Vol. I. p. 514, 515.

shall their agreement be known without an interchange of opinions? If they do agree after this interchange, assuredly their agreement is their Confession, or bond of union.

By these Confessions, the officers of the Church, in the different denominations of Christians, are bound to try every doctrine which is maintained by the persons committed to their care. From these forms of sound words, they are to admit no departure which affects the *essential* parts of the same. They must, however, make a difference in their estimate of the departure, whether it relates to doctrines, which *essentially* affect Christian character, or those which relate to Christian comfort, and establishment. The former ought not only not to be allowed for one moment without a suitable condemnation, but the persons charged with it, ought to be excluded from Christian communion. The latter must be opposed; but its supporters are still entitled to the fellowship of the Church, provided they possess in other respects the essential marks of Christian character. Whilst thus treated by the officers, it is their duty not to attempt destroying the peace of the Church, by their peculiarities or novelties; but to be quiet. If, on the contrary, they exert themselves to make proselytes, and unhinge the faith of others, they must either be constrained peaceably to leave the Church, or be censured for disturbing its quiet. In this treatment, there is no infringement of the liberty wherewith Christ hath made us free. We cannot better express our view of this subject, than in the language of the General Assembly of the Presbyterian Church in these United States, in their answer to an inquiry, in what manner certain persons should be treated who were desirous of joining one of the Presbyteries of that body, with objections to certain doctrines, and their own construction of others.* "We wish you to be careful not to yield any principle, either in doctrine or government. You will readily perceive the propriety of the advice; when you recollect that our Standards constitute our bond of union. Neither individuals nor judicatories

* Printed Extracts for 1811.

can alter them; for the whole Church is interested. If you modify any part of our Standards to suit these men, you are bound by the precedent to modify another part, for another set of men, if *they* should make objections. Take your stand, therefore, on the ground of the Confession of Faith and the Book of Discipline; keep that ground. If these men wish to join our Church, they know the terms. Their wish to alter these terms is not very modest; for it is requesting the majority to yield to the minority. As we force no one to adopt our standards, there is no oppression exercised over any by our adherence to our own principles. The contrary practice, in fact, is the intolerance of a few over the many, and must produce ruinous effects. The history of your part of our Church is a warning."

The right of construction, assumed by many, which construction goes to set aside a very large proportion of the whole system of doctrines contained in the Confessions of Faith, combined with an actual rejection of parts as unscriptural, clearly proves the truth and the wisdom of these remarks of the General Assembly. There is an affectation of originality, connected with the support and propagation of novelties in religion, under the imposing name of *Improvements;* which gratifying human pride, makes even good men swerve unintentionally from their integrity, so far as their adherence to Confessions of Faith, voluntarily adopted, is concerned. Independent of this natural feeling, arising from the corruption of our nature, there is a social feeling, originating in our civil relations, which not unfrequently gives ambitious men a dominancy over conscientious men, by using their National attachment as the engine to promote sectarian selfishness. Against the feelings of individuals, in both these particulars, the Officers of the Church, in any Denomination, ought to bear testimony. They ought never to forget, that, next to allegiance to God, they are pledged to their Church, to maintain her principles and government. And thus also it is their duty, to enforce obedience to the law of God as a rule of life. Aberrations from this rule, in the conduct of any, are as much the objects of con-

demnation, as in matters of faith. A walk and conversation not according to godliness cannot be suffered by them who have authority in the house of God, without censure. This their duty arises from the fact, that God has connected real godliness in the deportment of men with their belief of the principles which constitute and mature godliness.

2dly. The duty of the Church in relation to the world, is to furnish it with information, and set it a good example. With respect to the latter duty, it will be performed, if holiness of conduct and conversation be required; for then the members of the Church will adorn the doctrine of God their Saviour in all things. They will afford practical evidence of the power of the truth in their own case, making their light so to shine before others, that they, seeing their good works, may glorify their Father who is in heaven.

The former duty is more complex, and requires more consideration. We shall not, however, enter minutely into an examination of the details belonging to this part of the subject under discussion. We shall only present to the view of our readers, the principal means of information which the Church possesses, and ought to use to fulfil her duty to the world. These are the ministry of reconciliation—the associations of Christians for promoting the diffusion of truth, and the establishment of Christ's kingdom—and religious publications. The importance of the second of these is so well understood and felt, as to need no remarks on our part to stimulate the Church to new exertions. Indeed, fears have been expressed by some, that there is danger to be apprehended from the constant, and increasing exertions of the Church in this respect, since they are not connected with corresponding exertions for growth in the knowledge of our Lord Jesus Christ. The period of the Reformation from Popery was a period of profound reflection and mature investigation in the church. The Reformers, like Elijah, left their mantles to the Elishas of the next period, to enlighten their cotemporaries, and hand down the truth to the next generation. These men, (the last of whom died between the accession of Charles II. and the revolution under

William III.) were giants in intellect, and thoroughly acquainted with the system of truth, contained in the Scriptures, both as to what they teach concerning God, and what duty God requires of man. Compared with them, if we except a few, such as Jonathan Edwards the elder, and the late Bishop Horsley, their successors appear like pigmies. The present period is emphatically that of action in the Church. The spread of the gospel throughout the world—the translation of the Scriptures in the various languages of the human family—their circulation throughout the nations of the earth—Religious Tract Societies, and Sunday Schools, with other great and important objects, occupy the attention, and engross the affections of Christians to such a degree, as to leave but little time for study or deep reflection. We rejoice that Christians are doing so much for those who are without God, and without hope: and we fervently pray that this general movement, this universal engagedness, may still progress, and may not produce (as some apprehend will be produced) habits of inattention to growth in personal godliness, and a neglect of mental improvement.

There are two ways in which the evils that may arise from this source may be prevented, viz. by the encouragement and support of Theological Seminaries, and the circulation of religious publications.

A few remarks on each of these will close this article.

1. Theological Seminaries are all-important to the Church of God, for supplying her members with learned as well as pious ministers. One man, who is pastor of a flock, cannot do that justice to a number of students of divinity which the nature of the case requires, unless he neglects his flock. Hence arises the necessity, wherever the measure is practicable, of one or more ministers devoting themselves *exclusively* to the work of instructing students of this description; but as, ordinarily, such students are not able to pay for their tuition a sufficient sum to support their teachers, it becomes the duty of a denomination to establish at least one great Seminary, and endow it for the support of its officers. On this principle the

Presbyterians. Reformed Dutch, and Congregationalists of New England have acted. Towards the accomplishment of the same object, the Associate Reformed, Associate, and Reformed Presbyterian denominations are exerting themselves; though at present their professors, either for the want of means, or of spirit in their respective bodies, are compelled to perform the duty of pastors. Besides the advantages, which such Seminaries obviously afford the students for the acquisition of theological knowledge, they, in them, becoming personally acquainted with each other, form attachments, and go out into the Church as a band of brothers. Moreover, having been educated in the same Seminary, according to the form of sound words adopted by the denomination to which they belong, they are more likely to preserve "the unity of the spirit in the bond of peace." This last consideration is of vital importance, for the prosperity of each particular denomination. For so long as such denominations do exist apart, whilst they respect the unquestionable claims of each other to the Christian name, and interchange in the kind offices of Christian fellowship, so far as they agree in those truths which are essential to the Christian name, they ought to rally round their own standards, and adhere to them most sacredly, admitting not one as a constituent member, who does not *ex animo* embrace the whole system of doctrines embraced in them. Let others be received as friends—visitants—brethren—partakers of the common salvation, and treated with all the rights of ecclesiastical hospitality. In the present divided state of the Church, there is no other way for preserving harmony and good order throughout all her borders. Let every denomination then cherish with care and affection their respective Seminaries, that thus their internal union may remain inviolate, and they act as a band of brethren.

2. Religious publications constitute a powerful engine in preserving purity of doctrine, and holiness of life, in the church of God. No others ought to be encouraged by her members, than those which accord with her faith and practice. Let us not be understood as interdicting the reading of every

work which is not of this description. We mean, that the Church ought not to be officially accessary to the publication and circulation of any others than those already mentioned. Let us not be understood as recommending the infliction of censure upon the author or publisher of any work which is *not* confessedly erroneous in essential points. We mean merely to state, that in our judgment, it is the duty of Church officers officially to inform the members wherein any work, published by one of their number, varies from her Confession, and refute the error.

Of all the various kinds of religious works, none are more extensively useful in promoting the interests of the Church than periodical publications. From their nature, they combine doctrinal, practical, and critical instruction, either in a regular series of essays, or in the desultory miscellaneous form. They contain reviews of works, informing the public of their contents, subjecting them to the rules of impartial criticism, and testing their principles by the word of God, and the forms of sound words. They furnish intelligence of what God is doing for his Church, either in her own borders, or in the world. From the regular returns of these publications, they afford opportunity between these returns, to read them, whilst we are attending to the daily callings of life. From their diversified matter, they gratify a desire after the knowledge of truth, and a laudable curiosity after the events which are daily transpiring in the religious world.

Such a work we have undertaken, because we think the signs of the times in our land require the experiment. We have undertaken it, conscious of its magnitude and responsibility, in humble dependence upon divine aid for success. To Him who is the Head of the Church we commit it, confident that he will glorify himself in its results.

## *BIOGRAPHICAL SKETCH OF THE LATE DR. ABEEL.*

AMONG the noblest emotions of man's bosom in relation to his fellow-man, are those of friendship. Few indeed are destitute of the exercise of these emotions. Scarcely one human being is so completely isolated as not to feel attachment to others of his kind. It is true, that very often caprice is the parent of a spurious attachment; which is nurtured by the reception of benefits and the expectation of profit; which languishes, when the hope of advantage is disappointed, or the capricious fervour cools; after a short and constantly precarious life, it dies; and in its stead, spring up envy, and hate, and revenge. But such attachment as this deserves not the name of friendship. That friendship to which we refer, really exists, where virtue and goodness and worth are discovered in the object; where mutual confidence is felt, where mutual intercourse is cultivated, where mutual forbearance is exercised. It really exists, where to the love of kind is superadded the influence of the love of God and the grace of the Holy Ghost; where the object is regarded as a member of a beloved Redeemer, a child of a reconciled Father. Then the Christian feels the glow of true and exalted friendship; and the emotions of his soul are honourable to the man, and bring glory to God.

Such friendship may be in a sense suspended. If nothing else, the stroke of death in a degree interrupts it, placing the dearest object in the house of silence: and the survivor is left to mourn, his heart widowed, rent, and bleeding. Yet such friendship is indestructible. In the regions of glory, its exercise is to be renewed, and its gratifications are to be eternal as the communion of the saints. Here on earth, surviving friends anticipate these gratifications: they cherish recollections of the departed: they delight to trace their history, to reflect on their excellencies, to review the evidences of their attachment: and thrilling, rapturous sensations accompany the thoughts of heaven, of the reunion of friends, and their inseparable fellow-

ship, with everlasting happiness their possession, with everlasting love and praise their employ.

If then we know any thing of this Christian friendship, and wish to express our fond recollections of a departed friend, we may well calculate on the ready indulgence of all our Christian readers. And in the present case, we feel assured, that many bosoms throb with emotions like our own, and that the short and imperfect sketch, which we now present, will be read by many with an interest which nothing but fervent and imperishable attachment could excite.

The late Dr. John N. Abeel was born in the city of New-York. Early in life he was placed in a school at Morristown, New-Jersey: and after he had made the usual preparation, he was admitted into the college at Princeton, where he graduated. Making choice of the profession of law, he commenced the study of it with Judge Patterson in New-Brunswick. In about a year, however, his heart became changed by the energy of divine grace, and his views were directed to the holy ministry as the business of his future life. In consequence, leaving his able instructer, who had formed high expectations of his eminence at the bar, he became a student of theology with the Rev. Dr. Livingston; and afterwards with President Witherspoon, on accepting the office of Tutor in the college at Princeton. Having finished his studies, he was licensed to preach the gospel by the Classis of New-York in the year 1793. He remained a candidate for the ministry but a short time, being quickly invited to Philadelphia, and ordained and installed as a Pastor of the Presbyterian Church in Arch-Street, and a colleague of the Rev. Dr. Green. In the year 1795, he deemed it his duty to accept a call from the Reformed Dutch Church in this City, and accordingly removed from Philadelphia to New-York. In this sphere of labour and usefulness, he continued to exert himself, until his last sickness; refusing offers and invitations, which were addressed to him from Philadelphia and from Boston, and, we understand, the proffer (formal or informal) of the Presidency of Union College. In the year 1809, he became indisposed, and lingered in

disease during the remainder of his life. He spent one winter in South Carolina; he made a voyage to Rio Janeiro; but these means, as well as the skill and attention of his medical friends, were ineffectual. The progress of his disorder was gradual, yet constant; and he departed this life in the night of the 19th of January, 1812, in the forty-third year of his age.

As a man, he possessed a sound understanding, greatly improved by diligent application. His manners were very unusually mild, unassuming, amiable, and winning. In society, he was affable, and communicative. His colloquial talents were extraordinary; few men have possessed equal powers constantly to entertain, and interest, and instruct, in every circle, both of friends and of strangers. Accordingly his company was courted, and afforded high and continual pleasure to his numerous acquaintances.

As a minister of the gospel of Jesus Christ, he was truly eminent. He had industriously cultivated his fine natural talents, and laid up large stores of valuable information. Here indeed he especially excelled: few have possessed so nice and accurate intellectual discernment. His literary acquirements and his correct taste were manifest to all who heard his preaching, though few men have been more free from a pedantic display of science. His style was plain and simple; the strain of his discourses was didactic: and he usually preached extemporaneously. He delighted to introduce and to dwell on particulars relative to Christian experience; and thus speaking from the heart, he was always animated and interesting; he appeared always familiar with his subject, and very frequently he exhibited to his hearers uncommon elegance of diction, and captivated them with his eloquence. Particularly this was the case, when he preached on occasions of charitable collections. We also well remember, that very great and very general attention was excited to a series of discourses on education, which were received, by his people and many others who heard them, with the warmest approbation. He carefully stated, defended, and applied the doctrines of grace; and was an honest advocate of those truths taught in the scriptures, which are often characterized as the peculiarities of Calvinism. He had subscribed to

them *ex animo* as the confession of his faith, and he steadfastly adhered to them until his death.

He was diligent in visiting his flock. He often went from house to house, not merely as a friend or an acquaintance, but as a watchful shepherd. Especially the inquiring sinner, the feeble Christian, the tempted and perplexed soul, and the sufferer of temporal affliction, found him ever ready and active to afford them advice, and support, and consolation. He did not withhold from them the warnings and the exhortations which they needed; and, at the same time, he delighted to point them to the Mediator of the everlasting covenant, to encourage them with its promises, to apply the balm of sovereign virtue to the wounded spirit.

He cherished a charity truly catholic. It was not confined by the pale of any particular denomination; it was diffusive; and he loved as brethren all whom he had reason to regard as lovers in sincerity of his dear Redeemer. Yet, while he was no bigot, no zealot, he warmly espoused and sedulously promoted the cause of the Reformed Dutch Church, of which he was a member. With a discrimination which few of her number have possessed in a greater degree, he discerned the path of her true interests, and he employed in her behalf the energy of his talents, the charms of his eloquence, the weight of his influence, the efficacy of his prayers in faith. His efforts were blessed, and principally by his means a large fund was collected for her Theological Seminary. That Church should indeed cherish and honour his memory, on account of the obligations which she is under to him, for his indefatigable and successful exertions; and also because, when labouring for her good, and undergoing severe fatigue for her sake, that disease was induced which terminated his life on earth.

After what we have now stated, it will be admitted, without hesitancy, that he deserved to be loved: and he was loved. He was dear to his brethren in the ministry, who marked with mourning and pain the progress of his last sickness; and who, when death had removed him from them, bewailed the loss of their friend, their counsellor, and their companion, who had so

often given them delight and profit. He was dear to his people: they gave him numerous unequivocal proofs of their attachment; and it was particularly manifested, when their liberality promptly furnished him with ample means to undertake those voyages which were recommended by his physicians.

And it is no wonder that he was dear to his people. Not a few of them, when in temporal sorrow, had found him an angel of comfort; cheering their hearts and teaching them to extract sweetness from the cup of affliction. Not a few of them, when in temptation and gloom, had found in him a guide to deliverance, to peace, to gladness. Not a few of them, when locked in the more than iron grasp of spiritual death, when groping in corruption's midnight, had found him the instrument, honoured of Heaven, to convey to them light and life; by him they had been brought to the knowledge of the truth; by him they had been led to the throne of grace, to the cross of Christ, to the paths of piety and joy. They beheld in him their spiritual father; and they felt the force of their obligations to him. There were many of these several classes; for he was blessed by his Master with extensive usefulness. Under his ministry a revival of religion took place, to an extent beyond what had been known in the city, since the days of Dr. Laidlie; and Dr. Abeel is to be regarded as *at least one* of the honoured instruments of enkindling that religious flame in New-York, which has since burned with so much brightness. He rejoiced on account of his success; and, as should ever be done, he ascribed all the glory to the omnipotence of a faithful and a sovereign God.

As a Christian, he was consistent and exemplary. He felt deeply the impression of the truth on his own heart. He beheld in vivid light the terrors of that misery to which sin exposed him, the hideousness of that deformity which all sin presents. He heard for himself the gospel of God; and examined with eager attention the exhibition of Jesus Christ as the appointed Saviour. For himself he accepted the offer of mercy; and in holy faith received and rested on Jesus Christ for full salvation. In this faith he lived near to a reconciled

Father, enjoying the grace and comfort of the Holy Ghost. In this faith, he passed through the changes and trials which were allotted to him. In this faith, he walked before men, fruitful in good works, adorning the doctrine of God his Saviour. In this faith, he laboured in his ministry, and his labours were owned. In this faith, he prepared for death, he beheld its approach, he felt its stroke; hence his declaration, (one of the last from his lips,) that he had a firm and unshaken confidence that his everlasting interests were secured.

We do not know that Dr. Abeel ever appeared before the public as an Author, excepting in the case of a Sermon preached in April 1801, before the New-York Missionary Society, which was published by them.* We shall present our readers with some extracts from this discourse, though it does not come within our prescribed limits, as critics and reviewers.

We had contemplated the insertion of numerous quotations; but it was impracticable, unless we excluded the Religious Intelligence altogether from our present number.

In the following passage are sentiments which cannot be too widely disseminated; and we shall embrace with avidity every occasion of presenting them to the attention of our readers.

"'"Think not that I am come to send peace on earth; I came not to send peace, but a sword."† That this passage is not to be taken in the sense which at first view it suggests, is obvious from its connexion with the whole of our Saviour's discourse, and particularly from the genius of his religion, which is so benign, that in proportion as it is received and understood, it cannot fail to improve the state of society. All the evils which have been imputed to it, arise from the ignorance, the bigotry, the superstition, the enthusiasm, of which it is the most effectual, perhaps I may say, the only cure. These assertions would admit of strong proof from fact, had we time to contemplate the blessed change which Chris-

* Its title is, "A Discourse delivered April 6th, 1801, in the Middle Dutch Church, before the New-York Missionary Society, at their Annual Meeting, by John N. Abeel, A. M. one of the Ministers of the Reformed Dutch Church in the City of New-York. New-York, printed by Isaac Collins and Son, 1801."

† Mat. x. 34.

tianity, notwithstanding the corruptions of it, hath already effected in the state of the world. We might trace its happy influence in all the relations of life, in the constitutions of states, the spirit of their laws, and the mode of administration.—We might enter those charitable institutions, where every want is relieved, every disease mitigated, every calamity softened; and hear the poor, the sick, and even the profligate, blessing the religion of Jesus.——— We might compare the state of society in those countries, where the gospel has had any influence, with the condition of the nations, both in ancient and modern times, which have had no aid from revelation. From these inquiries it would appear, that just so far as men have listened to his instructions, and imbibed his spirit, have their distresses been relieved, and their social blessings multiplied. And the conclusion would follow, that when he is universally known and acknowledged, wars will cease to the ends of the earth; neither the voice of the oppressor, nor the groan of the prisoner, will be heard; righteousness, and peace, and joy, will prevail.' p. 15—17.

We deem the following passages to be instances of Dr. Abeel's characteristic ability and eloquence.

'From the elevation of the sanctuary, we behold an Almighty arm supporting the chain of human events, extending its agency or control to the most trivial as well as the most important; the most ordinary, as well as the most casual. God withholds the rain, and the nations pine under famine: he sends forth his destroying angel, and disease mingles with their breath; he shaketh the earth out of its place, and they are ingulphed in its bosom. The storm is his breath, the thunder his voice, the circle of the heavens his throne. But who rolls in blood the garment of the warrior, and amidst the confused noise of battle, turns the beam of victory? The God of battles suffers the violence of human passions thus to punish and correct the crimes they produce.' p. 26.

'The divine dealings in this respect are not the rule of human conduct. Vengeance belongeth unto the Judge of the whole earth; he alone hath a right to repay. In the case of the Canaanites, it is true, he employed his own people; but without doubt it was to them a dreadful task. No less than an explicit order from Heaven, could have induced them to undertake it; and even though the criminal was lawfully condemned, the executioner must have

wept as he gave the stroke. *To spare his favourites from the painful work of blood, God suffers it to be effected by the agencies of those whom he hath determined to punish or destroy. At the guilt of the agents, the good man shudders: over the misery of the victims, he weeps.* He laments the effusion of human blood, the violence of human passions; and his efforts, as well as his prayers, tend to order and peace.' p. 28.

The idea in the last extract merits most careful notice, and is a clue to many of the mazes of Providence.

The conclusion of the Sermon manifests the pen of a master, and we recommend it to the reflection of all; reminding them, that there are "benighted Indians" still, and that the New-York Missionary Society, before whom this Sermon was preached, still needs the assistance of those whom God has blessed with ability to bestow something for missionary purposes.

'From the pleasant habitation of Zion, let your imaginations carry you into the habitations of cruelty—the wilderness where the benighted Indian roams.—Behold the hoary chief. His enemy fell into his hands, and he triumphed in every groan which slow torture could produce. His son offended him, and he plunged a knife into his bosom:—his aged mother was accused of witchcraft, and he thought it lawful to take her life. His relatives have been slain, and he thirsts for the blood of the murderers. Weighed down with sorrow and with years, view him stretched upon the bed of death. The Comforter is afar off; the Balm of Gilead hath never been applied; no promise is heard to soften the anguish of disease. His only heaven is the country beyond the hills; its highest pleasure, food without the toils of the chase. The grounds of his hope are the trophies of his cruelty. I see him point to the number of these which hang around his hut: I hear him charge the youthful warrior to emulate his deeds, and to revenge him of his enemies. The earthly scene is closed: the awful realities of eternity open upon his soul. Oh, how hard must it be to die in total uncertainty! —how dreadful under such delusion! If you have seen the demerit of sin, the case now presented will awaken all your compassion. If you have known the value of the soul, you will not cease to pray for its redemption. If you rightly appreciate the instruction, the atonement, the unsearchable riches of Christ, the heathen shall not desire them in vain.' pp. 41, 42.

## HADES.

ON subjects of minor importance, minute explanation would be entirely unnecessary. But when those which embrace our faith, our habits, or our hopes, are questioned, it becomes a matter of serious and of fair discussion. Such is the subject before us; one which is most intimately connected with sacred truth, as well as the philosophy of modern times.

What is the true meaning of the word ἀδης? Its derivation is from α privative, and ειδω, video, and signifies obscure, hidden, or invisible.

This word comprehends in its meaning the שאול and קבר of the Hebrews, the γεεννα, ουρανος, τατθος, and μνημα of the Greeks, and the *Infernus* or *Orcus* of the Latins; and the true or specific meaning of any of these words, is to be determined according to their connexion with a subject. In English, it may be represented as the state of departed spirits, as the invisible world, death, or the grave, heaven, as well as hell; but in fixing one definitive idea to the word, we think it may be reduced to this, *The state of invisibility.*

It may be proper to trace the Hebrew word which corresponds with the word ἀδης in the Greek. When an individual dies, it is said he has gone into שאול. This word is derived either from שאל, petivit, rogavit, because the grave is said to be insatiable, or always calling for victims; it may then be applied to the grave: or it may be derived from שאל, laxus fuit, to dissolve, or to relax Then it may signify death itself, because death for a time dissolves the powers of the body, or separates for a time the union of the body and the soul. שאול then, or ἀδης, is status vita functorum, or in other words, may be termed the state of dissolution.

If we seek proof that this word in Hebrew means the grave, (and not, as some suppose it to be, a literal or local hell) let us search the Scripture. Jacob, when mourning for the suspected loss of his son Joseph, exclaims, "I will go down to my son, mourning, into שאלה."* The Septuagint translation corresponding with the expression, is καταβησομαι εις ἀδη, "I

* Gen. xxxvii. 35.

will," as termed in English, "descend to hell;" and again, "If mischief befall my son Benjamin, ye will bring down my gray hairs with sorrow to the grave, שאולה"*—καταξετε εις ἁδη, according to the Greek. Surely Jacob could not have supposed that by dying, or following his sons, he was immediately to descend into a literal or local hell.

The Psalmist uses this expression, "My life draweth nigh to שאול"† or ἁδης, because by the persecution of his enemies, his life was almost always in imminent danger. And again, "If the Lord had not been mine helper, my life had dwelt in silence, in דומה;"‡ another word, corresponding in its meaning with the Greek word ἁδης. In the words of Hezekiah, there is a parallel also between שאול and ἁδης, when he mentions "the grave cannot praise thee; death cannot celebrate thee."§

It is not the place of punishment alone, for all are represented as going to ἁδης. Buxtorf represents the word corresponding in Hebrew, as signifying the place of human bodies when separated from the soul. The Greeks declare it to be the place of the dead, or use it simply as a description of death; as might easily be proved from Homer.

If *Sheôl* or *Hades*, meant any common receptacle of souls, or a place of confinement of souls separate from the body, then the writers of the Old Testament must have been extremely mistaken in their views concerning it, for in Eccl. ix. 10. it is mentioned, that there was no wisdom or knowledge in *Sheôl* or *Hades*, and the Psalmist, no remembrance of God there, no praising him in *Sheôl*, *Hades*, or the grave. We might quote many other passages to prove further the correspondence, but these we deem sufficient.

The Scriptural account of the state to which we are reduced by death, is set forth by a sleep, or the absence of all thought or action; by rest, and a resting-place, or a home; or silence, or oblivion; darkness, destruction, or corruption; and very little is spoken of any thing transpiring between death and the judgment.

* Gen. xlii. 38. † Ps. lxxxviii. 3. ‡ Ps. xciv. 17.
§ Isa. xxxviii. 18.

We know there are many objections proposed against the doctrine of ἀδης not having regard to locality. As, for instance, in the celebrated passage of Isaiah, "Hell (ἀδης) from beneath is moved for thee to meet *thee* at thy coming: it stirreth up the dead for thee, *even* all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations. All they shall speak and say unto thee, Art thou also become weak as we? art thou become like unto us?" Here ἀδης, or those in ἀδης, are represented as using language as well as action. This has almost universally been explained by the most eminent writers as a bold prosopopeia, a figure of personification. To suppose that it is to be taken in its literal sense, might be considered as absurd, as that because the trees, and rivers, and floods, lift up their voice unto God, that therefore they are to be considered as persons.

The mere circumstance of a superstitious notion of a separate or intermediate abode of departed spirits, proves nothing. It might easily be conceived how vulgar superstition might operate upon Jewish credulity, and represent the local *abode* of ghosts, or of departed spirits. We know that such opinions were very prevalent in ancient times. There was the idea of necromancy and of witchcraft. There were such things as "wizards that peep," who attempted to pry into futurity, and impose upon the understandings of the credulous by their intimacy with ghosts, and their power over the spirits of the departed. But if this proves any thing, it proves from the punishment to be inflicted upon a witch under the law, the displeasure and the judgment of God. "Thou shalt not permit a witch to live." Why? for pretending to that which did not exist, which was not practicable or possible—in other words, for lying—and the whole pretension connected with the raising of Samuel by the Witch of Endor is entire imposition, as is completely proved by Dr. Chandler.

The phrase in the Apostles' Creed concerning our Saviour's descent into hell,* was introduced about 400 years after the

* "He descended into hell."

death of Christ, and was not recognized as a part of the Creed until that time. The reason of the phraseology doubtless arose from the prevalent vulgar opinion that hell was situated in some lower region of the earth; therefore, it is represented by the Greeks καταχθονια and τα κατωτερα, or by the Latins *infernum*, or in English, the lower parts of the earth. And so it is immediately comprehended under the term ἀδης, because of its *invisibility*.

It would extend the limits of this dissertation too far to attempt to answer all the various explanations of this article, as they represent Christ literally and locally descending into hell, the place of punishment. The descent of our Lord into this *hades* has been a subject of long and serious disputation. Some declaring that he went locally, in order to instruct the spirits there in prison; meaning one division in this invisible world, wherein the souls confined were to hear the doctrine of Christ's redemption, and thus be delivered from the *Limbus Patrum*, or Purgatory. Others consider his descent as merely meaning his remaining in the state of the dead, or continuing under the power of death for a time. Others have understood it figuratively, that the Lord Jesus did actually endure upon the cross the literal torments due to sin; or, in other words, the torments of the damned. But we find no authority for such interpretations from Scripture, nor in the construction of language, nor the meaning of the specific phraseology generally used by the Greek writers.—And if the Scriptures in their tenor contradict such interpretations, and such construction be not justified by the use of the language prevalent at that time, it would be sinfulness to believe it, and pure absurdity to attempt to overthrow it.

He suffered all that was necessary, because all that was required of God, while he remained upon the earth; because he bore the weight of infinite wrath. And with respect to his descent into hell in order to preach the gospel unto sinners, or the spirits in prison, we well know that the state of sinners is irreversibly fixed at death, and their doom is sealed for ever; so that such an idea is fabulous; yea, it is worse, it is not true; because it contradicts the word of the

Holy God. For if you select an illustration, (and one is sufficient,) the parable of the rich man and Lazarus—The rich man is soliciting Lazarus to send some one from the dead, and preach the gospel to his brethren, lest they also, by their rejection of the gospel, might at last be sent to this place of inexpressible torment. There was no one to preach the gospel to him there—his doom was fixed, and fixed eternally.

It is said our Saviour descended into hell, because it was a necessary and principal part of his humiliation. Our Saviour's humiliation doubtless comprehends his being confined under the power of death for a time, but this proves nothing about his soul being confined to a particular local situation remote from heaven.

Another end of his descent into hell, it is stated, was, to conquer it in his own person, as the Head and Representative of his church and people. This he did in his death. And even before it, the kingdom of Satan was destroying—he was seen falling as lightning from heaven.

"He also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who, through fear of death, were all their lifetime subject to bondage."

Another reason is assigned for our Redeemer's descent into hell, "that he might subject himself to the laws of death, and be in every thing conformable unto us." And what does this prove? Nothing more than that his death was necessary—that he remained under its power for a time, that he sanctified the grave for his followers, and has given them, in the fact of his resurrection, a proof and a pledge, that "them that sleep in Jesus, God will bring with him."

We are aware of the objection, that the place of departed spirits cannot include either heaven or hell, but must be an intermediate state, because that perfection of happiness or misery cannot be expected, until the resurrection and the judgment-day, when the body and the soul shall be reunited. But the mistake into which Bishops Horsley and Hobart, and many others, have fallen, (for they bring the objection, at least it can be formed from their writing) is this,—they forget that

the soul, separated from the body, can be, *as the soul*, perfectly happy or miserable in itself. When we speak of the soul being perfectly happy in heaven, or perfectly miserable in hell, we do not mean, surely, the *person*. They forget that the final judgment regards the *person*, the whole man, body and soul, and not the soul only. So that we cannot possibly perceive an inconsistency in affirming perfect happiness or misery of the soul, and yet that is not the perfection which will belong to *persons* in the judgment-day.

Almost all the ancient Greeks, in speaking of ἀδης, consider it as the place appointed for the universal reception of all that die. But the various apartments appointed either for the happiness of the good, or the punishment of evil men, originated through poetical fancy, vulgar superstition, or wild and foolish fable.

*Hades* being represented as *the state of invisibility*, it is easy to perceive how naturally death is to be considered as the entrance into it. Death removes the soul from the body; and the body, descending inanimate into the grave, may be aptly considered as the entrance into that invisible state, which is common to the departed spirits of all.

Death, or *hades*, is again personified in the Scripture, as in that remarkable passage of our Lord's address to Peter, when he assured him of the stability of his church, "that the gates of hell, ἀδης, should not prevail against her;" that is, that she should never become extinct—never disappear from the world; but should remain visible until the accomplishment of every promise, the fulfilment of every prophecy, and the ultimate redemption of her unnumbered sons. But the allusion can prove nothing more, than that this word only represents that invisible state which is the mutual state of departed spirits.

With respect to locality, or the intermediate state, as represented in the parable of the rich man and Lazarus:—"This (saith a learned bishop) is designed for no more than a general scenical description of a future state, and the real changes consequent thereupon, without any particular reference to a fact, in either person, time, place, or other circumstances." Pa-

rables present to the mind rather principles than facts. And should we even be very minute in the application of these principles, we should sometimes be led into real absurdities. If, in such a parable as this, you would strictly confine the meaning to locality, you might with as much readiness and plausibility believe, that in the day of judgment, when the Lord Jesus, in the character of a shepherd, shall separate between the righteous and the wicked, the righteous are sheep, and the wicked are goats.

There is another passage upon which mighty importance is laid: the history of Christ and the thief upon the cross. It is asserted, from the expression of Christ to the thief, "to-day shalt thou be with me in paradise," that that paradise must have reference to locality, to an intermediate place distinct from heaven, because the Lord Jesus did not ascend into heaven until after His resurrection—"Touch me not, for I have not yet ascended unto my Father." Very true: His body was to descend down to the grave, and remain under the power of death for a time; but who can prove that His immortal soul did not rise to the realms of glory immediately when it left the body? And indulging for a moment in the idea of local bliss, we well know, that with respect to paradise, the Jews believed it to be the highest place of enjoyment; or, in other words, heaven. Here, then, is again the error, that the soul cannot be perfectly happy apart from the body.

With respect to the body and the soul, in the intermediate time after death, Revelation informs us of a few particulars worthy to be noticed. And here we cannot present them more aptly, than in the language of Bishop Law. But these unquestionably cannot affect the subject of the perfect misery or happiness of the soul separated from the body, but represent facts connected with the person, or the whole man.

1. That we shall not awake, or be made alive, until the resurrection.

2. That the wicked shall not be severed from the righteous until the resurrection.

3. Our Christian course and improvements terminate in the resurrection, the coming or day of our Lord.

4. The elect shall not be gathered together until the resurrection.

5. The world shall not be judged before the resurrection.

6. Holy men shall not be rewarded until the resurrection.

7. Wicked men will not be punished till the resurrection.

As to some intermediate state of enjoyment or misery, some *limbus patrum* apart from hell, connected with the mode of *gradation in the moral government* of God, we can perceive in it no application nor force. This would be an attempt to be wise above that which is written; and would substitute, in the room of the wisdom, the power, and majesty of God, the foolish speculations of modern philosophers.

We would be inclined to believe, upon the whole, that the true meaning of the term ἅδης, represents the *state of invisibility*, without prime regard to locality, to the enjoyment of the righteous, or the punishment of the wicked; and, at the same time, that death and all its consequences, are comprehended under its meaning.

Finally—Look at the consequences connected with the moral government of the world. The idea of some intermediate abode, apart in the meantime from either heaven or hell, would be an encouragement to the wicked, and the cause of grief to righteous men. The idea of protracted time, before punishment was executed, would embolden impiety. This would be another opportunity, only to question the truth of God, to grow more hardened in iniquity, and fill the world with unmingled wo.

It would contradict the ideas of distinguished men, whose tongues were touched with holy fire, and whose minds were inspired by the Spirit of God. The martyred Stephen expired with the holy aspiration upon his lips, and with the assurance of immediate admittance into the mansions of the Lord—"Lord Jesus, receive my spirit." The Apostle Paul, that venerable man of God, was willing rather to be absent from the body, and to be present with the Lord. To him, to live was Christ, and to die was gain. He had a desire to depart and to be with his glorified Master, which was far better. He desired to be mingled with the spirits of just men made perfect, yea,

under the very altar of the Eternal, to behold the souls of them that were slain for the word of God, and for the testimony which they held. This idea of intermediate and perfect enjoyment of God after death, has smoothed the road of human life to millions of his saints—has thrown the beams of joy over the agonies of death; and will soothe and gladden millions more, until the trumpet shall announce that glorious morn—when the mysteries of the invisible world shall be unfolded—when death shall be swallowed up of life, and time be lost in eternity.

## REVIEW.

*The Doctrine of Election illustrated and established, in a Sermon, preached on the evening of the second Lord's day in December*, 1816, *by* GARDINER SPRING, A. M. *Pastor of the Brick Presbyterian Church, in the City of New-York.* 8vo. pp. 43. New-York. E. B. Gould. 1817.

UNDER this title the Author introduces, to the consideration of the public, a great variety of the most important theological questions, and pronounces his decision upon them within the limits of little more than two and a half sheets of paper, not very closely printed. It would be unjust to expect from the preacher, within so small a compass, either a display of minute reasonings, or a comprehensive discussion of his doctrines: we have a right to look for no more than a fair exhibition of his subject; scriptural truths stated with precision; a correct arrangement of his ideas; and a style of composition pure, perspicuous, and persuasive. With less than this we will not be satisfied, from any writer who ventures before the public, for their religious instruction, in our good city of New-York.

The *title* which Mr. Spring has chosen for his Sermon, although rather *vague*, may be excused, upon the principle that brevity should be studied in the selection of names; but we cannot, so readily, suggest an apology for the preacher's

omitting to explain, in his Introduction, or to announce, in his arrangement of the parts of his Discourse, *what kind* of an election he designed to *illustrate* and *establish*. The impropriety of leaving us to learn, incidentally, from the progress of his discourse, what was the preacher's object, is in this case the more obvious, because no Christian sect, of whom we have ever heard, deny *every kind* of election taught in the word of God. They all admit, that the Scriptures declare *some kind* of an election to future happiness They all teach, that God has elected *some persons* to special offices and enjoyments. They all teach, that *certain communities*, such as the Jews, and the Christian Church, were elected to particular privileges; and by far the greater part of professed Christians inculcate the *doctrine* of an election of sinners to happiness and glory, either conditionally or otherwise. Discrimination is necessary upon the part of a preacher who "divides aright the word of truth;" and it would not have been dishonourable to Mr. Spring, had he early and unequivocally avowed himself the defender of the doctrine, that God had absolutely, and from eternity, selected a certain number of fallen sinners to everlasting life in Jesus Christ our Lord.

If it was necessary, at all, to preach and to publish such a Sermon for the purpose of illustrating and establishing "*the* doctrine of election," it was as necessary to declare explicitly from the commencement what is that election: but strange as it may appear, it is not until we arrive at page 33 of this pamphlet of 43 pages, that we are favoured with Mr. Spring's definition of *the doctrine* of election; for, of *election itself*, we have no definition whatever in any page of the pamphlet. It is after employing Head I. of the Sermon, consisting of two parts, one of five, and the other of seven particulars, in explaining his doctrine of election; and Head II. in proving its truth, that we find, subsequently to No. 9. of Head III. the following assertions, concerning *the doctrine* of election.

'It is one of the *plainest* doctrines in all the Bible; it is simply God's determining to save whom he will, and making his own

choice from among this lost world, according to his sovereign pleasure.'

We were happy at finding this definition, however late it occurs, because it conveys an unquestionable truth; and we shall always rejoice in the doctrine of electing love. The definition, it is true, affords not the best specimen of distinctness in conception or precision in expression; for it is both *deficient* and *redundant;* it is deficient, inasmuch as it does not include the idea that election is from eternity, and unconditional of good works; and it is redundant, because the second member is a repetition of the same thought expressed in the first. Mr. Spring is, indeed, a writer whom we by no means charge with close approximation to metaphysical accuracy.

We offer these remarks, upon a comparison of the discourse with its title, certainly with no intention to call in question the soundness of the author's judgment; but for the purpose of paying our respects to him for his ingenious management of means to the end in view, while violating the obvious rules of sermonizing. It is always good policy, in arguing a question in dispute, so to connect the sentiment denied, with an acknowledged truth, as to render it difficult for an opponent to separate them: and it does appear to us, that Mr. Spring constructed and published this Sermon, not *merely* to illustrate and prove even *his own doctrine* of election; but *chiefly*, with design to exhibit, in connexion with it, certain opinions upon various other topics of Christian Theology, which are at present subjects of controversy among those who agree in receiving the doctrine of the predestination of a certain number of the fallen race of man to eternal glory. It is a *fact*, that such topics are introduced in this connexion; and we would not so far impeach the talents of the author for practical skill, as to ascribe the introduction more to accident than design.

In reviewing this Discourse, therefore, we are constrained to advert more to *those other subjects*, than to *that* which is announced in the title-page. Let not our intention be misunderstood. It is not to profound thought; it is not to a brilliant imagination; it is not to scientific accuracy; it is not to co-

piousness or fluency of language, displayed in the composition of a sermon, that we offer any objection. If it were, we would not apply the objection here. It is not to that extent of research, or that comprehension of intellect, which can furnish an abundance of ideas, and bring a variety of lights to bear strongly upon one point, that we object in the pulpit orator: on the contrary, we admire and commend that eloquence, which, with a commanding influence, lays the universe under contribution for the elucidation of divine truth. We have no reason to complain of any thing of this kind in the Sermon under review. It is not a *whole body, with many members joined together, and compacted by that which every joint supplieth;* but (with the exception of the second head) a series of little distinct essays, the principal use of which is to serve as a record of the *opinions* of the preacher upon different important articles of faith. Had those opinions been correct, and expressed with precision and elegance, it would be some compensation for obtruding them unnecessarily in this place; but this is very far from being always the case. The opinions of the writer, although pronounced in a tone of high decision, are generally crudely expressed, are some of them erroneous, and are sometimes inconsistent one with another.

In proof of these remarks, we quote some passages from the Sermon before us.

1. We will give a specimen of what we consider contradictory opinions. "It is a question of great importance in divinity, whether electing love *provides* the atonement of Jesus Christ as one of the means of salvation, or proceeds itself upon the footing of such atonement having been *otherwise provided* for all mankind. Some Divines maintain that election *precedes* atonement; while others teach that, in the counsel of God, atonement *precedes* election."

This is too interesting a question not to occur to a preacher who undertakes to explain the doctrine of election in its connexion with other doctrines. Knowing, as we do, that the different opinions are not only inconsistent the one with the other, but are important parts of two entirely distinct systems

of Theology, we were peculiarly anxious to find on which side of the question the reverend author of the Sermon before us had taken his stand. We find, however, Mr. Spring on *both* sides—Yes, on both sides of the same question. He does not pass by the question without notice; although for such a course of conduct, consistency might have furnished an apology; but he boldly takes his stand, first, on the one side, and then, on the opposite. It was necessary that he should do so. He had business on both sides, or he would not certainly be found there. For, in affirming universal atonement, he could not consistently ascribe it to particular election; and again, he could not recommend the doctrine of election to our love, without referring to it the atonement made for our sins. It was not without necessity therefore, Mr. Spring took, at different times, opposite sides of this question.

First. He represents election as a choice of sinners, for whom atonement has been made, *presupposing* as much the atonement of Christ, as the fall of man.

'God has provided a *full and complete atonement* for all their sins. The atonement was made, not for the elect or non-elect, as such, but all men as sinners—*some* he saves. There is a *part* he rescues from themselves and from perdition. This number is *definite*. This sovereign and eternal purpose was formed *in view* of the atonement. In view of mankind as *already* plunged in *guilt and ruin*, and of Christ, as making an adequate *atonement*, God *chose* them to salvation.' pp. 10—13.

Second. On the contrary, Mr. Spring teaches with equal decisiveness, that election *precedes* atonement; and provides not only the atonement, but also him who made it, together with all other mercies and blessings. He describes election as

'That eternal purpose to which *must be traced* the gift of a Saviour—the offer of mercy. No, not a drop of mercy would have ever fallen upon our desolate world, but for electing love—that we enjoy a day of grace, and the means of salvation, is owing to God's eternal purpose to rescue from perdition a part of our fallen race. It is against this glorious truth (election) that gives ministers all their encouragement to preach, Christians all their encouragement to pray, and sinners all their encouragement to repent and

believe the gospel, that the seed of the serpent spit out all their venom.' p. 38.

In this part of his Sermon, we take pleasure in finding Mr. Spring on the right side of the question above stated; but when he is good, he is too good. He ascribes, *exclusively*, to election some things, for which we are not willing altogether to neglect the consideration of Christ's death for our redemption. He had told us, page 6, "the doctrine of atonement and election, are two distinct things." And as he declares, in this place, that to *one* of these distinct things, "ministers owe *all* their encouragement to preach, and sinners *all* their encouragement to repent and believe the gospel," the *other* of these distinct things, is entirely excluded. We cannot but consider this exclusion as extravagant; and, for ourselves, we had rather take *some* encouragement, from the cross of Christ, both for our faith and repentance: for we know assuredly, that the apostle Paul derived *some* of *his* encouragement, in preaching the gospel, from this very source. *I determined not to know any thing among you, save Jesus Christ, and him crucified.*

Upon the latter part of the above quotation, we have also to make another remark. It is one of Mr. Spring's finest efforts in oratory; and, although the sentiment is not strictly true, it will pass with some readers as an elegant specimen of pulpit declamation. Besides its inaccuracy, in excluding, from the immediate consideration of the pastor and the people, the doctrine of the death of Christ, we deem the conclusion rather unjustly harsh. However decidedly we are ourselves opposed to Arminian tenets, we would not think it becoming to class all men, who disagree with us upon the doctrine of election, among the *venomous seed of the serpent.* The judgment of men's persons and state belongs to God. We think it, therefore, at least indecorous in the preacher, to designate, not only such men as Episcopius and old John Goodwin, but also John Wesley and Adam Clarke, and the great body of respectable men, who are associated, in so many benevolent institutions, along with himself in this city, as "*the seed of the serpent spitting out their venom,*" because they do not recognize *his* doc-

trine of election. While, with all our talents, we oppose their doctrines, whereinsoever we think them erroneous, we esteem it altogether improper to hold up their persons in such an execrable light, and disgusting attitude, to public detestation—"the seed of the serpent spitting out venom."

The author of the Sermon appears to us to be also self-contradictory in recording his opinions of the extent of the object for which the Redeemer laid down his life.

On this very important question in Theology, he is, at different times, on two different and opposite sides. At one time we are told, that Christ *died equally for all mankind.* At another time, we are told that he died for the *elect* given him in covenant, as, exclusively, the *reward* of his death.

First. He teaches that Christ died for *every sinner* of mankind.

'It has never yet been proved that Christ died exclusively for the elect. If language has any meaning, we are bound to believe that he tasted death for every man. God has provided a full and complete atonement for all their sins. The atonement was made, *not* for the elect or non-elect, as such, but *all men as sinners.*' pp. 6, 10.

Second. The Preacher, in contradiction of these opinions, teaches that Christ died *for the elect,* given him in covenant, as exclusively the *reward* of his death.

'He (God) does not intend that they shall rob him of his glory, nor his Son of *the reward* of his death. Some he saves. This number is *definite.* He does not sanctify and save one part of mankind rather than another, because one part is *better* than another. The elect are no more worthy of being made the objects of regenerating and *redeeming grace,* than the non-elect. The elect are said to be *chosen in Christ.* In other places they are said to be *Christ's seed.* In others they are represented as *given to him* by his Father. When in *the covenant* of peace he engaged to lay down his life for the sins of the world, *a stipulated number was given him as his reward.*' pp. 11, 12, 13.

Now, although there is a *double entendre* in some parts of this quotation, and its connexion in the discourse, it is easy to see that the opinions, uttered in it, are inconsistent with the idea of

Christ's death being equally intended for the benefit of all mankind. Mr. Spring had previously admitted, page 10, that the *effectual application* of the atonement is limited to the elect by the divine purpose; and that, without this, *Christ is dead in vain.* Here he seems to us to admit that the elect are exclusively "the stipulated reward of Christ's death," the only objects of "redeeming grace," for whose salvation alone Christ died. He admits that all this was settled in "the purpose of God," and in the "covenant of peace" with Jesus Christ. It would, moreover, seem to us to follow necessarily, from these admissions, that "they who are elected, being fallen in Adam, are redeemed by Christ; neither are any other redeemed by Christ but the elect only. That Christ did in due time die for their sins; and by his obedience and death fully discharge their debt, and did make a proper, real, and full satisfaction to his Father's justice in their behalf" exclusively.

Mr. Spring himself has, thus, furnished the means of testing the value of "the complete atonement" for which he contends. He has himself described, upon his boundless map of indefinite atonement, lines which limit all the benefits derived from the death of Christ, within definite boundaries; and he pronounces all that is without these limits, to be ineffectual and unprofitable, vain and worthless. If the elect were exclusively the objects of redeeming grace, then there is no redemption for others. If to the elect alone, it was designed from eternity, to restrict the application of Christ's atonement, then there is no atonement in time for the benefit of others. In his death, we are told, Christ had the elect exclusively in view as his stipulated reward. Did he then die for others without any respect to that reward? We are told, however, that he made atonement for all mankind; and also told that it is adequate, full, and complete; and yet we are told that, beyond the limits of the covenant, beyond the limits of election, it is without a drop of mercy, without a spark of grace, ineffectual and vain. It will naturally occur to the reader to ask, for what purpose does Mr. Spring contend for a universal atonement, which he *declares* to be complete, and *proves* to be

nugatory? *Cui bono?* The inquiry is reasonable. Is it for the purpose of glorifying God in the salvation of the elect? No. The redemption of the elect accomplishes that object. Is it for the glory of God in the condemnation of sinners? No. Christ died that sinners might live: and the flames of Tophet ascend from the burning pile to the glory of punitive justice. For what purpose then, is the doctrine of indefinite atonement invented? In order to afford encouragement to ministers to preach the gospel to all? in order to encourage desponding Christians to pray? in order to encourage sinners to repentance or to faith in Jesus Christ? The preacher himself declares, most positively, that it is not. Hear his words, already quoted, referring to the doctrine, not of universal atonement, but of election, for all this encouragement—"this glorious truth—that gives ministers *all* their encouragement to preach, Christians *all* their encouragement to pray, and sinners *all* their encouragement to repent and believe the gospel."

Whatever, however, may be the *design* of urging so vague and vain an idea of atonement for sin, we are apprehensive the *effect* will be a bad one. Of all the various opinions, which have obtained in the Christian world, relative to the object of Christ's humiliation unto death, that which treats his atonement as indefinite, appears to us as calculated to lead most directly to the bold infidelity that entirely denies all atonement for sin. The doctrine of Universalists represents the death of Christ as effecting the salvation of all mankind. The doctrine of Arminians represents the sufferings of the Son of God as partly delivering men from their original sin and inability, to a certain degree of guiltlessness and power. The doctrine of the Bible represents the blood of Christ as actually purchasing the Church of God; but the indefinite atonement represents this precious blood of the everlasting covenant as effecting nothing at all for any *individual* of the human race. Upon the principle of such atonement, we entirely coincide with Mr. Spring, that "Christ is dead in vain," as much as upon the principle to which the apostle Paul referred, when he uttered that expression—as much as upon the principle,

that justification or "righteousness comes by the law." Between an atonement which is altogether vain in itself, and no atonement at all, we are not aware of any important difference. The effect of such representations, upon the minds of mere reasoners, cannot fail to be a belief in the opinion, that the atonement is figurative, and, in reality, nothing.

2. We will, now, make some extracts from the Sermon, in order to show, that the author does not take sufficient pains to express his ideas with due precision. From whatever cause, however, it may come to pass, that an orator is led to speak evasively upon any subject, *we* must always express our disapprobation of every instance, in which is introduced into the pulpit that figure of speech which is called the *double entendre*, as utterly unbecoming those who are appointed to declare plainly the whole counsel of God. We deeply regret that it so often occurs in the Sermon before us, and we would hope that it was undesigned. For examples, we might quote from many passages; but we confine our remarks to the first part of Head I. In this part of the Discourse, precision was peculiarly necessary, seeing that the preacher's avowed design is to separate, from the doctrine of election, ideas "foreign to the subject." Of these, he enumerates five: and on each, he gives a little dissertation under a title printed in Italics. We follow him in order.

1. '*It is no part of the doctrine of election that God created a part of mankind merely to damn them.*'

This, however, is *not* the proposition which the preacher discusses. Indeed, there was no need of discussion; for every man will admit that damnation is no part of election to eternal life. Mr. Spring's *real* object is to show, that the doctrine itself, "that God created a part of mankind *merely* to damn them," is not true. By playing too, upon the word *merely*, he does injustice to the cause of truth, and leaves the objection, which he would seem to obviate, in all its force: for the objection is not, that God created some men *merely*, but *at all*, in order to damn them.

2. '*It is no part of the doctrine of election, that Christ died exclusively for the elect.*'

This also is evasively stated; for the preacher's object is to show, that the doctrine of *particular redemption* is not true. No one believes that redemption is election. But Mr. Spring has himself elsewhere said, in opposition to his own argument in this place, "that to election must be traced the gift of a Saviour—the descent of the Holy Ghost—the offer of mercy—and the existence of the Church." He hath himself taught, that the elect are, exclusively, "the stipulated reward of Christ's death."

3. '*It is no part of the doctrine of election, that the elect will be saved, let them do what they will.*'

Under this evasive title, the preacher only shows the necessity of sanctification; and yet he will not deny.—1. That the elect shall *certainly* be saved.—2. That they are made, by grace, willing to do good.—3. That they, in fact, *do* what they will.

4. '*It is no part of the doctrine of election, that the non-elect will not be saved, if they do as well as they can.*'

Is it intended, under this evasive proposition, to insinuate, that it is a part of the doctrine of election, that the non-elect shall be saved if they do as well as they can? An election of the non-elect? It is a novel idea in theology.

5. '*It is no part of the doctrine of election, that the non-elect cannot comply with the terms of the gospel.*'

When we came to this last article, we read it with mingled emotions of compassion and mortification. We read it over and over again. We were somewhat surprised, notwithstanding the specimens of crude ideas with which we were previously furnished, that Mr. Spring should rise up, in the name of God, to declare to his fellow-men such a sentiment as this. We thought we heard him saying, "My non-elect brethren, your *inability* is no part of God's *electing love*." Wonderful discovery! Man's wickedness is no part of God's saving grace. We read on, however, and soon found this inability totally disappearing; and lo! the non-elect, unsanctified as they are, appear before us, as *capable of doing good as of doing evil*. But

let us give his own words: they will show his style of writing and of reasoning, even if they do not prove that it is a part of the doctrine of election, that the non-elect *can* keep perfectly the commandments of God. We have not room for the whole paragraph; but we will state the argument.

'Our Saviour says, "No man can come to me except the Father which hath sent me draw him." His idea doubtless is, that men *cannot* come to Him, *because they are unwilling* to come; for He had just said, "And ye will not come unto me that ye might have life." He *supposes* that *mere* unwillingness renders it *impossible* for them to come.—While, therefore, it is proper to say, that men *cannot* do what they are *unwilling* to do, it is also proper to say, that they *can* do what they are *willing* to do.—Hence it is no perversion to say, that a sinful man can become holy, or that the non-elect can comply with the terms of the gospel. Their *unwillingness lays them* under *no* natural *inability*—they are as capable of doing right as of doing wrong.' pp. 8, 9.

This argument, whatever may be the intermediate steps, certainly leads to a conclusion very opposite to the premises. The *premises* are the words of our Saviour, "*no* man *can* come unto me except the Father draw him:" the *conclusion* is in the words of Mr. Spring—"they (*all men*) are as *capable* of doing right, as of doing wrong." This looks to us very much like a contradiction. But let us see how the *parts* of the argument cohere. Christ "supposes that *mere unwillingness* renders it *impossible* for them to come:" *ergo*, "their unwillingness lays them under *no natural inability*." "It neither picks their pockets, nor breaks their legs." Again, "It is proper to say, that men *cannot* do what they are *unwilling* to do;" *ergo*, it is proper to say the very contrary—"it is *no perversion* to say, the non-elect *can* comply with the terms of the gospel." Such are the intermediate parts of this great argument, illustrated indeed by the happy ideas of an *honest knave* and a *temperate drunkard*. "It is no perversion of language to say, that a knave can be honest, or that a drunkard can be temperate,"—both together, at one and the same time!

We avoid, for the present, entering into any doctrinal discussion of this important theological question; and have only

to add, that reasonings, similar to those of the Rev. Author of the Sermon on election, are not likely to make us relinquish our ancient creed, that man, "by his fall into a state of sin, hath *wholly lost all ability* of will to do any spiritual good accompanying salvation." Seeing that our Saviour taught us that the natural man "*will* not come unto him;" and, again, that "*no man can* come to Him," without divine grace; we will continue to believe that the sinner is both *indisposed* and *disabled;* yea, that "the carnal mind is not subject to the law of God, neither indeed *can* be:" we will continue to reject, as words either without meaning, or absolutely expressive of a false idea, a *natural ability* to do good, which never in fact does any good, and which, indeed, *cannot* either *will* or *do* any thing acceptable to God.

Upon the whole, the Sermon under review, with the exception of a few pages of orthodox doctrine under the 2d head, is a curious tissue of contradictory maxims—of truth and error. It is obviously the work of a theologian not much beyond his noviciate, hasty, zealous, and adventurous. We commend the zeal, while we chasten the imprudence. As we love the man, and see in him many qualities which may be rendered very useful to the Church, we pray sincerely that he may be directed, in time to come, to take his stand only on *one* side of important evangelical doctrines. We love him, too, *disinterestedly;* for we are not conscious that his interest is actually identified with our own; and we are anxious that, notwithstanding the crudeness of his early productions, he may yet live to inculcate a sound and consistent system of religion. He informs us himself, that he has ample *natural ability* to do every thing that is good; and we conclude with the advice, that he would speedily possess himself of *inclination* to be, whensoever hereafter he mounts the pulpit, always in the right, and never in the wrong.

# Religious Intelligence.

[We had contemplated the preparation of a Summary of Religious Intelligence, for the present Number, as an introduction to this department of the work; but the London "Missionary Register," for January, contains a very valuable Article, suited to our purpose. We now present a part of it to our readers, with a few alterations; and shall complete it in our next. In future, a larger proportion of our pages will be filled with interesting Religious Intelligence.]

*Alphabetical List of Protestant Missionary Stations and Missionaries throughout the World.*

### AFRICANER'S KRAAL,

In South Africa—near the Great River—about 550 miles from Cape Town—the residence of the Chief Africaner.

*LONDON MISSIONARY SOCIETY.*—1815.

E. Ebner.

### AGRA.

A large city in India, on the banks of the Jumna, nearly 800 miles N. W. of Calcutta, now in a ruinous state; inhabited chiefly by Hindoos and Mahomedans.

*BAPTIST MISSIONARY SOCIETY.*—1811.

Messrs. Peacock and M'Intosh.

The Missionaries have a European School, which nearly enables them to support their families, and thus to establish gratuitous Schools among the Natives. One of these is supported by a Christian Lady. Several persons have been baptized.

*CHURCH MISSIONARY SOCIETY.*

In 1813, under the kind direction of the Rev Daniel Corrie, the Company's Chaplain at this Station, Abdool Messeeh, (Servant of Christ,) a converted Mussulman, became a Reader of the Scriptures, and Superintendant of Schools. He is assisted by his nephew, Inayut Messeeh (Gift of Christ,) and Nuwazish Messeeh, (Kindness of Christ.) Abdool's labours have excited great attention and inquiry; and, in various cases, have been eminently blessed of God The loss of Mr. Corrie's counsel and encouragement has been much felt by Abdool—even the best of the Native Christians depending much on the countenance and guidance of their European Friends. In order to awaken attention, and conciliate the Natives, Abdool administers medicine gratuitously to the poor. He has done this with much success, several hundreds having received relief in different disorders. Several of these patients have departed in the Faith; as Abdool takes occasion, from their bodily complaints, to lead them to the Great Physician. Other Native Converts have lately died in peace.

The Society possesses a building, called the Kuttra, where Abdool resides, and where worship is held. Schools are opened in the Kuttra, and in three other places. Two Native Converts, Burruckut Ullah, (Blessing of God,) and Molwee Munsoor, (the Helped,) assist at Agra.

Some pious and intelligent European Residents countenance and direct these labours.

### ALLAHABAD.

A city of India—at the junction of the rivers Ganges and Jumna—about 490 miles W. N. W. from Calcutta—population about 90,000—resorted to annually by Hindoo Devotees, on account of the junction of the rivers; many of whom are drowned, by suffering themselves to be conducted to the middle of the stream, where they sink with pots of earth tied to their feet.

*BAPTIST MISSIONARY SOCIETY.*—1814.

N. Kerr. Kureem, *Native.*

The Gospel seems rather welcomed here, than repelled.

### AMBOYNA.

In Insular India—about 3230 miles S. E. from Calcutta, and near the S. W. point of the Island of Ceram—the greater number of the inhabitants Mahomedans—population about 45,000, including about 17,000 Protestant Christians, in consequence of the Dutch having possessed the island: some estimate these at 20,000: they had neither Ministers nor Schoolmasters. The island is now restored to the Dutch, who have granted their protection to the Missionaries employed therein.

*BAPTIST SOCIETY.*—1814.

Jabez Carey.

Early in 1814, Mr. Jabez Carey left Calcutta for this island. He was sent, by the British Government, in compliance with the desire of Mr. Martin, the Resident of Amboyna, for-

merly a Student under Dr. Carey, in the College of Fort William Mr. Trowt has joined Mr. Carey. The Resident has established a Central School at the Capital. on the British system. Five or six islands will be benefited thereby.

*LONDON MISSIONARY SOCIETY.*—1814.

Joseph Kam.

## AMERICA (NORTH.)

Various attempts have been made, in later years, to evangelize the Indians in or near the territories of the United States, by the Scottish Society for Propagating Christian Knowledge, the New-York Missionary Society, the American Presbyterian General Assembly, the Western Missionary Society, and others. The Rev. John Sergeant, the Rev. David Brainerd, and other Missionaries. greatly distinguished themselves by their labours among the Indians.

## ANTIGUA.

An island in the West-Indies. The late Nathaniel Gilbert, Esq. of this Island, strenuously exerted himself in promoting the cause of Religion.

*UNITED BRETHREN.*—1756

The Stations are, at ST. JOHN'S, GRACEBAY, and GRACEHILL.

Cha. Fred. Richter, Joseph Newby,
James Light, W. F. Sautter,
C. F. Stobwasser.

The labours of the Brethren among the Negroes continue to be prosperèd.

*WESLEYAN METHODISTS.*—1786.

Sam. P. Woolley, Jonathan Raynar,
John D. Allen, Moses Raynar.

"True piety," says the last Report, "increases. The comforts resulting from a life devoted to God are happily experienced by many. Many have cast in their lot among us, in the country; but, in St. John's, comparatively few, though the congregations are very large. However, we trust we shall see better days in St. John's." The last return was 3177 persons in connexion with the Society.

*CHURCH MISSIONARY SOCIETY.*

Mr William Dawes, formerly a Member of the Committee, has exerted himself, during several years' residence in Antigua, in promoting education, particularly at English Harbour.

## ASTRACHAN.

A city in Russian Tartary, situated on the Caspian Sea, distinguished for its extensive commerce.

*EDINBURGH MISSIONARY SOCIETY.*—1814.

John Mitchell, John Dickson.

A printing-press is established, at which an Edition of the Psalms, in Turkish, has been printed. The Tartar New Testament printed at Karass, with Tartar Tracts, are widely dispersed by means of Persian Merchants, who carry them, as they will the Persian Scriptures and Tracts when ready, to Derbent, Shirvan, Ispahan, &c.

## BAHAMAS.

A chain of Islands in the West-Indies.

*WESLEYAN METHODISTS.*—1788

NEW PROVIDENCE.

Wm. Wilson, sen. Wm. Dowson,
Wm. Turton.

ELUTHERA.

Joseph Ward.

HARBOUR ISLAND AND ABACO.

Roger Moore.

LONG ISLAND.

Michael Head.

By the last Returns, there were 1134 Members.

## BALASORE.

A town in the Province of Orissa, in India, about 120 miles S. W. of Calcutta, and in the vicinity of the Temple o Juggernaut; to which many hundred thousand Hindoo Devotees annually resort.

*BAPTIST SOCIETY.*—1810.

John Peter, an Armenian.

His labours. with those of a late Native Assistant, Kreesnnoo-daas, have been very successful. An edition of the Scriptures in the Orissa Language has been distributed Before the Missionary came hither, even Portuguese worshipped the Idol. A Brahmin, named Juggunatha, has been lately baptized, and preaches the Gospel.

## BARBADOES.

An island in the West-Indies.

*UNITED BRETHREN.*

SHARON.

1765.

Nicholas Ganson, J. A. Kaltofen.

*WESLEYAN METHODISTS.*

William Westerman.

An alarming insurrection lately broke out in Barbadoes, which was suppressed with the loss of many lives. A futile attempt was made to connect this insurrection with Missionary exertions; but it is a fact, that deserves the notice of even the mere politician of this

world, that Christian efforts to instruct the Negroes have met, in Barbadoes, with more than usual resistance. By the last returns, there were only 54 persons members of the Wesleyan Society; and we know, from the Report of the Assistant Secretary of the Church Missionary Society, who landed at Barbadoes on his return from Sierra Leone, that the Missions of the United Brethren do not meet there with their wonted encouragement and success. Very little has, at any time, been done, towards the instruction of the Negroes; and, at the time of the insurrection, and for many months preceding, there was no Methodist Missionary on the Island. If the Slaves at Barbadoes had been diligently instructed, and brought under the influence of the Gospel, no such event would have taken place. Some of the Planters themselves have discernment enough to see this.

BELHERAY.

A town in the Mysore, in India. The language is Telinga.

*LONDON MISSIONARY SOCIETY*.—1810.

John Hands, Joseph Taylor, W. Reeve.

Mr. Hands is translating the Scriptures into the Canara Language; he has also established several Schools, in which he is assisted by Mr. Joseph Taylor, a native of the country, and his first convert. Mr. Reeve is on his voyage to India.

BERBICE.

In South America.

*LONDON MISSIONARY SOCIETY*.—1814.

John Wray.

BERHAMPORE.

A town in Bengal, about 120 miles N. N. W. of Calcutta.

*BAPTIST MISSIONARY SOCIETY*.

Pran-krishna, Nidhee-rama, *Natives*.

A Station lately formed. Mr. Gardiner, born in the country, assists the Native Missionaries.

BERMUDA.

An island in the West Indies.

*WESLEYAN MEHODISTS*.—1788.

William Wilson, jun William Ellis.

Number of members, 96.

BETHELSDORP.

In South Africa, about 500 miles from Cape Town.

*LONDON MISSIONARY SOCIETY*.—1802

James Read, J. G. Messer, —— Hooper.

By the blessing of God on the Ministry of Van der Kemp, Read, Ullbricht, and others, hundreds of Hottentots and other Africans have been converted. Their improvement in civilization is great, and they practise no less than sixteen trades. The Settlement consists of about 1200 persons. Four hundred and forty-two adults, besides children, have been baptized. They are now building a School-house and Printing-office, and the Society has lately sent out a Printer.

BETHESDA.

In South Africa—formerly called Oorlam's Kraal—on the Great River—about 700 miles from Cape Town.

*LONDON MISSIONARY SOCIETY*.—1808.

Christopher Sass.

BOMBAY.

The third of the British Presidencies in India, and the principal Settlement on the west coast of the Peninsula—population above 220,000; of whom about 8000 are Parsees, nearly as many Mahomedans, and about half that number of Jews; the remainder Portuguese and Hindoos, the Hindoos composing more than three-fourths of the whole population.

*AMERICAN BOARD OF MISSIONS*.—1813.

Samuel Newell, Gordon Hall.

*WESLEYAN METHODISTS*.—1816.

John Horner, (*sailed*.)

BOSJESVELD.

In South Africa—sometimes called Kramer's District—in the Drosdy, or District, of Tulbagh—about 40 miles north from Cape Town.

*LONDON MISSIONARY SOCIETY*.

Cornelius Kramer.

CAFFRARIA.

A country in South Africa—700 miles N. E from Cape Town.

*LONDON MISSIONARY SOCIETY*.—1816.

T. Williams, Tzatzoo, *a Native*.

CALCUTTA

The chief of the three British Presidencies in India—the seat of the first Protestant Bishop's See in India, and of an Archdeaconry; the Diocess extending over all the Territories of the Company—population estimated variously, from 500,000 to 1,000,000—habitations of individuals, in 1788, not including the new and old Forts and many houses belonging to the Company, were 78,700; of which those of the British subjects were 4,300, Armenians, 640, Portuguese and other Christians 2650, Hindoos 56,460, Mahomedans 14,700, and Chinese 10

*BAPTIST MISSIONARY SOCIETY*.

For the connexion of this Society with Calcutta, See Serampore.

*CHURCH MISSIONARY SOCIETY.*—1816.
W. Greenwood, C. F. G. Schroeter.

The concerns of the Society in the North of India are under the management of a corresponding Committee at Calcutta, to whom is allowed the sum of 1500*l.* per annum; the European Residents and others adding several hundred pounds, to be applied in the most promising methods which may offer, in furthering the Society's designs. The Corresponding Committee are anxious to discharge the trust reposed in them in the most effectual manner. They have established, in behalf of the Society, various Schools, in Meerut, Agra, Chunar, on the Coast, and in Calcutta At Kidderpore, near Calcutta, a School Room has been erected on land given by a Native; and a Teacher has been provided to carry into effect the New System of Instruction. A Christian Institution, as a Seminary for Students and Missionaries, with requisites for translating and printing, is in contemplation An estate has lately been purchased, with this view, at the cost of 12,000 rupees, or nearly 1500*l.* Six Native Youths, who came down from Agra, with the Rev. Daniel Corrie, on his embarkation for Europe, are preparing as Missionaries, Readers, and Schoolmasters. Serjeant M'Cabe has, at present, the charge of them.

*LONDON MISSIONARY SOCIETY.*—1816.
Henry Townley, James Keith.

CALEDON.

See ZUREBRACH.

CANOFFEE.

On the Rio Pongas, in Western Africa, upwards of 100 miles N. W. of Sierra Leone—a Station among the Susoos.

*CHURCH MISSIONARY SOCIETY.*
Melchior Renner, John Godfrey Wilhelm, Jellorrum Harrison, *Native Schoolmaster.*
Jacob Renner, *Native Usher.*

This Mission was first established by the Rev. C. F. Wenzel, now stationed at Kissey Town, in Sierra Leone. Bashia, which was the first settlement of the Society, and had been supported for several years, has been given up; the children being removed to Canoffee, a few miles higher up the river; that situation being better adapted for their instruction. The Society maintains and educates 100 Native Children at Canoffee. A Church has been erected there. Mr Wilhelm is translating the New Testament into Susoo, and preparing Elementary Books.

[*To be continued*]

# Literary Intelligence.

## *RECENTLY PUBLISHED,*

THE History of the Origin and First Ten Years of the British and Foreign Bible Society, by the Rev. JOHN OWEN, A. M. &c. one of the Secretaries of the British and Foreign Bible Society. New-York, Published by JAMES EASTBURN & Co. 1817.

This work is very valuable. It is well written; a large portion of it is entirely new; and the whole is in the highest degree interesting. It affords most decisive evidence of a special Providence, and of the interposition of that Providence in favour of that institution, which is truly an invaluable blessing to the world, the British and Foreign Bible Society.

We recommend it to every one of our readers, who can afford to purchase the work, to possess himself of it.

# To Correspondents.

X. on Sunday Schools, will be inserted.

The writer of the Essay on Prayer, will excuse its omission from our first number; there was not room for it. It shall find a place in our next.

THE

# EVANGELICAL GUARDIAN

## *AND REVIEW.*

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### *PRAYER.*

THE liberty of presenting our weak supplications to the Ruler of heaven and earth, with the assurance of an answer, is undoubtedly the noblest of Christian privileges. There is something so unutterably sublime in the very *idea* of a creature holding converse with its Creator, that it has been incorporated in every system of religion which hath prevailed in the world. But it is to the Christian system, and that alone, we can look for a clear and satisfactory account of its nature, foundation, and object. Whatever may have been the relations and rights of man in original innocence and perfection, it is certain that *now* there can be no access to the living God, but upon the ground of express revelation. As rebels against our legitimate Sovereign, we are in a state of distance and alienation, and are to be considered as having forfeited any claim that may have been originally bestowed. In addition to this, we are, by reason of transgression, under positive wrath. "How then can we come before God? how can we bow ourselves before the Most High?" To restore intercourse between heaven and earth, is the sole prerogative of an offended Deity. Unless He by a positive act of pardon and reconciliation reveal himself gracious, "no flesh can abide in his presence."

There is another consideration of radical importance. It is not enough that the sinner be furnished with the discovery that the great God has "thoughts of peace;" he must moreover be satisfied as to the *manner* in which a holy and just

Legislator is *consistently* merciful. A sense of punishment following guilt is deeply fixed in the heart of man; and therefore whatever testimony he may have of the *fact* that he will be accepted, he cannot divest himself of a spirit of bondage, until he receives explanation *how* the connexion hath been dissolved.

It is in this grand point the Bible excels in glory. Various are the systems of religion which have professed to exhibit God as *merciful*, and fed their votaries with hopes of favour. But it is the peculiar character of God's own plan, that while it makes sufficient provision for the sinner's necessities, it as abundantly takes care of the divine glory. It reveals a method of dispensing with punishment, so perfectly according with all the principles of punitive justice, that the very law which doomed the transgressor to eternal death, has become more honoured in the breach than the observance. This is the feature of the Gospel which so admirably qualifies it to be the balm of a wounded spirit, and entitles it to be emphatically called "glad tidings of great joy." It provides a righteousness so full, so perfect, and so glorious, that it more than answers all the demands of the law: this righteousness it imputes to the miserable conscience-burdened sinner, who, fully satisfied that by this means God is just in justifying, exclaims with the ancient Saint, "I am brought into a large place;" feels boldness to enter the holiest by the new and living way, and draws nigh with the "full assurance of faith." In discussing more particularly the important subject of Prayer, two points naturally present themselves:

1st. Its laws;

2dly. The various methods in which God is pleased to answer.

1. By the *laws* of prayer, are meant the particular rules to direct us in offering up our petitions, and obedience to which entitles them to the reward. This is a subject of radical importance, and cannot be viewed with indifference by a Christian mind. The same principle that induces a good man to *pray*, will urge him so to perform the duty as to obtain an an-

swer. Besides, let it be remembered, that want of conformity to the instructions God hath given us for direction in prayer, will be followed by more than the simple evil of our not being answered: Asking without rule, is "asking amiss;" "asking amiss" is sin, and shall be attended, even in God's people, with appropriate correction. It is by no means the design of the present essay to explore the whole of the vast and diversified field that the "laws of prayer" open to view. Our remarks shall be confined to *two* of the most important, and at the same time, liable to violation. The *first* is "*Implicit reliance on the Divine power and faithfulness, with respect to the blessing requested.*" Though the great God might at once, without the intervention of means and second causes, secure the happiness of his people, yet he has been pleased to administer his Providence in such a manner, as to impress upon them (in the act of blessing) a sense of *their* dependence and his own sufficiency: Hence the constitution, "I will be inquired of by the house of Israel." To honour God then in this important ordinance, and procure our acceptance, it is of the highest moment, that we feel full confidence in the divine ability, to give us "the desire of our heart." Herein indeed is the *virtue* of prayer. While, on the one hand, it is the exercise of a deeply humbled spirit, convinced of its own deplorable weakness, and utterly despairing of its own resources; on the other, it is the hope and expectation of a believing heart, fixed on *strength from above*. To use the expressive language of the sacred oracles, it is "travelling between *our* weakness, and God's fulness;" it is saying *amen* to the solemn declaration, "ye are utterly insufficient of yourselves; all your sufficiency is of God."

But the faith of which we speak, is to be viewed as fixing on a further foundation, viz. *God's promise;* and thus it glorifies, with thankful acknowledgment, *another* perfection—his unchangeable veracity. This is an attribute in which, relating to sinners, God takes peculiar delight, and of which, he is especially jealous, "I am the God of truth;" "God is not a man that he should lie," &c. hence the damning aggravation

of the sin of unbelief, as its direct tendency is "making him a liar." As a proof of his tender regard to his own veracity, it may not be improper to state, that his holy and incommunicable name "Jehovah," has a peculiar relation to it. It is taken from his unchangeableness and self-existence, but is mainly applied to him as the fulfiller of his word. Accordingly we hear him declaring, "By my name Jehovah, was I not known to them," viz. Abraham, Isaac and Jacob. He had not given any illustrious tokens of his veracity to the fathers; he only *promised;* it was reserved to the children to behold the accomplishment.

We may then lay it down as a rule of universal application, that the more a Christian honours the divine faithfulness in promise, the more fragrant the incense of his offering. "Be it unto thee according to thy faith," is a great *law* of prayer. For this we have a full guarantee from our heavenly Advocate, "Whatsoever things ye desire, believe that ye shall receive them, and ye *shall* receive them." It is necessary however to remember an important limitation. It is,—that *promised* blessing is alone the proper object of faith. That blind and presumptuous confidence, which spurns at the limits of revealed will, and demands *uncovenanted good*, deserves any other name than the "faith of God's elect."

There is a second caution connected with the other, which must not be heedlessly attended to. It is,—*that our faith accord with the nature of the blessing prayed for, and the promise which is its foundation.* This requires some illustration. On examining the word of God, we find a certain class of blessings so specifically and absolutely secured, that they are legitimate subjects of petition, without restriction or qualification. Thus every believer is assured on the absolute testimony of God, that he hath made over to him by covenant, and will most certainly bestow forgiveness of sin, adoption into the heavenly family, perseverance in grace, a safe departure from the world, and life for ever more. In the same manner he hath promised, *unconditionally*, the preservation of his Church, a succession of faithful witnesses for his truth, a blessing in a

greater or less degree upon rdinances. With respect to all these, faith has no rules, no limitations. There are promises, however, of a ngeneral and indefinite complexion, the particular fulfil of which is under the superintendence of secret sovery; and concerning the mode and measure of whose accshment nothing can be predicated. Such are the promelating to the degree of growth in grace, sensible joys, free from temptation, a triumphant death. Such also are the nises which have respect to the outward state of the Churts degree of internal prosperity, revivals of religion, &c. hese, though equally with the others, "yea, and amen, isus," require a faith very different. They are indeed enragements to exertion, and rich resources of consolation, they furnish no room for the faith of assurance, as to form of their accomplishment. The only exercise they dequire is humble and submissive reliance. Thus we are orted to pray for those who hate us; yet we are told, that e prayers of David, in behalf of his enemies, returned to "hi wn bosom." In like manner, it is our duty to pray for frie s and relatives; yet how many are the pious parents who, God's mysterious providence, have their prayer only as the reward? It is true, we find mention made in Scripture of a *prayer of special faith*, which seemed to involve a particular assurance, though it had respect to a general promise. God ha in some cases so prepared the heart, so clearly and sensib directed the current of its desires to a particular object, an so highly favoured it with manifestations of his face, that hi child is made as it were instinctively to exclaim with Davi "In this (very) thing will I be confident." This species of prayer was of frequent occurrence in the apostolic age. It is uquestionably to be regarded as an extraordinary favour conerred only on extraordinary occasions. If *e. g.* God intens some signal display of his goodness by pouring out his Spirit on his Church, or producing great outward reformation, we may expect that signs and tokens of his coming will be found in the prayers of his people. Thus it was of old, thus immediately prior to the Reformation, and to the

same truth, blessed be God, the experience of many of his churches in our land can testify. Nevertheless there is much danger in the application of a general principle. Like God's law, it is good, if a man use it lawfully; otherwise it is fraught with innumerable evils. But, it is to the abuse of this very truth, we must attribute much of the unhappiness which marks the life of a certain class of Christians: being, in the goodness of God, favoured with a comfortable measure of enjoyment in devotion, they are too much in the habit of resolving it into *special prayer*, especially if something more than usual burdened their minds, *e. g.* the sickness of a favourite child, worldly disappointments, &c. Accordingly they look impatiently to the result; their expectations are perhaps blasted; and the consequence is, that if they do not go mourning all their days, yet their faith is shaken for a time, and divine communion is suspended. Hence, in the natural course of things, hard speeches, doubting interrogations, and the exclamation, "God hath forsaken me."

But, dangerous as we consider the principle, when adopted in full latitude as a guide, it involves a lesson of universal use. It is this, *The nearer we can approximate to that special faith which produces special prayer, the better are our grounds of confidence that God graciously intends to answer us.* Never let this blessed truth be forgotten; never let the encouragement to be derived from it be unimproved. Let it stimulate the Christian to the duty of serious self-examination. Let it rouse him to the use of appointed means; to earnest supplications for the influences of the Holy Spirit, that "his faith may grow exceedingly." As a mean, peculiarly adapted for this purpose, we would advise him to refresh his mind with a cursory recollection of divine promises and past experiences of the Lord's faithfulness, immediately *before* the performance of devotional duty. The effects of such a general habit are utterly incalculable.—He would, by this means, be able to dissipate the cloud of unbelief with which worldly cares have a tendency to overspread the mind. Strengthened by a full perception, both of what he needs, and what he has a right to expect, he would

enter the divine presence with composedness and serenity, and gather confidence on every new approach. For the same reason, the Christian will find it of much account to be "frequent in prayer." As nothing is so well calculated to beget confidence among earthly friends, as habitual and constant intercourse, so nothing is so well adapted to destroy slavish terror, and produce the grace opposed to it, as frequency of approach to the mercy-seat. The young Christian (it is somewhere remarked) is like Moses, when he first beheld the face of God on Horeb, scarcely able to bear the lowest of his manifestations:—The old Christian, like Moses, when he received the law on Sinai, able to look on Him, though arrayed in His most transcendent glories. Among the many explanations that may be given of the boldness and faith which distinguished illustrious David, let us not forget his turning seven times a day to God's "Holy Temple."

2dly. All acceptable prayer must be conducted in the "name of Christ;" i. e. *with a full reliance on his merit and righteousness, as the only foundation of audience and acceptance.* "Whatsoever ye ask in my name—ye shall receive it." It has been already remarked, that the distinguishing excellence of the gospel of grace is displayed in the provision which it makes for glorifying all the attributes of the divine character. In this respect it may be emphatically styled the "Manifold wisdom of God." From everlasting Jehovah determined to be propitious to sinners. Before this determination could be executed, means must be adopted for preserving inviolate the honour of his law and unalterable equity. "Mercy and truth must meet together;" and if grace reign, it must "reign through righteousness." Vain, therefore, would have been all the hopes of sinners, unless the energies of infinite wisdom had been exerted to discover an expedient. The question, Whether God might be gracious without a satisfaction to his law, is, we think, easily answered. From his own nature, and the representations of his word, we are authorized to assert, without any qualification, *It is impossible.* Between sin and divine anger, i. e. will to punish, there is an indissoluble con-

nexion. Take away sanction, and you destroy the essence of law. With this harmonizes his own solemn declaration, "I will by no means clear the guilty." "The soul that sinneth shall die." "I will surely avenge, saith the Lord." Let not these observations be deemed foreign to the point. They are of importance, to explain the design and signification of the name of Christ, in our approaches to God. Prayer is a gospel duty, and only acceptable when conducted on gospel principles. If it be so, that God, who commanded the light to shine out of darkness, shines into our hearts only in the face of Jesus Christ: If it be so, that in Jesus Christ, and him only, God is well pleased, and listens to the voice of our supplications, Christian reader, how deeply are you interested in making mention of his righteousness, and his only? This is not a *new* truth. Being the foundation of all Christian worship, and spiritual converse with God, it has not been held back from the church in any period of her existence. Abraham, Isaac, and Jacob, Moses, Joshua, and Aaron; all that holy band of "whom the world was not worthy," lived in its faith, and in its faith they died. They recognized in Jacob's ladder the illustrious Messiah, the only medium of intercourse between heaven and earth, on which their prayers ascended as ambassadors of peace to the throne of the Eternal, and on which they returned laden with royal bounty. They recognized him in Moses, the *mid-man* between God and Israel. To the mercy-seat, day by day, they turned their longing eyes, for *the mercy-seat was Christ.*

It is a common opinion among expositors, that the argument, with which the ancient saints generally commenced or concluded their petitions taken from "God's name," has a direct relation to the person of Christ, Psalm cxxx. 4. Isaiah xlviii. 9. This is probable—for the name of God is that by which He is known. Now, as He discovers himself to sinners only in his Son, there is every reason to suppose, that the term abovementioned was intended as one of his official and personal titles. An example of the same kind we have in the term Logos, which, in the New Testament, has frequently all the virtue of a proper name. But, blessed be God, the propo-

sition, that Jesus Christ is the only way to the Father, needs not the aid of critical conjecture. It is taught in every page. It is the burden of every song. It is the foundation of every promise. It is the corner-stone of the whole of the fair fabric of redemption. And who can desire one more solid or more strong? Can there be a better base, on which to build our lofty hopes, than the Rock of ages? Is there a more honourable *name* in which we can appear before God, than His, before whom every "knee must bow, and every tongue confess?" Is there another righteousness to cover us, besides His, who is the "Lord our righteousness?" Sinners may, indeed, while at a distance from the great God, reason themselves into fond imaginings of their own sufficiency, and lull their souls into the pleasant persuasion, that there is no necessity for a merit better than their own, to recommend them to the Hearer of prayer. But let these sinners actually *draw near*, and begin to entertain sober apprehensions of his awful majesty, they will soon be forced (and without any special influences of the Divine Spirit) to confess it a tremendous problem, "How shall I come before the Lord? how shall I bow myself before the Most High?" Be it so, that there is no vindictive justice in his nature, the bare contemplation of his intrinsic grandeur is enough to fill the boldest sinner who approaches, with a servile awe, and strike him speechless in his presence. But, supposing his feelings to find utterance, would not his language be such as this: "Wherefore am I here? What ground of expectation have I, that He, in whose sight the heavens are unclean, who charges his angels with folly, will condescend to notice me, a worm of the dust, or lend a favourable ear to my cry? If an unauthorized entrance into the presence of a monarch on earth, be deemed unwarrantable presumption, of what madness have I become guilty, who, with all my sins upon my head, have scaled the walls round the throne of God, and raised up my hideous front, as if to brave his frown?"

Perhaps it would be going too far to say, that such ideas pass formally through the minds of all unbelievers, when at a throne of grace. The cases of exception, however, are capable

of an easy explanation. There is in prayer, as in every duty performed by the unregenerate, a *growing* hardness of heart and blindness of mind. When, by some special providence, or the common operations of God's Spirit, the natural affections of a sinner have been excited on religious things, he naturally flies for refuge to the outward means of grace. In process of time, the preternatural excitement dies; still, however, through a regard to public opinion, or for the sake of consistency, he continues the form. It is easy to conceive, that in such a case, the long and constant habit of unprofitable outward observance, will not only induce a perfect apathy of soul, but destroy even the speculative belief in God's presence. Ask such a man, if he is *afraid* in prayer; he will readily answer, No; and he will answer rightly. "God is not in all his thoughts." But ask him to recollect the commencement of what he calls his religion; to analyze the feelings which pervaded his mind, when he, in a certain measure, really *felt* himself in the presence of God; he will be constrained to answer, if not to you, at least to his own conscience, that God was always to him a terrific being, and terrific in precise proportion to the degree in which he realized his presence.

These remarks will help to explain the small measure of enjoyment complained of by many of God's people in devotion. The particular evil, which, in such cases, they lament, is a feeling of strangeness and distance, rendering them unable to bring home to their hearts the truth, that God is near, listening to their supplications. Hence coldness, barrenness of idea, forgetfulness, and a train of grievous infirmities. Perhaps we hear them adding an expression of their wonder, as at the *commencement*, they felt a spirit of importunity and a considerable degree of hope as to the desired blessing. We would ask such to recall their thoughts, and examine, whether "one thing was not lacking." Did you commence (we allude not to the order of your expressions, but your thoughts) with that name "which is as ointment poured forth," that your prayers might ascend imbued with its fragrance to the throne of God? or did you reserve it for your final conclusion, when in the act

of rising from your knees, or returning to your seat, you hurried on the well backneyed, but not so well appreciated phrase, "Pardon mine offences for Christ's sake?" When you ascended the pavilion of the "Great King," did you take care that the *Introducer* accompanied you? Did *He* open the golden gates? and, under *His* auspices, did you enter the chamber of presence? In a word, did you improve the Lord Emmanuel, as made of God unto you, wisdom, righteousness, sanctification, and redemption? Or, were your contemplations fixed on the absolute mercy of God, irrelative to the manner in which this mercy is made over to you in covenant? You answer, that you went farther, and addressed him on the footing of his own most gracious promise. But did you forget, that in *Christ Jesus* are all the promises, "Yea and Amen?" that in *Him* all communicative fulness dwells? Then, Christian friend, it is no subject of surprise, if God hath forgotten to be gracious. By a law of his evangelical kingdom, he hath ordained, "that all men honour the Son, even as they honour the Father." To him he hath given all blessings to be bestowed on man, that he may be "all and in all." Let not the man who overlooks this, expect to receive any thing of the Lord. No matter what may be his respect for sovereign grace; no matter how sincere his faith, his love, his importunity, his prayers never can ascend to the throne of audience and acceptance.

As this point relates to the very vitals of devotion, it cannot be too earnestly inculcated; but it is much to be feared that the Christians of our day need special caution. It is a fact, which cannot be denied, that an important alteration in what we may be allowed to call the style of prayer, has taken place to a considerable extent. The object this alteration seems to contemplate, is the introduction of a more liberal and general spirit, a divesting devotion of every thing that looks like the technicalities and restrictions of an art. In consequence, it has become fashionable to enlarge upon the intrinsic character and absolute attributes of God, his wisdom, power, but particularly his sovereignty and goodness. The Redeemer has not

indeed been utterly cast out; yet it is very evident that he fills a subordinate department. Instead of being regarded as the direct fountain, from whence all streams of blessing flow to the sinner, he has become a simple expedient, by which the Eternal God is better enabled to *act out his natural benevolence*. Hence a short and respectful recognition of him, at intervals, is considered as much as the occasion requires. All this may be very fine, but we fear it augurs little good to the Church of God or the gospel. After all the attempts of men to make it otherwise, religion is, and must be, a thing, *sui generis*. All its distinctive features are so deeply fixed, that their obliteration is its death. God is in Christ reconciling the world unto himself; and what God hath joined together, let not man put asunder. It is a consolation, that the error we have been speaking of, will work its own antidote. When Christians begin to find themselves sinking into formality and slavish fear; when they discover that their holy boldness and affectionate sense of nearness to God are gradually departing, it is to be hoped that they will retrace their steps, and return to the *Lord Jesus Christ*, "the Bishop of their souls."

[*To be continued.*]

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TRANSLATED FOR THE EVANGELICAL GUARDIAN AND REVIEW.

*An Oration of John Alphonsus Turretin, concerning the various stages of the Christian Church, addressed to a Society established to propagate the Gospel.*

THE poets, representing the world as originally free from crime, and most perfectly happy, but afterwards degenerating into a worse state by degrees, have distributed it into various ages, according to the name of their metals. The same thing is handed down, not merely on a single occasion, or undeservedly, concerning the Christian religion. There were various ages of this, which, in proportion as they have receded from

their primeval origin, the more filth and dregs they are discovered to have contracted. The first, the golden age, arose in the time of Christ, the Master, and the apostles, his heralds. Then succeeded the silver, during the first three ages of the church. Thence was produced, by degrees, the brazen age; the audaciousness of the human mind, lascivious beyond bounds, and the pomp, the pride, the emulation and indolence of the age breaking into the bosom of the church. Then so much superstition, and tyranny, and barbarity, so much, not only of depravity of morals, but of hardness in iniquity, arose in the church, particularly in the tenth century and the following, that even those who were the least interested, were obliged to confess that the times became iron. But, during such things, lo, suddenly there arose a faith, freed from these vile contaminations, so that the iron age, by a fortunate alchymy, was converted, if not entirely into the golden, yet certainly into a species of the silver age. This is the sum of our subject. But these things are to be distinctly explained.

First. The golden age, under Christ and his apostles.

No one, I suppose, will deny that the golden age of the church existed in the days of Christ and the apostles—Not that the splendour of that divine band consisted of gold or purple, or grandeur and dignities. Christ was not distinguished for these. "Behold, we have left all things," was the motto of the apostles. But in the *inward* man, in that happy age, consisted the glory of Zion. As for instance, *exceeding* sincerity of doctrine, purity of worship, sanctity of discipline, and innocence of life—Things more precious than any gold, and for which this happy age was pre-eminently distinguished above all others. But,

The human race was involved in the thickest darkness. The Gentiles *leaving* God, the father and ordainer of all things, not only worshipped the *insensible* stars; not only departed heroes, and many of them infamous for debauchery and crimes; but also dumb animals, and the plants of their gardens. They also worshipped images of wood and of stone, the workmanship of their own hands; and even vile affections,

such as passion, fear, discord, and impudence; and also diseases of the body, such as fevers;—and mere nonentities, and the most foolish deities, adapted to the most minute things—things which it would be indecorous and absurd to mention. The Jews, a nation formerly consecrated to the Lord, divided into different sects, were polluted with different kinds of error and of superstition. The morals of all were impure and abandoned, which neither human laws, nor the philosophy of the age, nor Mosaic discipline, nor prophetical warnings, could at all correct. But thou, O Christ! the Brightness of thy Father, the Light of the world, the Sun of righteousness, thou hast dispersed the darkness. Thou hast recalled us from dumb idols to thee, the true God. Thou hast most lucidly discovered that God is a spirit, and therefore to be worshipped with a pure and sincere spirit. Thou hast set forth the example of piety, justice, benignity, mildness, patience, modesty, and finally, of every virtue. Thou, in order to obtain a pardon from God for all our sins, hast offered thyself an atoning victim in our stead. And, that thou mightest impart to us the hope of immortality, thou, the bands of death being broken, hast clearly demonstrated thyself to be alive again, and received up into heaven. Thou hast commanded those who repose upon thee, and imitate thy example, to trust in a reconciled God, and to be of a cheerful mind. Thou hast promised eternal rewards to the pious, and hast threatened eternal torment against the wicked. Thou hast most efficaciously reconciled God to us, as well as us to God. Finally, thou hast brought celestial wisdom to our world, and hast taught us, in human nature, to lead a holy and a heavenly life, until the days of our exile being closed, we shall be translated into a happier world, and be enraptured with the eternal enjoyment of God.

Such was the primeval appearance of Christendom. Such were the celestial secrets which the only-begotten Son disclosed from his Father's bosom. Such the "wisdom among them that are perfect," which rude and ignoble men, fishermen and artificers, with no aid from birth, from wealth, or dignity, not with carnal weapons, nor the persuasive words of man's

eloquence, oppressed with difficulties, dangers, and tortures, spread within a few years, over the various regions of the habitable world. O return to me those happy times, when truth, clothed in human vesture, obscured by no clouds of passion or of error, shall permit herself once more to be seen by mortal eyes! Then there were not many codes of faith imposed upon Christian minds, but the sum of faith and of salvation consisted in the knowledge of the only true God, and Jesus Christ whom he has sent. Christians were not then exercised in the subtle devices of men, nor in metaphysical disquisitions, drawn from the schools of Zeno, Plato, or Aristotle. That was a far different doctrine which descended from heaven, not produced for contentions, but for life eternal; plain and simple, and adapted to the comprehension of all. Then it was not the subtle investigation of divine secrets, nor the rash determination upon things above our knowledge, nor wrathful altercation concerning trivial questions, which constituted and adorned the Christian; but the new man, born again by the word of our God, and faith which worketh by love, even that religion which purifies the defiled, and consoles the miserable. In short, it was the image of the divine virtues, formed in the mind. Then no multiplied rites nor laborious ceremonies, imposed by men, loaded the Christian worship. But all its celebrity consisted in prayer, in preaching the word, and in administering the holy sacraments. Then even the apostles themselves, although divinely inspired, never attempted to domineer over the faith, or haughtily to reign over the heritages of the Lord, but their only glory was to feed the flock committed to their care, and to serve for the faithful's joy. Then it was a part of Christianity, "that if any who was called a brother, was a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner: with such an one, no not to eat, nor wish him God speed." Then there was one mind and one soul among brethren in Jesus, nor were they reluctant, when occasion required, to have all things in common. Then, if there happened to be different opinions, provided the prime points of faith were safe, they did not

immediately split into schisms; they did not separate; they did not anathematize; but they were mutual in forbearance; they walked by the same rule, and waited for illumination from on high. Then, in fine, the sum and glory of Christianity consisted, not merely in the knowledge of the mysteries of Christ, nor in idle professions, nor in fruitless altercation, but in living the life of Christ, in being led by his Spirit, and conformed to his example.

[*To be continued.*]

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## *REMARKS ON THE SEA OF GLASS,*

Mentioned Rev. iv. 6. & xv. 2.

THE language of the book of Revelation is chiefly symbolical. This has rendered its interpretation difficult: so much so, that, after the most prayerful and laborious researches of the pious and the learned into their meaning, there are many passages covered with darkness, which the light of eternity alone can disperse.

The symbols made use of in the 4th chap. 6th verse, are such, as cannot, by any interpretation, be reduced to literal fact. A "Sea," our senses teach us, is a liquid substance, and therefore we cannot, with any congruity, form conceptions of a literal sea of *glass*. Still, an allusion to the language of the Old Testament, and an adherence to the analogy of faith, may help us to an intelligent interpretation of the passage before us.

The Sea of Glass, "θαλασσα ὑαλινη," is, by some, supposed to be an allusion to the *brazen laver* in the tabernacle, and, in an especial manner, to the *molten sea* in the temple. The latter was a large basin or vessel, of thirty cubits circumference, ten in diameter, and five in depth.* This was filled with pure water; and in the surrounding lavers, which were filled by

* 1 Kings vii. 23.

water drawn from the molten sea, the priests washed themselves when about to engage in religious exercises, and also the sacrifices, previous to their presentation on the altar of burnt-offerings.

This sea, when considered in relation to the purposes to which it was appropriated, fitly represented the efficacy of the blood of Christ, in washing away the stain of sin, both from the priests and the sacrifices which they offered. For it was not the water of the sea in the temple, or of ten thousand other seas, but that which this water typified, that could cleanse them from their pollutions. This allusion of the molten sea to the Lamb slain from the foundation of the world, will throw light upon the promise of God to his people, that he "will cast all their sins into the depths of the sea,"*—i. e. into the depths of Christ's blood. In this all believers must wash. They are all priests, "to offer up spiritual sacrifices, acceptable to God by Jesus Christ;"† and this is the only way in which they can find acceptance either for themselves or *their sacrifices*. In themselves they are vile and sinful. "All *their righteousnesses* are as filthy rags, and *they* are altogether as an unclean thing;" but thanks to God for the record,‡ "that the blood of Jesus Christ his Son, cleanseth us from all sin." Thanks to God for the assurance that this is the "fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness."§

This interpretation of the sea of glass, by an allusion to the molten sea in the temple, is rejected by other commentators. It is said, "that the brazen laver was not before the throne, nor near the throne, either in the tabernacle or temple; but in the court, (*in atrio;*) that waters confined any where in a narrow laver, cannot with propriety be called a sea, nor be compared to a sea;" and to show the absurdity of connecting *liquid sea*, and *solid glass* together, it is said that in the 15th chapter and 2d verse, those who have "gotten the victory over the beast," are represented as standing *on the sea* of glass. To preserve

* Micah vii. 19. † 1 Pet. ii. 5. ‡ 1 John i. 7. § Zech. xiii. 1.

the congruity of the metaphors, reference is made to the 24th chapter of Exodus and 10th verse: "they, (i. e.) Aaron, Nadab, Abihu, and seventy of the elders of Israel, saw the God of Israel: and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness." This reference is made to confirm the interpretation, that the sea *like unto* glass, represents the basis upon which the throne and government of God rest—his justice and judgment, as they are manifested in Christ Jesus.*

To these objections we reply,

1. That the laver of brass was located between the tabernacle of the congregation and the altar; and therefore, though not *immediately before* the mercy-seat, was at least obliquely so, and but a little distance from it.†

2. It is a *fact* that the waters contained within a *circumference* of about 51 feet, and 9 in depth, were called a *sea*.‡ And to show that there is no absurdity in applying the epithet *sea* to waters confined in a comparatively small compass, we may remark, as a general and well-known fact, that the Hebrews gave the name of sea to all great collections of water. What they styled the *sea* of Tiberias or Gennesareth, would,

* "Sed quantum video, est illud plane ab hoc loco alienum. Etenim (α) *Labrum Æneum* in tabernaculo aut templo non fuit *ante thronum*, vel proximum throno: sed in Atrio. (β) *Aquæ*, conclusæ angustiis labri alicujus, quo commodo sensu appellari poterunt *mare*, vel cum *mari* comparari? (γ) Si *aquæ illæ* visæ sint in labro, aut alio aliquo vase majore: quare illius nulla hic loci est mentio? (δ) cap. xv. 2. exhibentur nobis qui victoriam obtinuerant de bestia *stantes επι την θαλασσαν την υαλίνην super* mare crystallinum, non *apud* mare crystallinum: ut ibidem habet Beza. Persuasissimum itaque mihi est, hic describi ipsum throni celestis *stratum* sive *pavimentum*, quod Joannes vidit sustinere tum ipsius Dei et Presbyterorum thronos;—alludi autem his verbis ad duo loca V. Test. in quibis idem de divino throno, quemadmodum sanctis in visione exhibitus est, affirmatur. Ezech. i. 22. Exod. xxiv. 10.———*Pavimentum* divini throni et totius Dei Regni id oportet significet in emblemate quod aliunde nobis constat esse *basin* et *fulcimentum* throni, hoc est *Regni Dei:* id, inquam, quo clare intelligimus Regnum Dei in Christo Jesu niti et fundari."—*Vide Vitringa in loco.*

† Exod. xxx. 18. ‡ 2 Chron. iv. 2. 1 Kings vii. 23.

in modern language, have been called the *lake* of Tiberias or Gennesareth. And,

3. As to the incongruity of the idea of a *sea* of *glass*, the metaphor will be found, on investigation, not to be so far fetched as might be imagined.

We are told, Exod. xxxviii. 8. that Bezaleel "made the laver of brass, and the foot of it of brass, of the *looking-glasses* of the women which assembled at the door of the tabernacle of the congregation." We do not suppose that the mirrors here spoken of were glass, and that the *brass*, of which the laver was made, was derived from their frames. Nor do we contend that those mirrors were composed of any materials which would lay a *literal* foundation for the allusion in the book of Revelation. For, at that early day, *glass* was not invented; and, even if it had been, it is obvious that *glass* would not have afforded materials for a *brazen* sea. Those glasses were possibly *reflectors*, or *mirrors*, composed of brass, highly polished; and which, by that polish, were capable of reflecting the image placed before it. These ornaments of their persons, and perhaps these incentives to their pride, the women of Israel nobly sacrificed to the service of their God. And though, in comparison with glass, those mirrors* reflected a dark and obscure image, yet the reflection was sufficiently distinct to warrant the writer of the Apocalypse to make a figurative allusion to the brazen sea. There can be little doubt, that the sea of glass in the Revelation, is so called, in allusion to the mirrors of which the molten sea was composed, and with a design of representing the blood of Jesus as a glass, in which we may see the heinousness of sin, and the justice of God. And this consideration will destroy the force of the objection against the first interpretation, founded on the supposition, that *solid* and *real* glass, used as a figure, would better represent the justice of God, as the basis of his moral government, than the idea of a liquid sea, connected, as is *supposed*, *inappropriately*, with the solid substance, glass. The liquid—the flowing blood of the

* Might not Paul have alluded to this circumstance, in his declaration, "We now see through a glass darkly?" 1 Cor. xiii. 12.

Lamb of God, crucified on Calvary, better displays the immaculate holiness of God, than all the mirrors upon earth, however highly polished, and of whatever materials they may be composed.

Adhering then to the idea, that the Apostle John alludes in the Revelation to the molten sea in the temple, as a type of the cleansing virtue of the blood of Christ, it may be profitable to consider the propriety of the designations given to this sea, in their application to that fountain which has been opened for sin and for uncleanness.

1. The blood of Christ is appropriately compared to *glass*, because, as a mirror, it represents the malignity and deformity of sin.

*We* are too apt to consider sin as a light and venial thing, and therefore to commit it with eagerness; to roll it under our tongues as a delicious morsel; and to imagine that our external decency and morality will make ample atonement. To convince us of this ruinous error, let us go to Gethsemane and Calvary. Let us listen to the agonizing exclamations, "My soul is exceeding sorrowful, even unto death"—"My God, my God, why hast thou forsaken me." Let us witness those great drops of sweat, mingled with blood, which fell in the garden; and that crimson tide, which flowed from the accursed tree; and then ask the questions, which so naturally present themselves: What is the meaning of these sufferings? And *why is Jesus* their subject? *He most assuredly* did no evil; neither was guile found in his mouth. During the whole course of his life he was holy, harmless, undefiled, and separate from sinners; and, on his trial, his unrighteous earthly judge declared that he found no fault in him. Why then did he endure these excruciating torments? The mystery is solved, in the fact, that he was *the sinner's Substitute;* that he suffered the just for the unjust; that he, who knew no sin, was made sin for us, that we might be made the righteousness of God in him. It was *sin* which brought the Son of God from heaven; which made him an inhabitant of our *nature* and of *our world;* which nailed him to the accursed tree, pierced his side, and poured

out his precious blood! And, if such things were done in the green tree, what will be done in the dry? If such were the sufferings of our *sin-offering*, what an infinite evil must have been *our sin?* The blood of Jesus, then, as a mirror, reflects the evil of sin, and the immaculate holiness of God. It points to the place where mercy and truth met together, righteousness and peace embraced each other. And while it shows that God can now be just, and yet the justifier of those who believe in Jesus, it also reflects the doom of those who despise its merits, and live and die in unbelief and impenitence.

2. The blood of Christ is fitly compared to *crystal*, on account of its immaculate purity.

It is purity itself. Compared with this, the clearest crystal is full of spots; along side of this, the brightest diamond ceases to sparkle; contrasted with this, the whitest mountain snow loses its complexion. The blood of Christ is incorruptible. It removes every stain of guilt and pollution from the soul; and yet, the least defilement from which it cleanses can never mingle with it!

3. The blood of Christ may, with propriety, be compared to a *sea*, on account of its all-sufficiency, to save to the very uttermost, all who come to God through its merits. It is a full sea of salvation, flowing from the ocean of God's free and eternal love; and all, however numerous or aggravated their transgressions, who embark their everlasting interests upon this sea, by faith, shall safely reach the shores of the heavenly Canaan. Upon this sea, no devouring billow swells; no tempest blows. It is *clear*, unruffled, and undisturbed. And as the literal sea reflects the serenity of the heavens, when the winds and rain cease to beat, so the smooth, unruffled surface of the Redeemer's blood reflects the love and mercy, the justice, and the truth, which shine in harmony upon the believer from the eternal throne.

4. The position of this sea of glass is worthy of notice. It is *before* the throne; thus intimating, that, before any person can attain to holiness and glory, he must pass through the sea of glass—must be justified by the blood of Jesus, and sanctified

by the Spirit of our God. There is no way to the throne, upon which Christ is seated, from its rear; no access on its side; all must pass through the sea before the throne; all must come unto God by Jesus Christ.

Reader, hast thou ever washed in the sea like unto crystal, which is before the throne? To enable you to give an intelligent and scriptural answer to this solemn question, we will state two simple tests.

1. Those who have washed in the fountain opened for sin and for uncleanness, depend not upon their own, but upon the righteousness of Christ, for their acceptance with God. The very fact of their coming to God by Christ, proves that they despaired of help from the creature; that they renounced all their own works, as having merit, or making atonement; and that they hoped to be accepted only in the Beloved. Have you thus renounced all dependence upon an arm of flesh? And can you adopt the language of the apostle, "Yea, doubtless, I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: that I may be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith?" Phil. iii. 8, 9.

2. Those who are washed in the sea before the throne, are, in some measure, sanctified. They are renewed in the temper and spirit of their minds; old things have passed away, and all things are become new. And though they have not attained, neither are already perfect, they forget those things which are behind, and reaching forth unto those things which are before, press towards the mark for the prize of the high calling of God in Christ Jesus.

Are you in any measure thus sanctified? Are you freed from the *reigning* power of sin in the soul, and cleansed from the gross pollutions of the outward man? Do you hate sin? Do you love righteousness? Do you desire from the heart, and endeavour in the life, to manifest conformity to the image of your Lord and Saviour Jesus Christ?

If not, you have neither part nor lot in this matter. So far are you from having washed in the sea of Christ's blood, that the lake of fire and brimstone awaits your reception. Think then, we beseech you, of your danger. Take the alarm, which *Sinai* sounds in your ears, and flee for refuge to the only hope set before you in the *gospel*. Plunge yourself, by faith, in the sea of the Redeemer's blood, as you would be protected from the lightnings and thunders which issue from the throne.

On the other hand, if you have thus washed in the fountain opened for sin and for uncleanness; if you are depending upon the justifying righteousness of Christ to cover your guilt, and his sanctifying righteousness to cleanse you from your pollutions, you may be comforted. There is now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus, hath made them free from the law of sin and death.* The thunders of Sinai have spent their rage upon your Substitute; to you, therefore, they shall prove harmless.

You have indeed, daily, much pollution and infirmity to lament. But it is your privilege, constantly to repair to the opened, the crystal fountain. You are indeed polluted in yourself, but the sea of glass before the throne is *clear*. You are indeed very, very guilty, but Christ's blood is a *sea*, whose dimensions are sufficient, and whose qualities are suited to wash all your guilt away. And you may think yourself at an infinite distance from God, but this sea conducts you immediately to that *throne of grace* upon which he is seated. In view of this sea, therefore, we may well apply the declaration of Jehovah Jesus, "Come now, and let us reason together. Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.† Or that equally precious one of the apostle, "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins.‡

* Rom. viii. 1, 2. † Isaiah i. 18. ‡ I John ii. 1, 2.

In the merits of his blood, and the efficacy of his grace and intercession, place your trust, and all your backslidings shall be healed. Trust to this, and you shall be preserved blameless until the coming of our Lord; and then you shall unite with the unnumbered host of the redeemed in the glorified anthem, Worthy is the Lamb, that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing—For thou wast slain, and hast redeemed us to God by thy blood.

## REVIEW.

1. *A Brief View of Facts which gave rise to the New-York Evangelical Missionary Society of Young Men, together with the Constitution. Published by direction of the Society.* New-York. Day & Turner. 1817. 8vo. pp. 20.
2. *History of the Young Men's Missionary Society of New-York, containing a correct account of the recent controversy respecting Hopkinsian Doctrines. Published by order of the Society.* D. Fanshaw. 1817. 8vo. pp. 40.

WE take these two pamphlets together, because they relate to the same event—the first *actual schism* effected by Hopkinsian doctrines in the city of New-York. The organization of a Missionary Society, with design to patronize and propagate these doctrines, forms an era, in the religious history of this city, to which the ecclesiastical historian may hereafter find it necessary to refer. We have now, before us, two distinct, and, in some instances, contradictory accounts of the event: but it may be of use, as introductory to our review of these productions, to make some retrospective remarks.

The five religious denominations in the city of New-York, which have assumed the Presbyterian polity, had dwelt together in equal friendship and harmony for many years. The

Presbyterian Church, the Reformed Dutch Church, the Associate Reformed Church, the Associate Church, and the Reformed Presbyterian Church—Each of these denominations, having its own distinct organization, always laboured to maintain and to promote its own individual prosperity: but all rejoiced in the success of each, and *provoking one another to love and to good works*, they proceeded, growing up together, some with greater and some with less rapidity, and without personal litigation or public strife, to mar their harmony in the holy doctrines of their common salvation. The ministers lived in habits of private and intimate friendship; and their people, generally, either set or copied the example. They indulged a free and frequent interchange of Christian fellowship; and, such as deemed it both prudent and consistent with public ecclesiastical order, held occasional communion with each other, in ministerial services, and in the ordinance of the Lord's Supper. Private Christians made their profession of godliness in the Church to which their affections inclined; and in the exercise of those rights, which are guaranteed to them by the laws of the land, they continued in their religious connexion, or changed it, at their discretion, without affecting the intimacy or alienating the friendships of the different Pastors.

The Presbyterian Ministers of New-York, it is true, looked with some alarm at the prevalence, in many of the New-England Churches, of certain opinions, which they deemed of dangerous tendency to the interests of true religion—opinions which they judged to be not only a deviation from the faith of the ancient Puritans who planted those Churches, and from the acknowledged Standards of all the Churches of the Reformation, but also at variance with the scriptural doctrine. They perceived, with regret, an acute and enterprising people misled with the reasonings of science falsely so called, and growing up in habits of substituting for the forms of sound words, which the Reformers employed in public instruction, the more general and indefinite phraseology, which the loose philosophy of the seventeenth century had rendered current among writers upon moral subjects. They beheld, with anxiety, cur-

rency given, in their country, and among a people so closely connected with them, to those indistinct notions of theology which are commonly denominated Hopkinsian tenets.

Dr. Hopkins first embodied into a system of theology, otherwise Calvinistic, a few of those opinions borrowed from the ancient Controversialists of the European continent. Who could see, without concern, the Pastors of the Churches professing to believe (and probably sincere in their profession) with such men as Calvin, Ursinus, Owen, and Edwards, while, in the very important articles of Christian doctrine, they differed entirely from those eminent men, and while they cherished sentiments which had been, often, before exposed and refuted by the word of God, although to them they now appeared in all the charms of novelty? It must, however, be confessed, that if we find no new ideas in the system of Hopkinsianism, as at present existing, we do behold the long line which separated the most extravagant Supralapsarians from the disciples of Arminius, so turned and twisted together, by ingenious hands, as to make both extremes meet and adhere.

There were, indeed, certain existing circumstances, which tended to allay the apprehensions of the Ministers of New-York at the time of which we speak. It was seen, with pleasure, that, in the Eastern States, there was still a great body of pious and intelligent people, strongly attached to the faith of their fathers, who, if they did not oppose the New Divinity, were either not zealous in its propagation, or unacquainted with its peculiarities. The ministers, themselves, were known to be, in general, men of correct habits, and honest designs; and many of them possessed of distinguished talents and piety. They were far from being united in Hopkinsian doctrine. The Lord of the world, too, appeared, from time to time, to shine upon his Churches, in that part, as well as in other parts of our country, and to give them awakening and refreshing seasons, owning with his blessing those plain truths which flowed from the heart in despite of the obliquities of intellect occasioned by the perplexed subtleties of misguided reasonings. There was, moreover, ground to hope, that through the

instrumentality of the many excellent and distinguished Divines, who then served the Church in the city of New-York, their people would be so well indoctrinated, and so habituated to primitive truth and order that no apprehension could exist of a speedy defection from the faith. No human sagacity could have foreseen the change which was brought about in a very few years in the ministry of the Churches in this city.

The Rev. Dr. Rodgers, Dr. Livingston, Dr. M'Knight, Dr. Linn, Dr. Abeel, and Dr. Miller, were removed by death, or called to occupy important stations in other parts of the Church. Since their day, all efforts to preserve harmony in doctrine, or establish reciprocal and confidential friendship have failed.

Discord prevails, and the spirit of private party succeeds to the place of *practical* disinterestedness. Symptoms of this state of things have existed for several years. These came first into notice in the dissolution of what was called the Clerical Association, and afterward in the extraordinary prosecution carried on against the author of THE CONTRAST of Calvinistic and Hopkinsian doctrines, the Rev. Ezra S. Ely, before the Presbytery of New-York. The unhappy effects of party spirit appear in the alienation of Christian affection; and in the disruption of the ties of former friendship. There are instances of Christians who, in the day of their anxiety for the consolations of the grace of God, unbosomed their feelings to certain pastors, and derived instruction and comfort from their doctrines, who, now, have enrolled their names with the Hopkinsian band, in publicly denouncing their former friends, as men of an *intolerant spirit, resolved to burden the Church of Christ with incoherent and unintelligible dogmas;* while it is acknowledged that these ministers preach and teach the same doctrines which they have uniformly taught from the commencement of their public ministry. *Tempora mutantur et nos mutamur cum illis.*

The history of the rupture, to which the pamphlets before us refer, is short. Mr. Samuel Hanson Cox, whose trials for license before the Presbytery of Philadelphia were arrested on

account of some Hopkinsian tenets, was, under the patronage of the Rev. Gardiner Spring, passed through the Presbytery of New-York: and his patron, who had him some time under his own tuition, was desirous to find him employment and a salary. Mr. Spring accordingly proposed Mr. Cox to the Young Men's Missionary Society of New-York. The Committee of Missions, intrusted with the power of examining candidates, thought proper to examine Mr. Cox before they would recommend him to the service. Mr. Spring, at that time Chairman of the Committee, proposed an examination by proxy; and offered himself as the substitute for his pupil, Mr. Cox.* The Committee, with some reluctance, accepted the offer; examined the teacher for the taught; but did not sustain the examination. The Chairman, as was very natural, was displeased with this decision: his personal friends in the Society took it as an insult; and defied the Committee and their friends to public combat. The Hopkinsian doctrines were of course made the subject of controversy. The Society decided in favour of the Calvinistic system, and Mr. Spring and his friends seceded, and organized an opposition Society, appointing Mr. Cox forthwith their Missionary.

The first of the two pamphlets before us, is written in a style of impassioned declamation, and not very courteous. We quote from page 16, in which, it would seem to us, as if the writer, in order to effect a very splendid peroration, had collected all those energies which had been awakened during the struggle which he had with mighty men of "intolerant bigotry," who had "cloven the temple with a ruthful blow."

"It has been an event which in prospect we deplored, and which in its approaches has been resisted by every expedient which truth and charity could dictate. It has been a struggle for all that

* This is an instance of extraordinary tactics. Should the example be followed by the Colleges and the Courts, we should have an able set of examinations, but probably a feeble set of licentiates. We do not know which is most to be censured, the assurance which should propose to examine the tutor for the pupil, or the tameness which would submit to such absurdity. Happily in this case the precedent is not dangerous, seeing the teacher himself did not stand the test.

is dear in religious liberty. It has been a conflict for gospel truth. It has been the birth-pang of the daughter of Zion for the souls of the *Heathen*."*

The writer proceeds, and lifting up the mantle of a late distinguished orator of our own city, upon an occasion of almost equal importance, he exclaims,

"The agony is over. We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed. Though disfranchised, we inherit; though excommunicated, we commune; though amputated from the body, we hold the head.—It is of little purpose that we should be thought to have gained the victory; it is sufficient to have gained a release from that spirit of intolerant bigotry to which we are willing to bid adieu for ever."—*Brief View*, p. 16.

All this is very fine; but really it does not appear to us that the *agony is yet over*, with the mind which dictated such a rhapsody, merely because the Young Men's Missionary Society did not sustain Mr. Spring's examination, and give an appointment to Mr. Cox. We cannot consent to have any voluntary association of gentlemen considered as persecutors of others, merely because they employ in their service only those whom they themselves approve.

The other pamphlet which lies before us appeared some weeks after the first. It is written in a plain style, with a mild spirit, and very much in the manner of a man of business, who prefers the simple truth, in relating his story, to any effort at producing stage effect. There is nothing like a haughty or intolerant disposition, nothing like *agony*, or even recrimination, displayed in its composition. Indeed the Hopkinsian party must have expended all their patience, and the old Calvinists all their intolerance, before they commenced writing their respective histories; for it is obvious, from a comparison of the style and the statements of the two pamphlets, that all the *tameness* is with the latter party, and all the *fierceness* with the former. Appearances, however, we confess, are often deceptive; and it is not always the stroke, which is accompanied

* Mr. Cox was sent to preach to *the people of New-Jersey*.

with the greatest flourish and the most noise, that cuts the deepest.

There are some statements of matter of fact, in the two documents under review, which would, at first, leave the impression on the mind of the reader, that one of the parties had done violence to the ninth commandment. There are indeed frequent contradictions; but it is possible, perhaps, and, surely, it is desirable, if possible, to account for them, without any implication of veracity. We shall at any rate make the attempt.

"Circumstances of no equivocal import very early indicated that there were some *unhappy jealousies* in the Board of Directors on the subject of Christian Theology—These *miserable* jealousies had *never slept.*"—*Brief View*, p. 4.

"The spirit of unanimity did not appear to have forsaken us. Especially in the Board of Directors, the members seemed to feel as brethren. The majority felt *no jealousies*, nor *suspected them* to exist in the minority."—*History*, p. 7.

Here is, no doubt, a contradiction: but we think it is more apparent than real. Jealousies are well described, by the one party, as *sleepless, unhappy, and miserable companions.* Whether this description proceeds from experience, or an abstract knowledge of the operations of the human mind, its accuracy is unquestionable. Ambitious and restless men are doomed in providence to such unhappiness; and if the simple and unsuspecting are generally worsted by their adversaries, they seem to us, upon the whole, to have quite as much felicity as designing men. There is some truth in the old proverb, Honesty is the best policy. Of the problem before us, rather than suspect the veracity of either statement, we would give a hypothetical solution. If one of the parties happened to be conscious of jealousy, and felt the accompanying misery, it was natural to infer that the other was jealous also. What more natural, for one who distrusts himself, than to imagine that he is distrusted by others? The History before us seems to justify our hypothesis, by mentioning that the Rev. Mr.

Spring expressed his willingness to receive the first article of the original constitution, *putting his own construction upon it.*

Every set of words may be safely subscribed by any man, who is permitted, whatever may be their ordinary meaning, to attach his own ideas to them : but there must be some jealousy where there is a consciousness of equivocation ; and might it not then have been written in truth, " These miserable jealousies had never slept ?"

" They entreated them not to lose sight of the grand object of the institution, and forget the claims of the *perishing Heathen.*"

*Brief View*, p. 10.

" It was determined" (at the separation of the Young Men's Missionary Society from the New-York Missionary Society) " that the efforts of the former should be directed towards the destitute *Whites in any part of our country*, where missionary service should be thought most useful."—*History*, p. 6.

Here too the contradiction may be only apparent: for by the right of construction the American whites may be denominated Heathen.

" The Rev. Arthur J. Stansbury had called upon the Rev. Mr. Mathews, and stated, that having been disannexed from his former pastoral charge, he was at that time without regular employment as a minister. A mission for some months in the employment of the Young Men's Missionary Society was proposed to him, and he immediately signified his consent, should the Board think proper to appoint him. It was replied, that he would be proposed, and with that expectation he left the city."—*History*, p. 8.

In contradiction to this statement, the opposite party affirm, that

" The object to be secured by the majority, was *not the appointment* of Mr. Stansbury, so much as the rejection of Mr. Cox."

*Brief View*, p. 5.

Here, to be sure, the parties are at issue. The one affirms, and the other denies. It would appear to us, with no other aid than common sense to guide us, that Mr. Mathews knew best what conversation he had himself held with Mr. Stansbury : and that of course the charge brought against him and

his coadjutors, by the New Association, has really no foundation in fact. But, yet, with the right of construction, the whole may be explained away.

It is often good policy to provide before-hand a door of escape from dilemmas or other difficulties: and there is no method so well calculated to answer this purpose, as to be in the habits, on all very important occasions, of using equivocal expressions; or, in case the form of words be definite, to assent to them with a secret reservation. One is, in this way, always left at liberty, notwithstanding contracts, to use his time, his property, and his other talents, for the *general good*, without involving himself in what are termed inconsistencies.* This is the mode of reasoning by which they, who would set aside as sinful, the exercise of the private affections, and resolve all virtue into a regard for *abstract being*, satisfy themselves while overlooking whatsoever is included in punctuality to *pledged* veracity. If this plan of action were to become general, it is obvious there would be an end to all leases, deeds, mortgages, and titles whatsoever; there would be an end to all creeds, and confessions, and bonds, and contracts, and bargains, and commerce; an end to the marriage covenant itself, to all personal confidence, and, of course, to civilized society. It is probable that Godwin, himself, intended that this rule of virtue should be confined to those master spirits who are qualified to be the guardians of *general being*, and so should be at liberty to dispense with the ordinary laws of morality: and we think that every member, even of the New Society, exercising for *himself*

* "Why should we observe our promises? The only answer that can be made is, because it tends to the *welfare of intelligent beings*. Can my engagement always render that which before was injurious, agreeable to, and that which was beneficial, the opposite of duty? *Promises are*, absolutely considered, *an evil*, and stand in opposition to the genuine and wholesome exercise of an intellectual nature. If, therefore, right motives and a pure intention are constituent parts of virtue, promises are clearly at variance with virtue. Every promise is considered as given under a reserve for unforeseen and imperious circumstances. *Every engagement*, into which I have entered, an adherence to which I shall afterwards find to be a material obstacle to my utility, *ought to be violated*."—*Godwin's Political Justice*.

the right of mental reservation, would be satisfied that his *associates* were explicit in *their* declarations, and true to *their* engagements with *him*.

Among the positive contradictions, in the statement of facts, which appear upon comparing these two pamphlets, the most extraordinary, and the last of which we shall take notice, is that which respects an appeal to the Holy Scriptures. An attempt, in this age of Bible Societies, to proscribe the sacred volume, by forbidding quotations from it in proof of Christian doctrine, is so very great an absurdity that it is difficult to believe any Protestant Minister could be guilty of such an insult to any Christian Assembly. It would have been impious to wish for such proscription; and it is a bold impiety which would express publicly such a desire.

"They (the Hopkinsians) were not a little surprised to hear a reverend gentleman of the majority (the Calvinists) rise and express his hope, that if any person should introduce arguments from the Bible in support of his positions, he should be considered out of order. Nor was their mortification diminished, to hear another reverend gentleman of the majority concur in this extraordinary proposal."—*Brief View of Facts.* pp. 12, 13.

This is the charge; and an extraordinary one it is. We disclaim entirely, as the representatives of the orthodox in this good city, every man capable of making such a proposal: for assuredly he is unworthy of a rank among the witnesses of the Reformation. The charge is, indeed, denied by the Calvinists, in pp. 20, 21, of the History: and the best solution which we can give of the contradiction is a reference to the right of construing words differently from their ordinary usage.

We cannot close our remarks upon the documents before us, without adverting to the charge of intolerance, urged so *fiercely* by the new Society against the old, and repelled so *softly* by the latter. "Sectarian prejudices"—"The littleness of party distinctions"—"The spirit of alienation and bigotry"—"That spirit of intolerant bigotry," &c. &c. are the phrases by which the Hopkinsians describe the disposition of the Calvinists in New-York in the years 1816 and 1817. Had we lived at a

distance from New-York, without any knowledge of the vigilance of its magistracy, and the excellence of its police; had we been ignorant of the abundant peace in which every religious denomination lives with every other, we should be alarmed at such representations, lest something like the revocation of the edict of Nantes, another St. Bartholomew's, or the massacres of Nismes, might approach our doors. When, however, we reflect, that nothing more has happened, than that some religious young men assembled peaceably for deliberation upon missionary plans, refused, upon examination of the Rev. Mr. Spring, to vote that he is orthodox, and so appoint his pupil, Mr. Cox, to a mission, we confess that we feel some surprise that any one should raise the cry of persecution in our city.

Besides, it is manifest, that they who gave the alarm were themselves the aggressors. The Young Men's Missionary Society were originally a Calvinistic association. Their Constitution is Calvinistic. The minority urged the appointment of Mr. Cox; they proposed that he be examined by proxy; they urged upon a reluctant majority the debates about doctrine; they urged on to every step; and then, because the minority could not persuade the majority to relinquish their own sentiments, they are posted up before the world as *intolerant bigots;* and the new Society appeal, to that public, for the compassion due to a persecuted people. There may be some art in this kind of management; but it is unworthy of those who act for eternity.

The history of those arts, which avail for some immediate temporary purpose, is confessedly of less consequence, than the statement given of Christian doctrines. Principles are permanent. We see with regret, that in one of these pamphlets a caricature is given instead of a fair statement of Calvinistic principles: and that in the other the error is not sufficiently corrected; nor is the evangelical doctrine maintained, with all that energy, which we had a right to expect on the occasion. It is painful to be under the necessity of repelling unjust accusations; and as the mistatement of the doctrines

taught in the Presbyterian Churches in this city comes before the public sanctioned by respectable names, a Review of them is indispensable. It is questionable, indeed, whether all, whose names, as officers, managers, and honorary directors, of what is, strangely enough called The Evangelical Missionary Society of Young Men, are published with the Constitution, gave their assent to charges so indelicately, as well as unjustly, preferred against several members of the Presbytery of New-York, and against all the ministers of the other Presbyterian Churches, in the pamphlet called a Brief View, &c. We know many of those men, whose names are annexed to this work: we love them; and we feel confident that, individually, they are incapable of misrepresentation and calumny: and yet, collectively, they seem to have yielded the sanction of their names to a charge which implicates all the ministers referred to, in very high crimes—*with local intolerance, resolved to burden the Church with incoherent and unintelligible dogmas.* As if they could not be satisfied with this *general* charge, so courteously preferred against their friends and their pastors, they descend to *specifications*, and, in six distinct propositions, proclaim to the world the faith of them whom they oppose. We transcribe them, *verbatim, in perpetuam rei memoriam.*

1. "*We actually* sinned in Eden, six thousand years before we were born. 2. The inability of the unregenerate to comply with the terms of salvation, is the same as their inability to pluck the sun from his orbit. 3. The depravity of man *destroys* his accountableness. 4. The atonement is made exclusively for the elect. 5. The elect are *invested* with a title to eternal life, on principles of distributive justice, and that while *destitute of regenerating and sanctifying grace.* 6. The Christian's love of God is founded in *selfishness*, as completely as the *miser's love of gold.*" *Brief View*, pp. 6, 7.

These propositions are all distinctly expressed: but as it happens, that, with the exception of one, they are charged erroneously upon the ministers of New-York, it might be deemed sufficient to declare that this is the case. The 4th is the only one of the six that is true. All the rest are CARICATURES;

and the fact of charging them, upon any one to whom they are intended to apply, is calumny. The 4th is true, and the charge is just. "The atonement is made exclusively for the elect." This doctrine, however, is taught, not with an intolerant spirit, but with love and delight; not as a burden to the Church, but as a matter of joy unspeakable, and full of glory. It may be called a *dogma*, it is true; but we cannot conjecture what they have done with their own intellect, who declare the proposition, in itself, "incoherent or unintelligible." Few words are more *easily* understood, or, in fact, *better* understood, by friends and foes, than these words, "The atonement is made exclusively for the elect." The proposition, moreover, which the Hopkinsians oppose to this, appears itself rather more to deserve the character of incoherent and unintelligible. It is in these words, p. 7. of the Brief View, "The atonement is unlimited in its nature, and limited only in its application." We doubt very much whether any two men in New-York would agree, without previous concert, in declaring the meaning of these expressions. Were they asked, what is atonement? What is the nature of Christ's atonement? How is that nature unlimited? What is the application of the atonement? How comes that which is in its nature unlimited, to be limited in its application? What is the use or worth of the unapplied atonement? We suspect, even the Hopkinsians would be puzzled in giving intelligible and coherent answers. Let them make the experiment. By examining one another they can test the truth of this remark. If we understand the meaning of the assertion, "the atonement is *limited* in its application," it amounts to this, the atonement is applied exclusively to the elect; and in that case we are furnished with this contrast.

| *The Calvinistic Principle.* | *The Hopkinsian Principle.* |
|---|---|
| Christ *made* atonement exclusively for the sins of the elect of God. | The atonement made by Christ for sin is *applied exclusively* to the elect of God. |

Now we wish to know what but obscurity or evasion is gained by the Hopkinsian statement? It will be granted, that Christ

is God *manifested in the flesh*—omniscient, unchangeable, and omnipotent. Therefore, if Christ's atonement is *applied exclusively* to the elect, it was *designed* to be so applied. It was unchangeably and *eternally purposed*, that Christ's atonement *should be limited, in its application*, to the elect. Christ, in making the atonement, and God the Father, in providing his Son to make atonement, *determined that it should be applied, exclusively*, to the elect. Is not, then, *the whole benefit* of Christ's atonement *limited*, in the purpose both of God and of Christ, to the elect? And what atonement is that which is not applied, which never was intended to be applied, which is without any use in the Christian system? Is this the Hopkinsian atonement?

We urge this point no further: but we will not close the Review, without warning the Presbyterian Churches of New-York of their danger from party spirit. A day of trial approaches. Adherence, faithful adherence, to the attainments of the Reformation, is, under the blessing of God, the means of escaping with safety. Let every one make it his business to inquire with diligence, and maintain truth with fidelity. Truth is not local. Country and kindred are, without truth, of no avail to the salvation of the soul. The Fathers of the Church call upon us to imitate their example, and to improve the inheritance transmitted to us. The pastors and the people are united by the bonds of the word of God and their Confessions of Faith. By these, let them try every doctrine. Let them oppose innovations with discretion and firmness: *for thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls.*

# Religious Intelligence.

## *Alphabetical List of Protestant Missionary Stations and Missionaries throughout the World.*

[*Continued from page* 48.]

CANTON.

A sea-port in the Empire of China, of extensive commerce, and vast population.

*LONDON MISSIONARY SOCIETY.*—1807

Robert Morrison

Mr. Morrison has effected the highly important object of the Translation and Printing of the New Testament in the Chinese Language. Thus, through the medium of the Holy Scriptures, a way is opened for the introduction of the saving knowledge of Life and Immortality into an Empire calculated to possess the immense population of hundreds of millions. He has also translated the Book of Genesis and the Psalms. He has likewise composed a Chinese Grammar, printed in Bengal; and a large Chinese Dictionary, which is now printing at Macao.

CAPE COAST.

A British Settlement in Western Africa, under the African Company.

*SOCIETY FOR PROPAGATING THE GOSPEL.*

Philip Quaque, *Native.*

CAPE TOWN.

In South Africa.

*LONDON MISSIONARY SOCIETY.*

George Thom has resided here several years, and has been useful both to Europeans and Slaves.

The following five Missionaries are on their voyage, to reinforce the Missions in South Africa.

John Taylor, Evan Evans. Robert Moffat, James Kitchingman, John Brownlee.

*WESLEYAN METHODISTS.*

Barnabas Shaw.

CEYLON.

This celebrated island, lying off the south-eastern point of the Peninsula of India, now wholly in possession of the British Crown, offers the most ample and unrestricted encouragement for Missionary Exertions. Both the Portuguese and the Dutch, who successively possessed Settlements here, promoted Christianity. There are now about 150,000 persons who profess themselves Protestants, and about 50,000 Roman Catholics; but they blend many heathen notions and practices with their Christianity. By the benevolent exertions of the Chief Justice, the Hon. Sir Alexander Johnston, the state of Slavery in Ceylon is put into a train of being speedily abolished for ever.

COLUMBO.

Is the capital of the island—population about 50,000—inhabitants chiefly idolaters, of the sect of Budhu.

*LONDON MISSIONARY SOCIETY.*—1805.

J. D. Palm,

Sent out as a Missionary, is now minister of the Dutch Church in Columbo. Mr. Erhardt and Mr Read superintend Schools in MATURA and AMLAMGOODY.

*BAPTIST MISSIONARY SOCIETY*—1812.

James Chater, Thomas Griffiths.

Mr. Chater has nearly finished a Grammar of the Cingalese, and is now able to preach in Portuguese. Mr. Griffiths has lately joined him.

*WESLEYAN METHODISTS.*—1814.

Benjamin Clough.

JAFFNAPATAM.

*WESLEYAN METHODISTS.*—1814.

James Lynch.

BATTICALOE.

*WESLEYAN METHODISTS*—1814.

GALLE

*WESLEYAN METHODISTS*—1814.

Thomas H. Squance. G. Erskine.

These Missionaries visit Matura.

The Wesleyan Missionaries are assisted by Mr A. Armour, and by Petras Panditta Sekarra, a converted Buddhist Priest.

From the same Society, the following Missionaries sailed for Ceylon and the East, and arrived in safety at Galle—Samuel Broadbent, Robert Carver, Elijah Jackson, and John Callaway; John M'Kenny having arrived before them from the Cape. The following have been appointed to the same destination:—W. B. Fox. Thomas Osborne, Robert Newstead, and John Barry.

From the American Board of Missions, there have sailed for Ceylon and the East, Daniel

Poor, —— Richards, Horatio Bardwell, Benjamin Meigs, and Edward Warren; who are safely arrived, and have been well received. Two of them will proceed to Bombay, and three be appointed to Stations in Ceylon.

### CHINSURAH.

In the province of Bengal, formerly a Dutch Settlement.

*LONDON MISSIONARY SOCIETY*.—1813.

Robert May, J. D. Pearson.

Mr. May has established Twenty-four Schools, in Chinsurah, Chandernagore, Calcutta, and other places in the neighbourhood. There are about 1500 Children in these Schools, among whom are 258 sons of Brahmins. Mr. Pearson is on his voyage to India, to assist in the superintendence of the Schools; the benefits of which are likely to be greatly extended, and on an improved plan, highly commended by the Gentlemen of the country.

### CHITTAGONG.

A district in the eastern extremity of Bengal, on the borders of the immense forests of Teak wood, which divide the British Dominions from the Burman Empire. It is about 230 miles E. from Calcutta.

*BAPTIST SOCIETY*.—1812.

—— Du Bruyn.

The prospect is encouraging. The people are solicitous for the education of their children. Mr. Du Bruyn has been successful in gaining the confidence of the Mugs, an uncivilized people, who retreated to the mountains on his first settling near them.

### CHUNAR.

A town near Benares—about 500 miles from Calcutta.

*CHURCH MISSIONARY SOCIETY*.—1815.

William Bowley,

Born in the country, was for some time at Agra, but is now placed at Chunar, where he is actively engaged in devising and forming Schools, for the Natives; having one central School, and others in the surrounding villages, at convenient distances, so as to admit of stated or occasional visitation. He is also labouring with advantage to Professing Christians and others.

### CONGO TOWN.

A town of Negroes, in the Colony of Sierra Leone, recaptured from smuggling Slave Ships, and collected under British Protection.

*CHURCH MISSIONARY SOCIETY*.—1817.

David Brennand, Schoolmaster.

### CUTWA.

A town in Bengal, on the western bank of the Hoogley, about 75 miles N. of Calcutta.

*BAPTIST MISSIONARY SOCIETY*.—1807.

William Carey, jun

Kangalee, Mut'hoora, Vishnuva, Kanta, *Natives*.

This Station was originally formed by Mr. Chamberlain, in 1804. Besides establishing a School, he laboured much, in preaching the Word in the neighbourhood, and with considerable success. Here Kangalee and Brindabund, two useful Native Preachers, were brought to believe in Christ. From this place Mr. Chamberlain made excursions to Berhampore, where he was useful among the soldiers; also to the neighbourhood of Lakra-koonda, in the district of Beerhboom, sixty miles N. W. of Cutwa, where a thriving branch of the Church, and several Schools, are now established, under the superintendence of Mr. W. Carey, aided by Kangalee and other Native Brethren. Mr. W. Carey has been advised by his Brethren at Serampore to enlarge the number of Schools. There are a few pious soldiers who have been baptized at Berhampore. The Clergyman has given them a place to meet in for worship.

### DELHI.

A city of India, 976 miles N. W. from Calcutta, once the capital of the Patan and Mogul Empires. It formerly covered a space of twenty miles, and its present buildings and ruins occupy nearly as much. It is greatly improving, under the protection of the British Government; to which it is in reality subject, although nominally under the authority of the Mogul.

*BAPTIST SOCIETY.*

John Kerr.

Mr. Kerr appears to have very recently visited Delhi. He reports that the Word of God is heard with willingness and attention, much to his encouragement and surprise, as he had been told that it could not be preached with safety in that city.

### DEMARARA.

In South America.

*LONDON MISSIONARY SOCIETY.*

LE RESOUVENIR.—1808.

John Smith.

Here Mr. Wray laboured for several years, with much success. Upwards of 900 Negroes attended worship, and were much attached to the Missionary. Since his removal, other

Missionaries have laboured here; and Mr. John Smith is now on his way thither.

GEORGE TOWN. 1809.

John Davies, Richard Elliot.

A considerable number of Negroes repair to George Town, to hear Mr. John Davies, some from the distance of many miles The Chapel is crowded, and many listen at the doors and windows. More than 1000 attend on Sunday Morning. Not fewer than 5060 Negroes attend in rotation, a great number of whom learn the Catechism They have established among themselves an Auxiliary Missionary Society, composed of People of Colour and of Slaves, whose subscriptions, inserted in their last Report, amounted to 169*l*.

*WESLEYAN METHODISTS.*

Thomas Talboys, John Mortier.

Mr. Talboys writes;—"We have in society six whites, and 358 coloured and blacks. The Society is in a good state. We enjoy peace in our borders. Love appears to be the cement that binds us together; and the people appear to be growing in grace, and in divine knowledge."

DIGAH.

A Station 12 miles to the N. W. of Patna, in Hindostan, about 320 miles N. W. of Calcutta, on the south bank of the Ganges.

*BAPTIST SOCIETY.*—1809.

William Moore, Joshua Rowe.

Brindabund, Ram-prisada, *Natives.*

At present, Messrs. Moore and Rowe are engaged in an European School, and superintend three Native Schools, containing about 100 Children. The Society here possess a valuable Mission-house, and they have procured ground to erect a School-house. A rich Native of Benares has agreed to give 300 rupees per month for the support of a School, for the reception of all classes—a striking proof of the beneficial operations of the Gospel upon the Heathen, even where conversion is not produced.

*DINAGEPORE & SADAMAH'L.

Dinagepore is a city in Bengal, about 240 miles N of Calcutta—population 40,000. Sadamah'l is a few miles from Dinagepore.

*BAPTIST SOCIETY* —1814.

Ignatius Fernandez.

Sixty-one Hindoos have become Christians. In the School there are 43 Children.

DOMINICA.

An island in the West-Indies.

*WESLEYAN METHODISTS* —1788.

William Beacock. Members, 710.

FAIRFIELD.

In Canada; now called New Fairfield.

*UNITED BRETHREN.*—1734.

Christian Fred. Dencke,

John Renatus Schmidt.

(See, under the head Goshen, some account of Fairfield)

In 1813 the Settlement was destroyed by fire; and the Congregation was dispersed. By the last accounts, the Members were again collected, to the number of 109 Indian Brethren and Sisters, who resided in huts where Fairfield formerly stood. They had been visited by some of the Brethren from Bethlehem; and Brother Schmidt had united himself to Brother Dencke, who, with his wife, had been mercifully preserved during their wanderings. A place of residence had been fixed on and measured out, in a more convenient spot, which had received the name of New Fairfield.

FLINT RIVER.

A Settlement in North America, among the Creek Indians.

*UNITED BRETHREN.*

This Settlement was formed in 1734; but has been, for the present, suspended, in consequence of the unsettled state of the country.

FREE TOWN.

The chief town of the Colony of Sierra Leone.

*WESLEYAN METHODISTS.*

William Davies, Samuel Brown.

Mr. Davies takes an active share in the instruction of the recaptured Negro Children. Mr. Brown lately sailed.

GAMBIER.

A Settlement situated among the Bagoes, at Kapparoo, in Western Africa, a Native Town on the coast, about 70 miles N. W. of Sierra Leone.

*CHURCH MISSIONARY SOCIETY.*

Jonathan Solomon Klein,

Emanuel Anthony, *Native Usher.*

GANJAM.

A town on the Orissa Coast, in India, where the Telinga and Odea Languages are spoken.

*LONDON MISSIONARY SOCIETY.*—1713.

William Lee

A Church has been built for the Missionary; and he also superintends a School.

GNADENTHAL.

In South Africa, about 130 miles east from Cape Town: formerly called Baviaanskloof, or the *Glen of the Baboons*, from the great number of those animals; but since named *Valley of Grace.*

*UNITED BRETHREN.*—1736, renewed 1792. J. Adolphus Kuester, J. M Peter Leitner, H Marsveld, Daniel Schwerin, J. G. Schultz.

The Mission among the Hottentots was begun in 1736, by George Schmidt, a man of remarkable zeal and courage, who laboured successfully among them till he had formed a small congregation, whom he left to the care of a pious man, and went to Europe, with a view to represent the promising state of the Mission, and to return with assistants But, to his inexpressible grief and disappointment, he was not permitted, by the Dutch East-India Company, to resume his labours; some ignorant people having insinuated, that the propagation of Christianity among the Hottentots would injure the interests of the Colony.

From that time, to the year 1792, the Brethren did not cease to make application to the Dutch government for leave to send Missionaries to the Cape, especially as they heard that the small Hottentot Congregation had kept together for some time, in earnest expectation of the return of their beloved teacher. He had taught some of them to read; and left a Dutch Bible with them, which they read together, for their edification

At length, in 1792, leave was granted to send out three Missionaries; who, on their arrival, were willing, at the desire of the Governor, to go first to Baviaanskloof, and there to commence their labours, on the spot where George Schmidt had resided. Instructions from the Government in Holland granted them leave to choose the place of their residence, wherever they might find it most convenient; but the circumstances of the Colony at that time would not admit of it.

Since the English have made themselves masters of that country, the Brethren have built a Church; and now remain undisturbed, and protected in their civil and religious liberty.

When the Missionaries first arrived at Baviaanskloof, in 1792, it was a barren uninhabited place: there are now collected together upwards of 1000 Hottentots, under the regulations of the Brethren. This Mission greatly prospers. New people come almost daily, inquiring what they must do to be saved, and requesting to live at Gnadenthal. In less than half a year, 103 of these were admitted. A new Schoolhouse has been built.

The Rev. C. I. Latrobe, in a visit to the Society's Settlements of Gnadenthal and Gruenekloof, has obtained an allotment of land, upward of 600 miles from Cape Town, for the formation of a third Settlement in South Africa.

The four following Brethren accompanied Mr. Latrobe to Africa, to assist in the Missions:—A. M. A. Clemens, Christian Thompson, John G. F. Stein, and John Lemmertz.

## GOAMALTY.

Near the ancient city of Gour, which was formerly the capital of Bengal, between Cutwa and Dinagepore, about 200 miles N. of Calcutta.

*BAPTIST MISSIONARY SOCIETY.*—1808.

Krishna, *a Native.*

The people in these parts are very desirous of Schools. In 1813, the Station was removed to a town called English Bazar, not far from the former. There are 127 Children in the Schools at this Station. Manika, a Native Teacher, is lately dead.

## GOREE.

An island of Western Africa.

*CHURCH MISSIONARY SOCIETY.*—1815.

At this place 109 children are under education.

*Schoolmaster and Schoolmistress,* Mr. & Mrs. Hughes.

Mr. Hughes endeavours to promote the instruction of the Natives; several thousands of whom, chiefly Jaloofs, are here crowded together, in a deplorable state of ignorance and superstition.

## GOSHEN.

A Settlement on the river Muskingum, among the Indians, in North America.

*UNITED BRETHREN.*—1734.

Abraham Lukenbach.

The Brethren had three flourishing Settlements on the river Muskingum—Salem, Gnadenhuetten, and Schoenbrunn: but during the American War before last, these places were destroyed, and the inhabitants partly murdered, partly dispersed Fairfield, in Canada, was built by such of the Indian Converts as were again collected by the Missionaries. In 1798, a Colony of Christian Indians was sent from thence, to occupy the land belonging to their former settlements on the Muskingum, which had been restored to them by an Act of Congress. They built a new town on that river, called Goshen The greater part of the Indian Congregation, however, remained at Fairfield; the Missionaries entertaining hopes that the Gospel might yet find entrance among the wild Chippeway Tribe inhabiting those parts.

This Settlement was not disturbed during the last American War. The work prospers. The School-Children afford the Missionary much pleasure.

### GRAAF REYNET.

Mr. Kircherer, who was some time a useful Missionary at Zak River, under the London Missionary Society, has been, for several years past, Minister of a Dutch Church at this place.

### GRENADA.

An island in the West Indies.

*WESLEYAN METHODISTS.*—1788.

William Lill, George Poole.

Members, 173. The Congregations are large and attentive, and the Society is in a good state.

### GRIQUA TOWN.

In South Africa, formerly called Klaar Water, near the Orange River, about 700 miles N. of Cape Town.

*LONDON MISSIONARY SOCIETY*—1802.

William Anderson, Henry Helm.

B. Berend, J. Hendrick, P. David, *Natives.*

At this Settlement many have been converted; and have evinced their improvement in civilization, by the cultivation of very considerable tracts of land.

### GRUENEKLOOF.

In South Africa.

*UNITED BRETHREN*—1808.

J. G. Bonatz, J. H. Schmitt, J. Fritsch.

This Mission was begun by desire of the then Governor, the Earl of Caledon, whose favour towards the Mission, and endeavours to promote the general welfare of the Colony, and of the Hottentots in the interior, will always be remembered with gratitude.

At the beginning of 1815, the Congregation consisted of 129 baptized persons, of whom 40 were communicants: there were, besides, 25 candidates for baptism. The number of Hottentots under the care and instruction of the Brethren was 276.

### GUYA.

In India; near Patna, we presume, but we are not informed of its exact situation.

*BAPTIST SOCIETY.*

—— Fowles.

Mr. Fowles was baptized by Mr Thompson, at Patna; and has begun to preach to the Hindoos and Mahomedans at this new Station almost daily, and is heard with much attention and affection. "Some of them weep," he says, "even like children, when I speak to them of the sufferings and death of the Lord of Glory."

### HIGH KRAAL.

In South Africa, about 300 miles from Cape Town.

*LONDON MISSIONARY SOCIETY.*—1813.

Charles Pacalt.

### HOPE.

On the river Corentyn, in Guiana, South America, among the Aruwack Indians.

*UNITED BRETHREN*—1735.

W. Christian Genth, John Rafa.

In 1806, this Settlement was destroyed by fire. The present Missionaries are not yet sufficiently acquainted with the Aruwack to deliver a discourse in it, but are studying it diligently.

### HOPEDALE,

In Labrador, among the Esquimaux.

*UNITED BRETHREN.*—1782.

| | |
|---|---|
| John Hasting, | Suen Aodersen, |
| Fred. Jensen Mueller, | Adam Kunath, |
| Jacob Nissen, | Lewis Morhardt. |

The work prospers, especially among the young. Inhabitants, 128, of whom 107 are baptized; and 44 communicants.

Several parts of the New Testament have been translated into the Esquimaux Language.

### ISLE OF FRANCE

In the Indian Ocean—the inhabitants French Colonists.

*LONDON MISSIONARY SOCIETY.*—1814.

John Le Brun.

### JAMAICA.

A West-India Island.

*UNITED BRETHREN*—1714.

| | |
|---|---|
| John Lang, | John Becker, |
| Samuel Gruender | Thomas Ward. |

The Stations are named, BOGUE, MESOPOTAMIA, and CARMEL.

*WESLEYAN METHODISTS*—1789.

KINGSTON.

John Wiggins, John Shipman

SPANISH TOWN.

John Lewis, jun. William Ratcliffe

BOVE ROCK. John Colmar.

The Missionaries have been heretofore much harassed by the Colonial Assembly: which has, however, of late relaxed its rigid opposition. The number of Members in the Society is 3207, of whom upwards of 500 were added during the past year. One of the Missionaries writes: "Though I have been several years in this country, and was always sanguine in my expectations of the spread of the work, my mind was never so much impressed with an idea of its immediate and abundant increase as at this time." Mr. Burgar, Missionary at

Morant Bay, died very lately. The Magistrates and Vestry of St. Thomas in the East presented his widow with 100*l.* in testimony of their regard for her deceased husband.

*BAPTIST SOCIETY.*

Moses Baker, John Rowe, Lee Compeer.

A Place of Worship has been opened in Kingston, which had long been shut up.

The late excellent Bishop, Porteus, was indefatigable in his efforts to get the Negroes in the West India Islands, instructed in Christian Principles: an object to which too many Colonists, especially those of Jamaica, have shown decided hostility.

JAVA.

In Insular India—2350 miles S. S. E. from Calcutta—the population above 2,000,000—Mahomedanism the prevailing superstition—many Chinese are resident here.

BATAVIA The Capital of the Island.

*BAPTIST MISSIONARY SOCIETY.*—1813.

W Robinson, —— Reiley,

—— Trowt, Joseph Phillips

Mr Robinson has begun to preach in Malay, and he and Mr. Trowt are applying to the Javanese. Messrs. Reiley and Trowt have lately arrived. The Committee of the Java Auxiliary Bible Society have presented Mr Trowt with 1000 rupees, in aid of a Translation of the Scriptures into Javanese, which he has undertaken, and in testimony of their high sense of his exertions therein.

*LONDON MISSIONARY SOCIETY.*—1814.

John C. Supper

Officiates in the Dutch Church; is Secretary of the Auxiliary Bible Society in Batavia; and circulates the Chinese and other Scriptures.

SAMARANG.

In 1814, the London Missionary Society placed at this station Mr. Gottlob Bruckner; but he appears, by recent intelligence, to have united himself to the Baptist Missionary Society.

Java has been restored to the Dutch. When in former possession of the island, they promoted Christianity therein.

JESSORE

In the east of Bengal—77 miles E. N. E. from Calcutta—the district contains 1,200,000 inhabitants, in the proportion of nine Mahomedans to seven Hindoos.

*BAPTIST MISSIONARY SOCIETY.*—1807.

William Thomas (Country born)

*Natives:*

Sephul-rama, Manika-sha, Nurottoma.

This Mission has four branches, each about thirty miles apart.

KARASS.

In Russian Tartary.

*EDINBURGH MISSIONARY SOCIETY.*—1802.

Alexander Paterson, James Galloway.

With a view to introduce the Gospel among the Tartar Tribes, a Mission was established at this place. One of the Missionaries has translated the New Testament into the Tartar Tongue, which has been printed, and is now in the course of circulation. Mr. Paterson made a tour in the Crimea, in the summer of 1815, in order to distribute the Tartar Testament and Tracts. He found at Bakcheserai a Tartar translation of the Old Testament, which he has sent to Astrachan.

The Sultan Kategerry Krimgerry, a native of the Krim, brought to the knowledge of Christianity, under the late Mr. Brunton, with whom he lived a considerable time at Karass, is come over to England, for the purpose of qualifying himself to become an instrument of good to his own countrymen.

KINGSTON. In Canada.

*SOCIETY FOR PROPAGATING THE GOSPEL.*

George Okill Stewart, *Missionary to the Mohawks.*

John Green, *Schoolmaster to the Mohawks.*

KISSEY TOWN.

A town of recaptured Negroes, in the Colony of Sierra Leone—population about 400.

*CHURCH MISSIONARY SOCIETY.*—1816.

Charles Frederic Wenzel,

James Curtis, *Native Usher.*

The liberated Negroes have themselves built a place for the worship of God. A School has been lately opened. Government contribute in part to the support of the Missionary.

KLIP FOUNTAIN.

In South Africa, North of the Great River, in the Great Namaqua Country, 550 miles from Cape Town—called also Bethany.

*LONDON MISSIONARY SOCIETY* —1815

H Schmelen.

LATAKOO, MAKOON'S KRAAL, AND MALAPEETZE.

Stations in South Africa, about 1000 miles from Cape Town.

*LONDON MISSIONARY SOCIETY.*

Missions to these places are about to be commenced, by Messrs Evans, Hamilton, and Barker; with the Native Teachers, Cupido Kakalak and Kruisman Heikam.

LEICESTER MOUNTAIN.

In the Colony of Sierra Leone, about three miles from Free Town—an elevated spot.

*CHURCH MISSIONARY SOCIETY.*

Leopold Butscher.

John Horton, Henry Düring, *Schoolmasters.*
Mrs. Horton, Mrs. Düring, *Schoolmistresses.*
John Rhodes, *Native Usher.*

A Grant of 1100 acres of land has been made to the Society on Leicester Mountain. A Christian Institution is there in progress, where Negro Children of various tribes, recaptured from smuggling Slave Ships, are maintained, and receive religious and useful instruction. The Society wholly maintains at Leicester Mountain 200 of these Children, besides 180 more out of the Colony; and many others are placed under its care, at the charge of 5*l.* per annum each to the Government.

LICHTENAU. In Greenland.

*UNITED BRETHREN.*—1774.

John Conrad Kleinschmidt, John Jacob Beck.

The Communicants, by the last intelligence, were 455.

LICHTENFELS. In Greenland.

*UNITED BRETHREN.*—1758.

John Gottfried Gorcke, J. G. Fliegel, Michael Eberle. Communicants, 299.

MADAGASCAR.

*LONDON MISSIONARY SOCIETY.*

David Jones, Stephen Laidler.

Messrs. Jones and Laidler are intended for this Station, and are expected to embark shortly for the Mauritius; from whence they will proceed to Madagascar.

MADRAS.

The second of the three British Presidencies in India—on the east coast of the Peninsula—Population 300,000. The Black Town, to the northward of the Fort, is the residence of the Armenian and Portuguese Merchants, and of many Europeans unconnected with Government.

*LONDON MISSIONARY SOCIETY.*—1805.

W. C. Loveless, Richard Knill.

Mr. Loveless for some years instructed the Youths in the Male Asylum. He now teaches in the Missionary Native Free School, and preaches in a newly-erected Chapel in the Black Town.

*CHURCH MISSIONARY SOCIETY.*—1815.

John Christian Schnarrè, C. Theophilus Ewald Rhenius, Thomas Dawson. Rayappen, *Native Catechist.* Christian, *Native Reader.*

To a Corresponding Committee, formed at Madras, is entrusted the direction of the Society's undertakings in the South of India. The sum of 1500*l.* is allowed per annum; and considerable additions are made thereto by friends on the spot.

Mr. Schnarrè and Mr. Rhenius have been for some time settled in the Black Town; and have been diligently and successfully employed, in preaching, conversing, the distribution of the Scriptures and Tracts, and in the superintendance of Schools. These Schools contained, by the last returns,

37 Protestant Children.
54 Roman Catholic.
44 Heathens of various Castes.

Total 135.

A Seminary for training Native Missionaries is in contemplation. Commodious premises are occupied by the Society, capable of containing the various buildings requisite for its designs.

*WESLEYAN METHODISTS.*—1816.

W. M. Harvard.

Mr. Harvard was appointed to proceed from Ceylon to Madras: but this measure met with some delay on the arrival of the last Methodist Missionaries at that Island, it being found expedient to attend to the very pressing calls for labour, particularly in the Jaffnapatam district.

*[To be continued.]*

## *AMERICAN BIBLE SOCIETY.*

THE first Annual Meeting of this Institution took place on the 8th of May last.

The President of the Society was prevented by ill health from attending the meeting; and the chair was filled for the day by Gen. Matthew Clarkson, one of the Vice-Presidents.

Before the Society proceeded to the transaction of business, the 55th chapter of Isaiah was read by direction of the Presiding Officer.

The Secretary for Domestic Correspondence read a letter from the Hon. Elias Boudinot, the President, in which were ex-

pressed sentiments of exalted piety, counsels of true wisdom, and many prayers for the Institution and its Managers. Letters were also read from the Hon. John Jay, of Bedford, New-York, His Excellency John Cotton Smith, of Connecticut, Hon. Bushrod Washington, of Virginia, Chief Justice of the United States, Hon. Judge Tilghman, of Pennsylvania, Hon. Smith Thompson, Chief Justice of the State of New-York, and his Excellency Daniel D. Tompkins, Vice-President of the United States; in which the writers showed that their absence from the meeting was unavoidable, and at the same time testified most decided and fervent attachment to the Society.

The Annual Report of the Board of Managers was then read; we expect to present it to our readers in our next number.

The following resolutions were unanimously adopted, after the reading of the Report:—

On motion of the Rev. W. Hill, President of the Frederick County Bible Society, Virginia, seconded by James Buchanan, Esq. the Consul of his Britannic Majesty,

*Resolved*, That the Report now read be adopted, and that it be printed under the direction of the Board of Managers.

On motion of Mr. John Griscom, a Member of the Society of Friends, New-York, seconded by the Rev. Francis Heron, of Pittsburgh, Pennsylvania,

*Resolved*, That the thanks of this Meeting be presented to the President of this Society, for his zealous and persevering efforts to form this Institution and promote its interests.

On motion of the Rev. Dr. Blatchford, of Lansingburgh, New-York, seconded by the Hon. Aaron Ogden, of New-Jersey,

*Resolved*, That the thanks of this Meeting be presented to the Vice-Presidents for their patronage and support, and the Treasurer and Secretaries for their services during the last year.

On motion of the Rev. Dr. M'Leod, of New-York, seconded by the Rev. Joshua L. Wilson, of Cincinnati, Ohio,

*Resolved*, That the thanks of this Meeting be presented to the Board of Managers, for their exertions in conducting the business of the Society.

William Jay, Esq. of Bedford, New-York, then moved the following resolution:

*Resolved*, That the thanks of this Society be presented to the General Assembly of the Presbyterian Church, for their early and decided approbation of the Institution of this Society, expressed in their narrative of the State of Religion within their bounds.

Mr. Thomas Eddy, of New-York, a Member of the Society of Friends, seconded the resolution, and addressed the Chair in these words,

"This very respectable body of Chris-
"tians, by showing a disposition of love and
"a spirit of condescension towards their
"brethren of other religious denominations,
"have greatly contributed in promoting the
"views of the American Bible Society, and
"are highly deserving our esteem and re-
"gard."

On motion of Jeremiah Evarts, Esq. of Boston, seconded by the Rev. Mr. Feltus, of New-York,

*Resolved*, That the thanks of this Society be presented to the numerous Auxiliary Bible Societies, for their exertions to promote the object, and augment the funds of the Institution.

On motion of Samuel Bayard, Esq. of New-Jersey, seconded by the Hon. A. Kirkpatrick, Chief Justice of the state of New-Jersey,

*Resolved*, That the thanks of this Meeting be given to those Congregations and individuals who have constituted their Pastors members for life of this Society.

On motion of Joshua M. Wallace, Esq. of New-Jersey, seconded by the Rev. Mr. Hart, of Stonington, Connecticut,

*Resolved*, That the thanks of this Meeting be presented to all those individuals and Societies who have contributed to the funds of this Institution.

Speeches, animated and appropriate, were made by several of the gentlemen who brought forward or seconded the above Re-

solutions. We should have been pleased to have inserted them all; but we have been able to obtain only one of them, the speech of William Jay, Esq. We request him to accept our sincere thanks for the great politeness with which he acceded to our request for a copy of this truly eloquent and excellent address.

## *SPEECH OF WILLIAM JAY, ESQ.*

I RISE, Sir, to offer a Resolution, in perfect harmony with that benign principle which unites in one common bond, the members of this Institution, however various their political or religious opinions. The Resolution I propose, is a vote of thanks to the General Assembly of the Presbyterian Church, for their early and decided approbation of the institution of this Society.

From the strong terms in which this approbation was declared, the Society may confidently anticipate additional zeal in her cause; and she may indulge the expectation, that the example thus set by a body so large and respectable, will be followed by the ecclesiastical Assemblies of the other religious denominations. And what object can they recommend to the patronage of their Churches, more worthy their regard, than the American Bible Society? They who most value the ordinances of the gospel, and the blessings of religious instruction, will be the most anxious that the vast proportion of mankind, who, from heathen superstition, their own infidelity, or the peculiar circumstances of their condition, are inaccessible to the reproofs and persuasions of a Christian Ministry, should not also be deprived of the warnings and invitations of our Lord and his Apostles. May we not hope that the time is not far distant, when the numerous denominations which now constitute the Christian family in this country, will find in this Society a bond of union unknown before—a rallying point for their hitherto divided efforts in the service of their common Master?

From the ascension of the Saviour to the present time, his disciples have too generally lost that badge of their profession by which they were commanded to distinguish themselves from others. *Love one another*, seems to have been a precept almost too divine, to be comprehended or obeyed by beings of a fallen world. While all have acknowledged the obligations of charity, few indeed have felt the influence of that principle, which, when time shall be no more—when faith shall be lost in knowledge, and hope in fruition, shall still dwell in the bosom of God—shall still sway the affections of every spirit in heaven. Under the guise of this angel of light, has the arch-deceiver of mankind bound the martyr to the stake—armed Christians against Christians—dissolved the tender sympathies of domestic life, and severed the bonds of civil society. The progressing influence of the gospel has weakened, but not destroyed, the delusion. Under the same guise, he is still dividing the followers of the Prince of Peace; and with infernal art, he not only prevents them from uniting their strength to resist his power, but, by exciting in their breasts the unholy passions of envy and jealousy, he is making them his unconscious auxiliaries.

However misrepresented or misunderstood, Christian charity is still the same, and to this day exhibits the same features ascribed to her by the great Apostle of the Gentiles—still seeking not her own; not easily provoked; thinking no evil. Some, it is true, have in all ages exemplified this principle in their lives; but it was reserved for the British and Foreign Bible Society to exhibit it in all its heavenly lustre; breathing Glory to God in the highest, and on earth, peace and good will to man. We are following the bright example. Pure, disinterested benevolence, unmingled with private views; unpolluted by political intrigues or sectarian jealousies, is the principle which

actuates and governs this Society. To advance the glory of our Maker, and to promote the salvation of our fellow-men, by giving them an unerring standard of faith and rule of practice, is our only object.—As this object does not need, so it does not demand, the smallest sacrifice of truth; the slightest concession of opinion. When we enter this Society, we neither leave, nor are we expected to leave behind us, our distinctive religious opinions. Had this Society been so constituted, as to have required from her members any practice or admission inconsistent with the strongest attachment to the peculiar tenets of the Episcopal Church, of which I am a member, I would not now, Sir, have had the honour of addressing you. But although our opinions continue different, our hearts are here united—we here learn not to call those common, whom God hath cleansed; and rejoice to discover, that those views and sentiments which we cannot but regard as erroneous, are still consistent with holiness of life, and zeal for the service of God.

It is thus, that the Society, by dispelling prejudices, promoting candour, and cultivating the benevolent affections, tends to prepare the mind for the reception of those sacred truths, which it is her design to disseminate; and thus she repays, and more than repays, her members, for all their exertions in her cause. But her hallowed influence is not confined within her own limits. She is taking from the ruler and the subject, the rich and the poor, pledges of their belief in the inspired volume; and is recording their protests against the slanders and falsehoods of infidelity. She aspires to still more exalted good—She is publishing to immortal and accountable beings, the will of their Creator, and the means of securing their eternal felicity. This knowledge was at one time hid from the world; and mankind, sensible of their want of it, sought for it in a thousand ways, as impious as they were absurd. One favoured nation was, indeed, honoured with partial revelations from God. Sometimes prophets were commissioned to announce his commands—now, his will was disclosed in the visions of the night—now, declared by an angel from heaven. Thanks be to God! No angel from heaven—no visions of the night—no prophet breathing the accents of inspiration, are now required to teach us his perfections, and our duties. One volume, bearing the impress of Deity, tells us our origin and destination; reveals a God of mercy and of justice; discloses a Saviour for sinners; opens to our view a heaven and a hell, and discovers the path to each. Were those tables of stone, which were once traced by the finger of the Almighty, still to be viewed, what multitudes would press around them; and with what holy awe would they scrutinize every line! With what transcendent reverence ought that volume to be regarded, which is written by the same God, and filled, not with commands only, but with immortal hopes, and tidings of great joy! Of such a volume who can be ignorant? What child of poverty so destitute, as to want this lamp to his feet, this light to his path? Alas! the vice and misery which every where abound, might convince us, that all have not access to the lessons of divine wisdom—to the promises and threats of divine mercy and justice. Yes, Sir, thousands and tens of thousands in this country, and millions in others, are without the Bible.

Knowing, as we do, that the Scriptures are profitable for doctrine, for reproof, for correction, for instruction in righteousness; what changes might we not expect in the moral condition of the world, were they put into the hands of all who are capable of reading them? Can we doubt that the divine blessing would generally accompany them; and that joy and peace in this world, and eternal felicity in the world to come, would, in innumerable instances, be the results of their universal diffusion? This, then, is the object of the American Bible Society, and this the hope which cheers in its prosecution. Yes, Sir, we are associated for the hallowed purpose of revealing a Saviour to those who know of none; of pointing out the road to heaven to those who are taking that which leads to destruction; of offering

consolation to those who are sorrowing without hope; of announcing pardon to those who are overwhelmed with remorse; of dispelling the darkness of the tomb, and opening, beyond it, the view of another and a better world.

The benevolence of this Society is no less diffusive than it is divine. In the distribution of her bounty, she knows neither sect nor country; nor acknowledges any other limits than those which the Christians of America shall assign to her exertions. The sphere of her usefulness must be proportionate to the patronage she receives. That patronage has hitherto been ample, and has reflected new lustre on our national character. The efforts already made by this Institution, have roused the attention of Europe and America; and have been received, both as a proof of its efficiency, and as a pledge of the intentions of the community to foster and protect it.

Twelve months since, and this Society rose into being, hailed by the prayers and the hopes of the American Church. Those prayers have been heard—those hopes fulfilled. From this Institution are now flowing, in a rapid and increasing current, those waters of life, which will refresh and fertilize our parched land; and cause the wilderness to blossom. Light breaks upon our western territories—In those remote regions, the savage, amidst the gloom of primeval forests, lately tortured his captive.—The scene is changed—the forest has fallen—the savage has disappeared; and the earth is inhabited by civilized man. But alas! Religion has followed civilization with unequal steps. Occupied by incessant labour, dispersed by situation, and destitute of the Bible, a cloud of ignorance is in many places gathering over the settlers, which threatens to intercept the rays of the Sun of Righteousness. To these our Brethren, bound to us by the ties of a common country, common interest, and common blood, this Society will eagerly extend her hand, and will shortly furnish them with that best gift, which will crown and sanctify the many blessings they already enjoy. Nor will the endeavours of this Society be viewed with thankless indifference. Christians, in every part of our country, will show their sense of the benefits she is conferring, by establishing tributary associations. The example has been set, and is spreading with rapidity. A new confederacy is forming between the states of the American Union. The political ties which have hitherto united them, are now to be strengthened and consecrated by their combined exertions in the service of their Almighty Protector. Thirteen States, together with the Territory of Michigan and the District of Columbia, have entered this Holy Alliance, and have organized their Auxiliary Societies.

Soon shall the Christians of America, from the Missouri to the Atlantic; from Orleans to Niagara, form one vast communion, holding the unity of the spirit in the bond of peace; and, with concentrated energy, proclaim the everlasting gospel to all nations, and kindreds, and tongues. I look around me in vain, for an object more sublime in contemplation, more reviving to the hopes of a Christian, and more deserving of his gratitude and love, than the American Bible Society; occupied in promoting the eternal welfare of immortal souls—unmoved by the violence of nations—uninfluenced by the allurements of ambition, or the suggestions of interest—serene in the midst of political animosity and religious controversy,

" As some tall cliff that lifts its awful form,
Swells from the vale, and midway leaves
the storm;
Though round its breast the rolling clouds
are spread,
Eternal sunshine settles on its head."

THE

# EVANGELICAL GUARDIAN

## AND REVIEW.

VOL. I. JULY, 1817. NO. 3.

### *REMARKS ON THE IMPORT OF THE WORD "HEAVENS,"*

IN 2 PETER iii. 12.

"The heavens being on fire shall be dissolved."

WE shall first explain the radical idea of the term translated "Heaven, or Heavens." The first place in which the word occurs in the Scriptures, is in Gen. i. 1. "In the beginning God created the heavens and the earth." It is utterly impossible for us to obtain the radical idea of the term, simply by adverting to a translation: we must of necessity have recourse to the original. The word translated "heavens," is, in the original Hebrew, שמים. There is considerable diversity of sentiment among philologists respecting the derivation of this word; some there are who derive it from שם *ibi*, an adverb of place, and which respects an object at a distance from us. Agreeably to this derivation of the word, the heavens are so called in consequence of their distance from the earth. Others there are who derive it from שם, *nomen*, *gloria*, *decus*, because they are the most conspicuous and glorious of the works of God. Others there are who view it as a compound word, composed of אש, *ignis*, fire, and מים, *aqua*, water. This diversity of sentiment clearly proves the difficulty of tracing the original word to its source, or of ascribing to it its appropriate idea. In our opinion, neither of the derivations to which we have adverted, are agreeable to the idiom of the Hebrew language, or expressive of any property *peculiar* to the heavens; we, therefore, with diffidence reject them.

To those acquainted with the peculiarities of the Hebrew language, it certainly will be unnecessary to affirm, that the participles of verbs are frequently transformed into nouns. This, to a critical reader of the Scriptures, is important, and from it he may deduce important conclusions; for, by this peculiar idiom, he not only discovers the name of an object, but also the reason of the name. This observation, we think, is happily illustrated in the word under consideration, שמים, translated "heavens." We have not much hesitancy in declaring it to be a *participial noun.* It is strictly a participle of *kal*, of the verb שם, *posuit.* The general idea involved in this word, is to arrange with art, with care, and in a regular order. Agreeably to this derivation of the word, and to the power of the present participle of *kal*, the word literally rendered is, "that which arranges, which disposes according to a pre-established arrangement." Now this we conceive to be the real import of the word שמים.

Still, however, there is a difficulty attending this solution of the term; for, as yet, we have not discovered *what it is*, what is the nature and the composition of the agent,—which thus has the tendency to dispose, according to a pre-established arrangement. This difficulty Moses himself solves in Gen. i. 8 "And God called the firmament heaven." Here, you perceive, Moses explains the word "heaven" by another word, less difficult of solution, but embracing the same idea. "*Heaven*, then, and "*firmament*," are convertible terms. The word rendered "firmament" is רקיע in the Hebrew. This word properly signifies *expanse* or *extension*, and is the name given by God to designate the whole expanse between our earth and the remotest regions of the *fixed stars.* Now, what is the nature of this expanse? What is its composition? To this we reply, it is that celestial fluid or air which surrounds our globe, and which pervades every part of the universe. Nor are there any other words in the Hebrew language to express the idea which we attach to the term atmosphere or air, than שמים, which we render "heavens," or רקיע, which we render "firmament." Thus we read of the

"fowls of heaven," viz. which fly in the air; "waters of heaven," viz. rain from the clouds which float in the atmosphere. Here then we have the specific sense in which we are to understand the word "heavens." It is a term equivalent to atmosphere, air, or ether. Now this atmosphere or celestial fluid is designated רקיע, or expanse, because it is spread abroad throughout the universe. It is also called שמים, heavens, literally that which disposes in order, from a regard to its chymical properties, and because it is one of the most powerful agents in nature, in producing and preserving the equilibrium of the universe.

The composition and properties of the atmosphere are so well understood, that we deem it superfluous to state them to our readers; those of them in the least acquainted with the modern discoveries in chymistry, will be under no necessity of being informed; and those who are not, would not, probably, comprehend us if we should. Suffice it to say, that such is the nature of the constituent principles of the atmosphere, or of that subtile fluid which pervades creation, and to which, in our opinion, Moses adverts in the first chapter of Genesis, that these principles combined, were the mighty agents under God of reducing chaos into order, of "dividing the waters from the waters," as Moses speaks in Gen. i. 5. and of preserving the order, the harmony, and the beauty which at present are perceptible in the various and wonderful works of God.

Our readers, from this explanation of our sentiments upon this subject, will now perceive the reason why we derived שמים from שם *posuit*, to place, to arrange in order, in preference to those derivations which we rejected. The word under consideration is in the participial of *kal*, and, as we have already observed, literally signifies "that which arranges, or which has the tendency to dispose of in a regular order." Now, previous to the creation of the "firmament" or "heavens," as we have it in our translation, all was disorder and confusion. God works by means; and, in order to produce regularity and order out of this disorder and confusion, he

creates a new substance, the influence of which, operating upon the original *chaos*, was such as to be instrumental in producing the present state of our system. This substance was the "air," in its most comprehensive sense, and is designated by Moses, שמים, "that which arranges," from a reference to its qualities, as being calculated to produce and preserve the harmony of the universe.

Heaven, then, is a word which comprehends that immeasurable expanse, which reaches from the surface of our globe up to the throne of God.

While, however, this is the general idea of the word "heavens," still this does not prevent a particular application of the term, and thereby designating particular regions, all comprehended under the name "heavens," but yet possessing some adventitious properties peculiar to themselves. By examining the several texts of Scripture in which the word "heavens" occurs, we shall perceive the correctness of this observation; we shall perceive that it is employed to specify several distinct regions, all bearing some relation to each other, but yet strongly marked by local peculiarities. The following enumeration of the several regions of space, all comprehended under the name "heavens," will exemplify the observation we have made.

1st. The word "heavens" has respect to that particular region of space denominated the atmosphere. By atmosphere we understand the air which is peculiar to our system, in which the clouds are suspended, and which is occasionally enlivened by the blazing meteors of night. To this section of space we must refer the following scriptural expressions; "fowls of heaven;" "waters of heaven;" "God caused fire and brimstone to rain from heaven;" "dew of heaven;" "clouds of heaven;" "winds of heaven," &c. In all these expressions "heaven" has immediate respect to that portion of the *celestial fluid* denominated the atmosphere.

2. The Scriptures employ the word "heavens" to designate the ethereal and starry worlds, which blaze in the pathless immensity of space. To these the Psalmist adverts in the

19th Psalm, "The heavens declare the glory of God, and the firmament showeth his handy work."

3. The Scriptures also employ the term "heavens" to designate the empyrean heavens; the peculiar residence of angels; of the spirits of the just made perfect, and of the glorified body of Jesus Christ. This heaven is opposed to hell, the residence of the damned. It is characterized in Scripture by a variety of epithets; such, for instance, as "the third heaven," so called, we presume, from the relation it bears to those to which we have already adverted. It is also called "the heaven of heavens;" "the paradise of God," &c. That there is such a place in some region of infinite space, wherein the great God holds near and intimate communion with saints and angels, and where He eminently displays the uncreated splendours of his throne, is a doctrine clearly stated in the Holy Scriptures.

These are the three senses in which the word under consideration is taken in the word of God. Now the question is, "To which of these does the Apostle advert in the passage before us?" This question it is now our intention to answer. We shall examine the different heavens in order, and by this means, the presumption is, that we shall obtain the true solution of the passage.

1st. The first idea attached to the word "heavens," to which we shall advert, is that of the empyrean heavens. Now, to us, it is manifest, that these heavens shall not be the subjects of dissolution. The heavens in which angels worship, and in which the great God is represented, as having established his throne, are certainly not contaminated by the sin of man, and certainly neither Scripture nor reason can sanction the opinion, should any cherish it, that they shall perish in the conflagration of the judgment-day.

2d. The next import of the word "heavens," which we shall examine, is, that of the ethereal or starry heavens. It is not our intention to give a learned disquisition on the nature and extent of this portion of the works of God. Suffice it to say, that, by the ethereal heavens we understand the sun, the

moon, and the several planets which are connected with the solar system. We also comprehend the known and the unknown worlds which roll in the immeasurable expanse; to this expanse, imagination itself can fix no boundary line—She is lost in the subject—Suns beyond suns illumine systems beyond systems in the pathless immensity of space. Now, to us it appears highly improbable, that these "heavens," or that even a part of them, shall be dissolved in the final conflagration. That they are inhabited by rational, and probably by unsinning beings, is a proposition sanctioned by the principles of the purest philosophy. Analogy confirms the deduction; and sure we are, that revelation does not contradict it. Such then being the constitution of the starry heavens, comprehending suns on suns, which continually blaze, and which enlighten worlds unknown, to infer that they shall perish in the fires of the judgment-day, is repugnant to the dictates of reason, and to the principles of religion. Pray, what necessary connexion has the sun, the moon, or the stars, with this terrestrial globe? What the countless millions, who walk in the planetary worlds? Or what the myriads who tread the milky way? They most undoubtedly are not obnoxious to Jehovah's justice for the sins of man; and, consequently, we have no reason to conclude, that any part of the ethereal heavens shall perish in the dissolution of this earth. The strong presumption is, that they shall shine with undiminished brilliancy, when the Angel of Judgment shall have pronounced the ruin of this world.

3d. We now necessarily come to the third and last idea attached to the term "heavens," which was, as our readers will recollect, the atmosphere. By the atmosphere we understand the air, and the various principles of which it is composed. That the word "heavens" bears this interpretation, we have already evinced; and that this is the true interpretation of the passage, we presume will be manifest, from the following observations:

1st. Heaven and earth is a Hebraism, and is a phrase precisely of the same import with "κοσμος," in the Greek, and "world," in the English. Now the Greek "κοσμος," and the

English "world," comprehends every thing which constitutes a component part of this system; whatever belongs to the constitution of this terrestrial globe, whether fire, air, water, earth, is all included in the term "world." Now it is well known, that in the Hebrew language there is no one word which expresses this comprehensive idea; the Hebrews, consequently, had recourse to circumlocution to convey this idea, and the phrase which they employed was "heaven and earth:" "Heaven and earth," when uttered by a Jew, meaning neither more nor less than the word "world," when mentioned by us.

A very superficial acquaintance with the style of the apostle Peter, will satisfy our readers of his frequent use of Hebraisms, in order to express his sentiments; which, though by no means agreeable to the idiom of the Greek language, in which he wrote, were, notwithstanding, peculiarly appropriate, as it respects the circumstances under which he wrote, and the persons to whom he wrote.

2d. Another reason which we assign for the exposition we have given of the word "heavens," is the analogy of the apostle's reasoning. This epistle was written by Peter shortly before his death, and his object in writing it was to confirm believers in the fundamentals of Christianity, and at the same time to obviate some plausible objections which the libertines of that period brought against the doctrine of the dissolution of the world, and the final judgment. The infidels *then*, as *now*, sarcastically inquired, "Where is the promise of his coming; for, say they, since the fathers fell asleep all things continue as they were from the beginning of the creation." This is free-thinking with a witness! to conclude that the dissolution of the world would not occur, from the fact that it had not occurred, or that as yet there were no visible manifestations of its approach! Truly, truly, this was logic indeed! Puerile, however, as was this objection, the apostle deemed it prudent to obviate its sophistry. He directly shows the absurdity of the infidel hypothesis, by adverting to this great principle in the government of God, viz. that "his ways are not as our ways, nor his thoughts as our thoughts," and conse-

quently, that unless we could look through the whole course of events, and view each event in its remote connexions and final issues, it was presumptuous in man to dare to sit in judgment upon the dispensations of Providence. Having thus exposed the fallacy of the infidel objection, he reasons from analogy, and proves, that the dissolution of this world by fire is neither incredible nor impossible. He lays down this important and well-attested fact, as the premises from which he deduces his inference, viz. That this world had been already "destroyed by water:"—Or, in other words, that the face of this globe, in consequence of the deluge, had undergone a material change. From this fact he infers, that, seeing this world hath already experienced a revolution by water, another revolution by fire is neither incredible nor impossible. *Ver.* 5, 6, 7. The deduction of the apostle is irrefragable; he reasons from an *acknowledged* event, and infers the credibility and possibility of another event, somewhat similar in nature, though still future as to time. Now what is this event, the possibility of which he infers? It is the dissolution of the "heavens and the earth." But how does he infer this? From the fact, that these very heavens and earth have already undergone a material revolution by water, and consequently that another revolution of the same system, by *one* of the great agents in nature, is neither impossible nor incredible. The whole force of the apostle's reasoning depends upon this assumption, viz. That the subject for dissolution by the fires of the judgment-day, is none other than that which once perished by the waters of the deluge.

Now what was that, which "being overflowed with water," perished? "The world that then was," says the apostle. Now, by the world, we understand the earth, together with its atmosphere, the state of which underwent a considerable change by the flood; consequently, agreeably to the principles of the apostle's argumentation, the heavens and the earth, which are to perish by fire at the judgment-day, is none other than this earth, together with the atmosphere which surrounds it. The heavens then, which is to perish by fire, is none other than that which once "perished" by water, viz. the atmos-

phere of our globe. Whether, therefore, we have respect to the idiom of the Hebrew language, or the analogy of the apostle's argument, we must be satisfied, that when he speaks of heaven he only means the atmosphere of our earth.

In a future Number, we shall give a few thoughts in relation to the dissolution of the heavens—Their passing away with a great noise—As also respecting the "New heavens and the new earth," of which the apostle speaks, and which are represented as rising from the ashes of the old.

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### *SUNDAY SCHOOLS.*

WE have been pleased, in no ordinary degree, by a perusal of the "First Report of the New-York Sunday School Union Society." This report, whilst it presents the subject to public view in that interesting manner which it deserves, does honour to the heads and hearts of the committee by whom it has been drawn up. No effort, individual or combined, that has for its object the cultivation of the human mind, and the consequent improvement of Society, can be viewed with indifference by the friend of man. But, where the design is to impart *religious* instruction—to improve the *moral* character—to direct the *eternal destinies* of immortal man, as well as cultivate the intellectual powers—it is godlike—it commands our *veneration*. Ignorance, vice, and wretchedness, are closely allied. Liberty, power, and happiness, only thrive when nourished by intelligence and virtue.

It is *man's* distinguishing characteristic, in this lower creation, to possess faculties capable of endless progression in improvement, and to be gifted with the power of speech, by which his ideas are intelligibly expressed. This is a noble distinction; and such are the aids which *art* affords, that our intercourse is not confined within the narrow compass of the voice—but we hold converse with those of other climes, and distant ages. The office of the *tongue* the *hand* performs—

the office of the *ear* the *eye* discharges, so that *thought* becomes *visible, transferable, perpetuated.* The arts of writing and reading are next to the creation of a new faculty: they are, at least, the most important *aids* to the faculty of speech, and our social powers are *essential* to the perfection of our nature. Destroy intellectual communication, and you check the growth of man; improvement is at an end. The great characteristics of our nature are inseparably allied: the Psalmist shows his acquaintance with the philosophy of the human mind, when he calls his *tongue* his glory.

The *basis* of all extensive intellectual improvement—the *foundation* and *element* of education, is the cultivation of the faculty for *perceiving thought made visible*—of *understanding written language.* This is the *key* by which we gain admittance to *boundless resources* of entertainment and instruction, avail ourselves of the history and experience of mankind, and possess the fruits of their labours and researches, so that the amount of intellectual *life* enjoyed, is incalculably increased. So *common* is the art of reading amongst us, that we enjoy its privileges, and rarely think of its priceless value: it was the first, and an indispensable step, in that process, by which the mind of a Newton is distinguished from that of an Hottentot. But, access to the records of history, the stores of philosophy, and the various sources of *intellectual* entertainment, is not the whole nor the chief privilege of the art of reading. *God* has revealed himself in a most glorious manner—*explained* the moral relations and obligations of man; unfolded the hidden counsels of eternity; proclaimed his grace, and opened up to the prospect those heavens where his throne is fixed; and all these treasures of wisdom, of knowledge, and truth, are contained in his *written word.* It is the *Bible*—the *book* that utters the lively oracles of the eternal God, without the faith of which there is no salvation. But, to the uninstructed, this is a sealed book—its blessings are unknown. To instruct the uninstructed—to teach the *poor* and the ignorant, who have no other means of being taught to read—to read *God's word*—with their own eyes to examine the record of his everlasting love, is the benevolent

design of the "Sunday Schools." To snatch the children of penury and distress from the depths of their degradation, and raise them to the station of men, and of Christians—to pave the way for them to know their Father, God—to trace the expressions of a Saviour's love—to contemplate his example, obey his precepts, and be consoled by his promises—to be, in a secondary sense, the saviours of their souls, is the labour of love—the sacrifice upon the altar of virtue, made by those honoured youth, who, imitating *his* example who "went about doing good," have volunteered their time and their services in the heaven-born employment of conducting these schools;—they shall not be without a reward; their's is a benevolence to be measured by the worth of immortal souls. The instruction which the poor thus receive, is the reflected light and benevolence of the *gospel itself.* Whence comes this spirit, which has descended like the dews of heaven, wherever the sun of righteousness has shed his rays? whence all this expansion of heart? whence this disinterestedness—these mighty efforts, individual and social, which command the head, the hands, and the purse, for the improvement, the comfort, and salvation of man? where is the *fountain* that supplies all these innumerable streams of charitable bounty that refresh the world?—It is not on earth: it is the Spirit of charity from on high; it is the doing of the Lord—it is not mere *natural* feeling, the power of common sympathy, that has induced the thousands throughout the Christian world to deny themselves ease, and bestow their diligent, persevering, painful attention to the instruction of the wretched poor—and this without any incentive from earthly pleasures, or honours, or compensation. I repeat it again, it is the benevolence of the *gospel* which in this our day, is called forth and exemplified in a most signal manner; and whilst this spirit, so generally diffused, connected with the facts which have already occurred, is the pledge of future success, we may view it, in the government of the God of providence and of grace, as the prelude of brighter glories. All God's works are progressive—from chaos arose order, light, beauty, life. His truth was gradually evolved, whilst "at sun-

dry times, and in divers manners" he spake unto the fathers, until the volume was complete. But when complete, the tedious process of transcribing made it a treasure possessed by few—until the art of printing gave it more general circulation. Still multitudes of poor and ignorant were without the precious deposit. To scatter his word throughout *the world*, as the last great stage of the progression, God has raised up, organized, cherished, and prospered "Bible Societies." The *success* of the Gospel has been marked by a similar progression. Being sealed by the blood of the cross, it *grew* under persecution; and the faith of the fishermen of Galilee took captive the throne of the Cesars. And the *fruits* of Christianity have kept pace with its extension. They comprehend all that is fair, and lovely, and beneficent, and blessed, upon God's earth.

But, for our age has been reserved the honour of exploring the outskirts of society, the dark abodes of uninstructed poverty—to search up the outcasts from civilization—obeying the impulse from on high, affectionately to take them by the hand, and lead them where their hearts shall be cheered by the light of Heaven. When these things enter into the signs of the times, what may we not expect that God will achieve? Such is the work in which the teachers and superintendents have embarked. They have the honour of being co-workers with God. To rescue earth from the curse was Christ's errand to our world: and to be his instruments in removing any thing belonging to the curse, is no common distinction. Precipitancy of expectation is a common error. But the fruits of "Sunday Schools" have already been realized, even in our own country, to an extent beyond what the most sanguine could have anticipated. Too much can hardly be expected. From the report already referred to, it appears, there are 5000 persons who receive gratuitous instruction under the auspices of *one* single association in the city of New-York.

X.

TRANSLATED FOR THE EVANGELICAL GUARDIAN AND REVIEW.

*An Oration of John Alphonsus Turretin, concerning the various stages of the Christian Church, addressed to a Society established to propagate the Gospel.*

(*Continued from p.* 64.)

SECONDLY. The Silver Age comprehends the first three ages after the golden.

We have now illustrated, that it was the immediate presence of Christ and his apostles, that constituted the golden age of the Church. Nor did the Church, until some time after the apostles, lose much of her splendour. For as yet the blood of Christ was *warm*, and imparted renewed faith to his followers, as Hieronimus Jerom relates. We need not notice the vile rabble of Gnostics with their sons, or their secret wisdom, nor the dreams of Cerdo, Marcion, or *Monetes*, and others: with the exception of the name, they had little else of Christianity. But in the Church herself, her prime doctrines remained pure. There was the same faith, the same worship and discipline, and a great *measure* of the Christian spirit and of the Christian virtues. There were a few blemishes, but not worthy to be noticed at length. This age, then, less valuable than the golden, but more precious than the brazen, may be denominated the silver age.

Do you inquire concerning the faith of this age? It was no other than that which is exhibited in the Apostles' Creed, as may easily be proved from Tertullian, Irenæus, Novatian, and others. They lived, then, in the same faith. There was one rule of faith entirely unalterable, which the Church had received from the Apostles and their successors, and most carefully guarded, against which, to know nothing, was to know every thing, to use the words of Irenæus and Tertullian. It is not to be disputed, that, in the mean time, a few Doctors of this age indulged with wantonness their genius, more especially connected with the Platonic Doctrine in the study of Alle-

gories, which they carried out to absurdity, and an immoderate love of wonders.

Do you inquire of their worship? It was the same, at least summarily, with that which the Apostles delivered, as is declared by Justin Martyr, Tertullian, and others. For instance, It consisted of prayers, giving of thanks, hymns sung to God and Christ, the reading and exposition of the Scriptures, baptism, and the Lord's supper. Some ceremonies were added to these, which at that time were perhaps useful and pious, but which the superstition of the following age exceedingly abused. They celebrated the birth-day of the martyrs. They offered prayers in behalf of the dead. They attached the sign of the cross to their doors, their garments, their tables, beds, and candles. There was the holy kiss immediately after prayers; and in baptism the trine immersion. The solemn and reiterated confession made to the priest, concerning the devil and his angels—the eating of milk and of honey, to *make themselves* like infants; extreme unction, and the imposition of hands; abstinence for a week from the bath; the wearing of white garments during that week; the offering of *symbols*, made in the sacrament; peculiar prayers, and giving of thanks over the elements; then the breaking and distributing the bread; the mingling of the wine with water; the communion of infants; the sending the sacrament to the sick and the absent; the dipping of the bread, as though for the sick or for infants; their love-feasts to relieve the poor, which at first they regulated with piety and modesty; at least, in those times they met together, not so much to sup as to maintain their discipline; and their vigils, or watchings, in which they convened, were established in order to return their gratitude to God.—These were some of the rites and ceremonies existing at that time.

Do you inquire of their government? There was, doubtless, a πρόεσως, or Bishop, from early antiquity, after the manner of the synagogue, who was termed the head of the congregation. There were Presbyters, or Elders, who obtained that honour, not by price, but appointment, under whose direction every

thing was managed. There were also Deacons, by whom the sacrament was dispensed, and conveyed to the absent, and who were *always* engaged in ministrations of minor importance. In time there were added Readers, or Exorcists. But as yet the world did not worship Rome: as yet the *Tiberian* Pontificate did not hold the monarchy of the Church: or if at any time he issued his laws, or unmercifully condemned those who dissented, as was done by Victor on *Stephanus*, (for even then the mystery of iniquity was beginning to work) there were some who disregarded him, and boldly condemned his audaciousness, as the letters of Irenæus to Victor, and those of Cyprian and Firmilianus to Stephanus abundantly testify.

Do you inquire concerning their discipline? It was most strict, and calculated to banish crimes; no one, unless after proper examination, being admitted to baptism; no one partaking of the Lord's supper, except he conformed in reality to the example of Christ: and their appointed punishments were perhaps too severe for those who were delinquent. They were prevented from the conversation and the assembly of the others, and from all religious intercourse. And if the fault was flagrant, were entirely removed from the whole Church. Nor was this inflicted for a short time, but for many years, sometimes even until death itself. Which things, however holy they were in themselves, yet that they were too rigidly applied, and were a little *abhorrent* from evangelic mildness, no one will possibly deny. In order that the fallen might be restored, who is ignorant to what penitence they were subjected? They were obliged to lie in sackcloth and in ashes, to cover their bodies with filth, to deject their minds by grief, to have their meat and drink most simple, to cherish prayers by fastings, to groan, to cry, to repine night and day, to roll before the Presbyters, and to bow the knee before those who were dear to God. By which *exomologesis*, (as thus they termed public penitence) when they dismissed a man, they rather restored him, when they thought him unclean, rather rendered him pure; when they condemned him, rather acquitted, as Tertullian has most elegantly described.

And truly, by such exercises, by such discipline of the camp, it is almost impossible to tell how greatly the virtue, sanctity, piety, justice, sobriety, chastity, fortitude, and constancy, of the Christian soldiers were promoted. Truly, in those ages the power of Christianity exhibited itself, not in words but in deeds; "We speak not great things, but we live." Hence in the apologetic writings, edited in those times, the innocence of the Christians is not only defended, (and they called no one a bad Christian, except he *dissembled* the faith,) but is produced to prove their extraordinary sanctity, and as a triumphant argument for evangelic truth.

Shall I say what care there was then in worshipping God? what constancy in supplication, what zeal in promoting the kingdom of God, what sincerity in loving neighbours, and what solicitude in relieving the poor, in redeeming captives, and in visiting, supporting, and comforting those who were confined in prison, (great sums of money being sent for this purpose to the most remote shores,) what study to subdue lusts, what diligence in avoiding the allurements of the world, and what fortitude, alacrity, and constancy, in enduring the most grievous persecutions, and the most excruciating punishments, for the sake of the gospel. These things were universally known and recorded to the astonishment of the enemies of Christianity.

(*To be continued.*)

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### *OPERATIONS OF GRACE.*

THE grandest operations, both in nature and grace, are the most silent and imperceptible. The shallow brook bubbles in its passage, and is heard by every one: but the coming on of the seasons is silent and unseen. The storm rages and alarms; but its fury is soon exhausted, and its effects are partial and soon remedied: but the dew, though gentle and unheard, is immense in quantity, and the very life of large portions of the earth. And these are pictures of the operations of grace, in the church and in the soul. [*Cecil's Select Remains.*]

## REVIEW.

*An Address delivered before the Auxiliary New-York Bible and Common Prayer Book Society, in St. Paul's Chapel, in the City of New-York, on Tuesday, the 28th day of January,* A. D. 1817, *by* Thomas Y. How, D. D. *Assistant Rector of Trinity Church, New-York.*

THE "odium theologicum," has, with many professing Christians, rendered religious controversy a matter of condemnation. Whilst we respect the honesty of some of those who pass this sentence upon such controversy, we enter our solemn protest against the conduct of the rest of this description. They whine in lengthened strains, and lament in studied sentences, the evil effects springing from this "root of bitterness," as they call it, in public; but in private, as they have opportunity, they are very studious to let their friends know, that there is "something rotten in Denmark;" that the faith, once delivered to the saints, is in danger, from the want of decision on the part of those who have influence in the Church. Between these two classes, they who, whilst they grant unto every person the right "*et sentire quæ velit, et quæ sentiat dicere,*" yet feel it their duty to oppose what they consider error, and defend the truth, are placed in a most unpleasant situation. "*Dextrum Scylla latus, lævum implacata Charybdis.*"

Of this truth, the Rev. Author of this Address appears to have been fully sensible. We cordially approve of the ground which he takes in the preface.

'For what, then, let it be asked, is the author of this Address to be blamed? For contending for the principles maintained by his Church? This was his most solemn duty. Does his offence consist in pointing out what he conceived to be serious error, and dwelling upon the consequences which must result from it? But Scripture expressly commands us to hold fast the form of sound words, and to contend earnestly for the faith.' p. iii.

'The true question is—Has the author of the Address contended for the doctrines of his Church in a bitter and unchristian spirit? To blame and abuse men for decorously maintaining their principles

is the very spirit of intolerance.'—' Let there be no impeachment of motives, and no application of contumelious language to our opponents.'—' Charity shows itself, not in renouncing opinions, or forbearing to express them out of deference to others, but in the spirit with which we argue. It is the highest act of charity we can perform to contend zealously for the faith.' p. iv.

By these rules we mean to regulate our review of this pamphlet, so far as we understand its nature and extent. Who the " brethren of other denominations" are, who have found fault with Dr. H. and his friends " for setting forth and defending" their " principles on proper occasions," we know not. We do not blame them for acting thus, but for not satisfactorily proving their scriptural warrant for the exclusive pretensions which they have made, as it respects Church government, or the condemnation which they have passed upon those doctrines commonly called Calvinistic. We have had, in observing the conduct of these Episcopalians, repeated occasion to recollect the following remarks made by the Editors of the Edinburgh Review, in Art. IX. of the 1st Vol. concerning Dr. Rennel's manner of treating infidels in his sermons: " It is a very easy thing to talk about the shallow impostures, and silly, ignorant sophisms of Voltaire, Rousseau, Condorcet, D'Alembert, and Volney, and to say that Hume is not worth answering. This affectation of contempt will not do. While these pernicious writers have power to allure from the Church great numbers of proselytes, it is better *to study them diligently*, and to reply to them satisfactorily, than to veil indolence, want of power, or want of industry, by a pretended contempt, which may leave infidels and wavering Christians to suppose that such writers are abused because they are feared, and not answered because they are unanswerable. While every body was abusing and despising Mr. Godwin, and while Mr. Godwin was, among a certain description of understandings, increasing every day in popularity, Mr. Malthus took the trouble of refuting him; and we hear no more of Mr. Godwin. We recommend this example to the consideration of Dr. Rennel, who seems to think it more useful, and more pleasant, to rail than to fight."

If we can form a correct conclusion from the writings of the Rev. Assistant Rector of Trinity Church, and his high church friends, we must say, that we think of them, as the Edinburgh Reviewers thought of Dr. Rennel. Let us not be considered as "motive hunters." We leave that for men, whose love of being in general is so ardent, that they forget courtesy, decorum, and truth towards their fellow-men, to glorify God. We do honestly respect the sincerity of these men in their opinions. But we object to the solidity of their defence of these opinions. We mean not to enter into the controversy on the subject of Church government. Very little, if any thing new, can at this day be advanced on the side of Episcopacy, Presbyterianism, or Independency. We only remark, that the difference between *High-church men* and Anti-Episcopalians is this, that the former leave the latter to the uncovenanted mercies of God; the latter do not exclude the former from the covenanted mercies of God. The former sing a constant *Io pæan* to their charity. But the reader will judge whose charity is the most diffusive, when he compares the views of Dr. How and those whom he condemns as harsh and contracted. In the Westminster Confession of Faith, "the visible church" is said to consist "of all those throughout the world that *profess the true religion*, together with their children." Chap. 25, sect. 2. In the preface to the constitution of the Reformed Dutch Church, the Church is said to consist "of all, in every age and place, who are chosen, effectually called, and united by faith to the Lord Jesus." In these definitions the stress is laid altogether upon the "profession of true religion," i. e. the doctrines which the Scriptures reveal as essential to Christian character and eternal salvation. Nothing is here said about Church government. Dr. How, on the contrary, p. 26, quotes Hooker, as expressing his opinion, in the following sentence; "It was the general received persuasion of the ancient Christian world, that the outward being of a church consisted in the having of a bishop." He thus considers no one a member of the visible Church who is not subject to a bishop; i. e. a diocesan bishop, who alone has the right of ordination. This is the radical principle for

which Dr. How and his friends are contending; the principle which pervades their writings, and gives a distinctive character to their ecclesiastical conduct.

In reading this passage, we were forcibly reminded of a remark which a Presbyterian clergyman, long since gone to rest, made to a friend, explanatory of Christ's direction, "tell it to the church." "Tell it *to me*," said the minister, "I am the church."

We do not consider adherence to any particular form of Church government as essential to that hope which maketh not ashamed. It is the truth, the truth as it is in Jesus, the doctrines which he has revealed, that will avail any of us in the day of the Lord. "Circumcision," the apostle assures us, "availeth nothing, nor uncircumcision, but a new creature." As many as walk according to this rule, peace be on them. Would to God that these views were generally entertained, and the deportment which they are calculated to produce did prevail! There would then be more honest contention for principles, and not for Church authority, or national attachment.

Our charity, it will therefore be distinctly remembered, extends to all who profess the true religion, whatsoever may be their ecclesiastical governments. We consider forms and ceremonies as of no avail in the all-important article of a sinner's salvation. But that declaration of Scripture is decisive with us, "If ye believe not that I am He, ye shall die in your sins." With all those who profess the true religion, we "are bound to maintain," (such is the doctrine of the Presbyterian church, Confession of Faith, chap. 26. sec. 2.) "an holy fellowship and communion in *the worship of God*, and in performing such other spiritual services, as tend to their mutual edification:"—"Which communion, as God offereth opportunity, is to be extended unto all those who, in every place, call upon the name of the Lord Jesus." With such avowed Catholicism, such enlarged liberality, are Presbyterians to be charged with a want of charity?

But how is the fact between Dr. How, and the High-church party, whose views he has adopted, and the Presbyterians,

whom they condemn as uncharitable, so far as practice is concerned? They deny our ecclesiastical standing as constituting a part of the visible church of Christ—reject the validity of our ministry, and of course the validity of the administration of ordinances by our ministry. We, on the contrary, recognize in them a branch of the Christian Church—acknowledge their ministry as valid, and, of course, the administration of ordinances by them as valid.

Let the reader judge, whose conduct is the most liberal. We wish this matter to be strictly examined, and honestly unfolded. These men have so long, again and again, claimed for themselves the credit of peculiar charity, that it seems they think they have the prescriptive right to the claim.

For a proof of the truth of our remarks, so far as their claims are concerned, we refer the reader to the opinion of Hooker, already quoted, and to the uniform pretensions of these men, to an apostolic constitution. Such is their charity—no diocesan bishop, no Church. Our charity, as it respects those who differ from us in doctrines and ecclesiastical government, will be unfolded in the following extracts from "The introduction of the form of government and discipline of the Presbyterian Church in the United States of America." Sect. 5. p. 373. "There are *truths and forms*, with respect to which, men of *good* characters and principles *may differ:* and in all these, they think it the duty, both of private Christians and societies, to exercise mutual forbearance towards each other." And in chap. 1. sect. 6. it is said, "There are some circumstances concerning the worship of God and *government of the Church*, common to human actions and societies, which are to be ordered by the light of nature and Christian prudence, according to the general rules of the word, which are always to be observed." In perfect accordance with this view, is the language of the Reformed Dutch Church, "Nor do the various denominations and descriptions of particular Churches, under which, from many unavoidable circumstances of language, nation, or *other causes of distinction*, believers are classed, effect *any schism in the body*, or destroy the communion of saints."

Pref. p. 6. Hence the Presbyterians belonging to the General Assembly, have, for years, had a friendly intercourse and fellowship with the Congregationalists of the New-England States. In the exercise of the same charity, the Reformed Dutch Church, in Holland, invited delegates from the Episcopal Church, in England, to attend in the Synod of Dort, where they were accredited as ministers of Christ.

The quotation from the constitution and standards of the Associate Reformed Church in North America, introduced in p. x, of the Rev. Doctor's preface, we do, by no means, consider as warranting his conclusion. "Though that Church do set forth Presbyterial Church government, as the true and only form which the Lord Jesus Christ hath prescribed in his word," it does not follow, that "they must, of course, maintain the *general* principle, that departure from Presbyterial Church government will exclude from the kingdom of heaven;" and that for this obvious reason, that they do not consider admission into that kingdom as depending upon the Church government which a person embraces, and to which he is subject, but upon the doctrines which he believes with the heart, and the life which he leads. Moreover, that Church does not practically deny the validity of Episcopal ordination—nor do any of the Anti-Episcopalian Churches—especially those of them who are Calvinistic in their doctrines. They receive Episcopal ministers, without re-ordination, as ministers of Christ's Church, if they receive and support those doctrines which are considered as appertaining to the common salvation. But Dr. How requires *reordination*, by the laying on of the hands of the bishop, from those who have been ordained by the laying on of the hands of the Presbytery.

But the charity of the Rev. Assistant Rector appears more conspicuous in ranging Trinitarians and Antitrinitarians, Christians and Heathen, in one class of errorists. For all these, he thinks, there may be "circumstances of excuse which may attract the compassion of their Judge." p. xi. Precious charity! which makes as much allowance for them who boldly and contemptuously reject the divinity and atonement of the Lord Jesus,

as for those who, with humble faith, acknowledge these truths, and through their efficacy look for eternal life. Such will ever be the consequence of substituting ecclesiastical forms for the life of godliness in the soul; and confining the Church of God, which he hath purchased with his blood, within the pale of Diocesan Episcopacy. We now leave the reader to judge, whose charity is most diffusive? Their's, who reject the existence of a Church of Christ, where there is no diocesan bishop; or their's, who confine it to the *profession of the true religion*, leaving *forms* of worship and government to the choice of individuals, without consigning those, who differ from them, to the uncovenanted mercies of God.

[*To be concluded in our next.*]

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FOR THE EVANGELICAL GUARDIAN AND REVIEW.

## *THE HEBREW MOURNER.**

WHY, trembling and sad, dost thou stand there and mourn,
Son of Israel! the days that shall never return?
And why do those tear-drops of misery fall
On the mouldering stone of the perishing wall?

Was yon city, in robes of the Heathen now clad,
Once the flourishing Zion where Judah was glad?
And those stones, that disjointed and scattered lie,
Were they once rear'd to heaven, and hallow'd on high?

Yet why dost thou mourn? Oh to gladness awaken!
Tho' Jehovah this city of God hath forsaken,
He preserves for his people a city more fair,
Which the ruthless invader no longer shall share!

* The Jews are said, during the reign of the Emperor Adrian, to have purchased with money from the Roman soldiers, the privilege of weeping over the site of Jerusalem, or even of gazing on it at a distance.

The Prince, whom YE pierced and nail'd to the tree,
There reigns in ineffable glory—for thee!
There Jesus, who died for your sins on earth, lives;
Haste, haste to his bosom; he sees and forgives!

No longer the tear for yon city shall flow,
No longer thy bosom the sad sigh bestow,
But night shall be follow'd by glorious day,
And sorrow and sighing shall vanish away!

L. S.

FOR THE EVANGELICAL GUARDIAN AND REVIEW.

## HYMN.

"*Lighten mine eyes, lest I sleep the sleep of death.*" Ps. xiii. 3.

EARTH hides the glory of the skies,
And darkness hovers drear and dim;
Oh! for some light on these sad eyes,
Some cheering and celestial beam!

Oh! for the day-spring from on high,
The dawn of that transporting light,
That calms at once the bitter sigh,
And opens heav'n upon the sight!

Frail reason shudders in the gloom,
The wav'ring heart is full of fears,
Till Jesus leads us through the tomb,
And takes us from this vale of tears.

L. S.

## Selected.

*Extracts from a Sermon on Psalm* xli. 1. *preached before the "Society for the Relief of the Destitute Sick," in Edinburgh, April 18th,* 1813, *by the Rev.* THOMAS CHALMERS, *of Kilmany—now* DR. CHALMERS, *of Glasgow.*

THERE is an evident want of congeniality between the wisdom of this world, and the wisdom of the Christian. The term "wisdom," carries my reverence along with it. It brings before me a grave and respectable character, whose rationality predominates over the inferior principles of his constitution, and to whom I willingly yield that peculiar homage which the enlightened, and the judicious, and the manly, are sure to exact from a surrounding neighbourhood. Now, so long as this wisdom has for its object some secular advantage, I yield it an unqualified reverence. It is a reverence which all understand, and all sympathize with. If, in private life, a man be wise in the management of his farm, or his fortune, or his family; or if, in public life, he have wisdom to steer an empire through all its difficulties, and to carry it to aggrandizement and renown—the respect which I feel for such wisdom as this, is most cordial and entire, and supported by the universal acknowledgment of all whom I call to attend to it.

Let me now suppose that this wisdom has changed its object—that the man whom I am representing to exemplify this respectable attribute, instead of being wise for time, is wise for eternity—that he labours by the faith and sanctification of the gospel for unperishable honours—that, instead of listening to him with admiration at his sagacity, as he talks of business, or politics, or agriculture, we are compelled to listen to him talking of the hope within the vail, and of Christ being the power of God, and the wisdom of God, unto salvation. What becomes of your respect for him now? Are there not some of you who are quite sensible that this respect is greatly impaired, since the wisdom of the man has taken so unaccountable a

change in its object and in its direction? The truth is, that the greater part of the world feel no respect at all for a wisdom which they do not comprehend. They may love the innocence of a decidedly religious character, but they feel no sublime or commanding sentiment of veneration for its wisdom. All the truth of the Bible, and all the grandeur of Eternity, will not redeem it from a certain degree of contempt. Terms which lower, undervalue, and degrade, suggest themselves to the mind; and strongly dispose it to throw a mean and disagreeable colouring over the man who, sitting loose to the objects of the world, has become altogether a Christian. It is needless to expatiate; but what I have seen myself, and what must have fallen under the observation of many whom I address, carry in them the testimony of experience to the assertion of the Apostle, "that the things of the Spirit of God, are foolishness to the natural man, neither can he know them, for they are spiritually discerned."

Now, what I have said of the respectable attribute of wisdom, is applicable, with almost no variation, to another attribute of the human character, to which I would assign the gentler epithet of "lovely." The attribute to which I allude, is that of benevolence. This is the burden of every poet's song, and every eloquent and interesting enthusiast gives it his testimony. I speak not of the enthusiasm of Methodists and devotees—I speak of that enthusiasm of fine sentiment which embellishes the pages of elegant literature, and is addressed to all her sighing and amiable votaries, in the various forms of novel, poetry, and dramatic entertainment. You would think if any thing could bring the Christian at one with the world around him, it would be this; and that, in the ardent benevolence which figures in novels, and sparkles in poetry, there would be an entire congeniality with the benevolence of the gospel. I venture to say, however, that there never existed a stronger repulsion between two contending sentiments, than between the benevolence of the Christian, and the benevolence which is the theme of elegant literature—that the one, with all its accompaniments of tears, and sensibilities, and interesting

cottages, is neither felt nor understood by the Christian as such; and the other, with its work and labours of love—its *enduring hardness as a good soldier of Jesus Christ*, and its living, not to itself, but to the will of Him who died for us, and who rose again, is not only not understood, but positively nauseated by the poetical *amateur*.

But the contrast does not stop here. The benevolence of the gospel is not only at antipodes with the visionary sons and daughters of poetry, but it even varies in some of its most distinguishing features with the experimental benevolence of real and familiar life. The fantastic benevolence of poetry is now indeed pretty well exploded; and, in the more popular works of the age, there is a benevolence of a far truer and more substantial kind substituted in its place—the benevolence which you meet with among men of business and observation—the benevolence which bustles and finds employment among the most public and ordinary scenes, and which seeks for objects, not where the flower blows loveliest, and the stream, with its gentle murmurs, falls sweetest on the ear, but finds them in his every-day walks—goes in quest of them through the heart of the great city, and is not afraid to meet them in its most putrid lanes and loathsome receptacles.

Now, it must be acknowledged, that this benevolence is of a far more respectable kind than that poetic sensibility, which is of no use, because it admits of no application. Yet I am not afraid to say, that, respectable as it is, it does not come up to the benevolence of the Christian, and is at variance, in some of its most capital ingredients, with the morality of the gospel. It is well, and very well as far as it goes; and that Christian is wanting to the will of his Master, who refuses to share and go along with it. The Christian will do all this, but he would like to do more; and it is at the precise point where he proposes to do more, that he finds himself abandoned by the co-operation and good wishes of those who had hitherto supported him. The Christian goes as far as the votary of this useful benevolence, but then he would like to go further, and this is the point at which he is mortified to find that his old coadjutors re-

fuse to go along with him; and that, instead of being strengthened by their assistance, he has their contempt and their ridicule; or, at all events, their total want of sympathy to contend with. The truth is, that the benevolence I allude to, with all its respectable air of business and good sense, is altogether a secular benevolence. Through all the extent of its operations, it carries in it no reference to the eternal duration of its object. Time, and the accommodations of time, form all its subject, and all its exercise. It labours, and often with success, to provide for its object a warm and a well-sheltered tenement; but it looks not beyond the few little years when the earthly house of this tabernacle shall be dissolved—when the soul shall be driven from its perishable tenement, and the only benevolence it will acknowledge or care for, will be the benevolence of those who have directed it to a building not made with hands, eternal in the heavens. This then is the point at which the benevolence of the gospel separates from that worldly benevolence, to which, as far as it goes, I offer my cheerful and unmingled testimony. The one minds earthly things, the other has its conversation in heaven. Even when the immediate object of both is the same, you will generally perceive an evident distinction in the principle. Individuals, for example, may co-operate, and will often meet in the same room, be members of the same society, and go hand-in-hand cordially together for the education of the poor. But the forming habits of virtuous industry, and good members of society, which are the sole consideration in the heart of the worldly philanthropist, are but mere accessions in the heart of the Christian. The main impulse of his benevolence, lies in furnishing the poor with the means of enjoying that bread of life which came down from heaven, and in introducing them to the knowledge of those Scriptures which are the power of God unto salvation to every one who believeth. Now, it is so far a blessing to the world, that there is a co-operation in the immediate object. But what I contend for, is, that there is a total want of congeniality in the principle—that the moment you strip the institution of its temporal advantages, and make it repose on the naked

grandeur of eternity, it is fallen from, or laughed at, as one of the chimeras of fanaticism, and left to the despised efforts of those whom they esteem to be unaccountable people, who subscribe for missions, and squander their money on Bible societies. Strange effect, you would think, of eternity to degrade the object with which it is connected! But so it is. The blaze of glory, which is thrown around the martyrdom of a patriot, or a philosopher, is refused to the martyrdom of a Christian. When a statesman dies, who lifted his intrepid voice for the liberty of the species, we hear of nothing but of the shrines and the monuments of immortality. Put into his place one of those sturdy reformers, who, unmoved by councils and inquisitions, stood up for the religious liberties of the world: and it is no sooner done, than the full tide of congenial sympathy and admiration is at once arrested. We have all heard of the benevolent apostleship of Howard, and what Christian will be behind his fellows with his applauding testimony? But will they, on the other hand, share his enthusiasm, when he tells them of the apostleship of Paul, who, in the sublimer sense of the term, accomplished the liberty of the captive, and brought them that sat in darkness out of the prison-house? Will they share in the holy benevolence of the apostle, when he pours out his ardent effusions in behalf of his countrymen? They were at that time on the eve of the cruellest sufferings. The whole vengeance of the Roman power was mustering to bear upon them. The siege and destruction of their city form one of the most dreadful tragedies in the history of war. Yet Paul seems to have had another object in his eye. It was their souls and their eternity which engrossed him. Can you sympathize with him in this principle, or join in kindred benevolence with him, when he says, that "my heart's desire and prayer for Israel is that they might be saved?" The benevolence of the gospel lies in actions. The benevolence of our fictitious writers, in a kind of high wrought delicacy of feeling and sentiment. The one dissipates all its fervour in sighs, and tears, and idle aspirations—the other reserves its strength for efforts and execution. The one regards

it as a luxurious enjoyment for the heart—the other, as a work and business for the hand. The one sits in indolence, and broods, in visionary rapture, over its schemes of ideal philanthropy—the other steps abroad, and enlightens, by its presence, the dark and pestilential hovels of disease. The one wastes away in empty ejaculation—the other gives time and trouble to the work of beneficence—gives education to the orphan—provides clothes for the naked, and lays food on the table of the hungry. The one is indolent and capricious, and often does mischief by the occasional overflowings of a whimsical and ill-directed charity—the other is vigilant and discerning, and takes care lest his distributions be injudicious, and the efforts of benevolence be misapplied. The one is soothed with the luxury of feeling, and reclines in easy and indolent satisfaction—the other shakes off the deceitful languor of contemplation and solitude, and delights in a scene of activity. Remember, that virtue, in general, is not to feel, but to do—not merely to conceive a purpose, but to carry that purpose into execution—not merely to be overpowered by the impression of a sentiment, but to practise what it loves, and to imitate what it admires.

To be benevolent in speculation, is often to be selfish in action and in reality. The vanity and the indolence of man delude him into a thousand inconsistencies. He professes to love the name and the semblance of virtue, but the labour of exertion and of self-denial terrifies him from attempting it. The emotions of kindness are delightful to his bosom, but then they are little better than a selfish indulgence—they terminate in his own enjoyment—they are a mere refinement of luxury. His eye melts over the picture of fictitious distress, while not a tear is left for the actual starvation and misery with which he is surrounded. It is easy to indulge the imaginations of a visionary heart in going over a scene of fancied affliction, because here there is no sloth to overcome—no avaricious propensity to control—no offensive or disgusting circumstance to allay the unmingled impression of sympathy which a soft and elegant picture is calculated to awaken. It is not so easy to be benevolent in action and in reality, because here there is

fatigue to undergo—there is time and money to give—there is the mortifying spectacle of vice, and folly, and ingratitude, to encounter. We like to give you the fair picture of love to man, because to throw over it false and factitious embellishments, is injurious to its cause. These elevate the fancy by romantic visions which can never be realized. They embitter the heart by the most severe and mortifying disappointments, and often force us to retire in disgust from what heaven has intended to be the theatre of our discipline and preparation. Take the representation of the Bible. Benevolence is a work and a labour. It often calls for the severest efforts of vigilance and industry—a habit of action not to be acquired in the school of fine sentiment, but in the walks of business, in the dark and dismal receptacles of misery—in the hospitals of disease—in the putrid lanes of great cities, where poverty dwells in lank and ragged wretchedness, agonized with pain, faint with hunger, and shivering in a frail and unsheltered tenement.

You are not to conceive yourself a real lover of your species, and entitled to the praise or the reward of benevolence, because you weep over a fictitious representation of human misery. A man may weep in the indolence of a studious and contemplative retirement; he may breathe all the tender aspirations of humanity; but what avails all this warm and effusive benevolence, if it is never exerted—if it never rise to execution—if it never carry him to the accomplishment of a single benevolent purpose—if it shrink from activity, and sicken at the pain of fatigue? It is easy, indeed, to come forward with the cant and hypocrisy of fine sentiment—to have a heart trained to the emotions of benevolence, while the hand refuses the labours of discharging its offices—to weep for amusement, and to have nothing to spare for human suffering, but the tribute of an indolent and unmeaning sympathy. Many of you must be acquainted with that corruption of Christian doctrine which has been termed Antinomianism. It professes the highest reverence for the Supreme Being, while it refuses obedience to the lessons of his authority. It professes the highest gratitude for the sufferings of Christ, while it refuses that course of life

and action which he demands of his followers. It professes to adore the tremendous Majesty of heaven, and to weep in shame and in sorrow over the sinfulness of degraded humanity, while every day it insults heaven by the enormity of its misdeeds, and evinces the insincerity of its repentance by its wilful perseverance in the practice of iniquity. This Antinomianism is generally condemned; and none reprobate it more than the votaries of fine sentiment—your men of taste, and elegant literature—your epicures of feeling, who riot in all the luxury of theatrical emotion, and who, in their admiration of what is tender, and beautiful, and cultivated, have always turned with disgust from the doctrines of a sour and illiberal theology. We may say to such, as Nathan to David, "Thou art the man." Their's is to all intents and purposes Antinomianism—and an Antinomianism of a far more dangerous and deceitful kind, than the Antinomianism of a spurious and pretended orthodoxy. In the Antinomianism of religion, there is nothing to fascinate or deceive you. It wears an air of repulsive bigotry, more fitted to awaken disgust, than to gain the admiration of proselytes. There is a glaring deformity in its aspect, which alarms you at the very outset, and is an outrage to that natural morality which, dark and corrupted as it is, is still strong enough to lift its loud remonstrance against it. But in the Antinomianism of high-wrought sentiment, there is a deception far more insinuating. It steals upon you under the semblance of virtue. It is supported by the delusive colouring of imagination and poetry. It has all the graces and embellishments of literature to recommend it. Vanity is soothed, and conscience lulls itself to repose in this dream of feeling, and of indolence.

Let us dismiss these lying vanities, and regulate our lives by the truth and soberness of the New Testament. Benevolence is not in word and in tongue, but in deed and in truth. It is a business with men as they are, and with human life as drawn by the rough hand of experience. It is a duty which you must perform at the call of principle, though there be no voice of eloquence to give splendour to your exertions, and no music

or poetry to lead your willing footsteps through the bowers of enchantment. It is not the impulse of high and ecstatic emotion. It is an exertion of principle. You must go to the poor man's cottage, though no verdure flourish around it, and no rivulet be nigh to delight you by the gentleness of its murmurs. If you look for the romantic simplicity of fiction, you will be disappointed: but it is your duty to persevere, in spite of every discouragement. Benevolence is not merely a feeling, but a principle—not a dream of rapture for the fancy to indulge in, but a business for the hand to execute.

## Religious Intelligence.

*Alphabetical List of Protestant Missionary Stations and Missionaries throughout the World.*

[*Continued from page* 92.]

### MALACCA.

The chief town in the Peninsula of Malacca.

*LONDON MISSIONARY SOCIETY.*—1815.

Wm. Milne, C. H. Thomsen.
Walter Hen. Medhurst.

Mr. Milne is engaged in translating and dispersing the Chinese Scriptures and Tracts, and publishes a Religious Magazine monthly. Mr. Thomsen is learning the Malay language. Mr. Medhurst is on his voyage to India; and Mr. Slater is expected shortly to follow, in order to strengthen the Mission at Malacca.

### MALTA

A British Island in the Mediterranean Sea—resorted to by inhabitants of different countries, for purposes of commerce.

*CHURCH MISSIONARY SOCIETY.*

The Rev. William Jowett, late Fellow of St. John's College, Cambridge, is settled in Malta, as a Literary Representative of the Society. His objects are: the acquisition of information on the state of Religion and of Society, and the best means of its melioration; with the rendering of such assistance as may be in his power to the propagation of Christian Knowledge, by the Press, by Journeys, and by Education.

Another Student is preparing at one of the Universities, by the acquisition of the Eastern Tongues, to enter on this field of labour.

*LONDON MISSIONARY SOCIETY.*—1811.

Isaac Lowndes.

The late Bezaleel Bloomfield laboured here, and was preparing to visit the Greek Islands. Since his decease, the Directors have appointed Isaac Lowndes to succeed him in that Station.

### MEERUT.

A town in the province of Delhi, in India, and about 32 miles N. E. from the city of Delhi—it is one of the principal Military Stations under the Presidency of Bengal.

*CHURCH MISSIONARY SOCIETY.*—1815.

Permunund, and his Brother, two *Natives*, are here engaged in the service of the Society. The Chaplain on the Station assists and directs them.

### NAGPORE.

The Capital of the Eastern Mahrattas, 615 miles W. of Calcutta—population 80,000.

*BAPTIST MISSIONARY SOCIETY.*—1812.

Ram-mohun, *Native.*

A School of 84 Boys is established here. The Scriptures are read at the houses of many, by the Boys educated in the School. Inquirers are daily increasing. An attempt is making to translate the Scriptures into Goandee.

### NAIN.

In Labrador, among the Esquimaux.

*UNITED BRETHREN*—1771.

C. T. L. Schreiber, Tho. Christensen,
George Schmidtman, John Lundberg,
George Kmock, John Peter Stock.

The Mission prospers. A new Church has been built. The number of Esquimaux who dwell in the Settlement is 166: the Congregation 129, there being 37, including Children, who are allowed, as new people, to reside on the Brethren's land. The Schools are much blessed to the adults.

NEVIS.

An island in the West Indies.

*WESLEYAN METHODISTS*.—1788.

Calvarley Riley, George Jackson

Number of Members, 1421. The work is prospering.

NEW HERNHUT.

In Greenland.

*UNITED BRETHREN*.—1733.

Valentile Mueller, Henry Mentzel.

The Communicants, by the last reports, amounted to 356.

In 1721, Hans Egede, a pious Norwegian Clergyman, promoted Christianity in Greenland, under the auspices of the Danish Government.

Count Zinzendorff, who, in 1731, had seen two Greenlanders baptized by Mr. Egede at Copenhagen, being very anxious for the conversion of the Pagans of that country, the United Brethren established their Mission.

NEW ZEALAND

Two large islands in the Great Pacific Ocean, lying East of New South Wales.

*CHURCH MISSIONARY SOCIETY.*

A Settlement has been formed in the northermost of the two New-Zealand Islands, by the zealous assistance of the Rev. Samuel Marsden, Principal Chaplain of New South Wales Mr. Marsden sailed in the Brig Active for the Bay of Islands, with several Settlers of the Society. At an interview with the Chiefs, a grant of 200 acres of land was made to the Society, at Ranghee Hoo, in the Bay of Islands. It is supposed that there are half a million of people, some say a far greater number, of a noble native character, on the two islands. This is the first attempt to civilize them, and to bless them with the knowledge of the true religion.

*Schoolmaster*, Mr Thomas Kendall.

*Lay Settlers*, Mr. William Hall, Mr. John King

Twenty-five Europeans are settled at Ranghee Hoo.

The sum of 500*l.* per anaum is granted to the Rev. Samuel Marsden, and other friends in New South Wales, to be appropriated to the support of the Mission.

NIAGARA.

In Canada.

*SOCIETY FOR PROPAGATING THE GOSPEL.*

Robert Addison.

OKKAK.

In Labrador, among the Esquimaux.

*UNITED BRETHREN*.—1776.

Traugott Martin, Benj. G. Kohlmeister,
John S. Meisner, Sam. Sturman

The work of Religion prospers. The Congregation consists of 179 persons; besides whom, 109 new people live in the Settlement, making a total of 286 inhabitants.

ORENBURG.

In Russian Tartary—the key to Siberia and Great Tartary.

*EDINBURGH MISSIONARY SOCIETY*.—1814

C. Fraser, G. M'Alpine,

Walter Buchanan, a *Circassian*.

The Missionaries are acquiring the dialect of the Tartar spoken in and near Orenburg, in order to publish such a revision of the Tartar New Testament, printed at Karass, as may be understood by the Natives. They itinerate among the Kirghisian Tartars, who are Mahomedans by profession, and are settled in tents in the neighbourhood of Orenburg.

PANDUA.

In the district of Silhet, at the north-east extremity of Bengal, 310 miles N. E. of Calcutta, and within a fortnight's journey, on foot, to China.

*BAPTIST MISSIONARY SOCIETY*.—1813.

John de Silva. *Portuguese*,

Bhagvat, *Native*.

The Missionaries lately visited Hircumbo, a small independent State. Much attention was excited The daughter of the Rajah heard them with pleasure, and invited them to repeat their visit monthly

PARAMARIBO.

In Guiana, South America, among the Arauwek Indians and Negro Slaves

*UNITED BRETHREN*.—1735.

Thomas Langballe, C. F. Schwarz,
J. G. Buechner, C. E. Graf,
C. F. Schroeter.

The work of God increases among the Negroes. At the close of 1814, the Negro Congregation consisted of 612 persons, of whom 479 are Communicants.

PARRAMATTA.

A town in New South Wales—about 25 miles W. of Sydney—on the banks of a river of the same name.

*CHURCH MISSIONARY SOCIETY.*—1815.

The Rev Samuel Marsden, whose residence is at Parramatta, has established, in conjunction with the other friends of the Society in New South Wales, a Seminary for the instruction of Natives of New Zealand in the simple arts of life, and preparing them to aid the Society's designs in their own country. Several New Zealanders have been already received.

PATNA.

A city in the Province of Bahar, in India, 320 miles N. W. of Calcutta—said to contain 500,000 inhabitants.

*BAPTIST MISSIONARY SOCIETY*—1812.

—— Thompson, (*Country born*)

Mr. Thompson is able to preach in three languages, English, Bengalee, and Hindoostanee. He appears by the distribution of portions of the Scriptures, and Tracts in the Hindee, Persian, Bengalee, and Arabic Languages, to have produced considerable interest and inquiry. A School upon the British System has been established by him, assisted by a lad from the Calcutta School. A very encouraging instance has occurred of the attention excited by the Scriptures. Two Pundits wished to have copies of the Sanscrit New Testament. Not having one, Mr. Thompson offered them the Pentateuch. "Not this book," said they, "but another, in which there are many good things about Jesus Christ, and good words of his: for we have seen and read the book at Pundit Sookrugee's; and when we wanted the book for ourselves, he refused, saying that he had obtained it with great difficulty, and told us to come to you."

PELLA.

In South Africa, in South Namaqua Land about 500 miles north of Cape Town.

1811.

J. Bartlett, J. Marquard.

Albrecht and his companions having been driven by a lawless plunderer from Warm Bath, in the country of the Great Namaquas, where much good had been done, established themselves at Pella, not far distant from their former situation, and where they have been followed by 500 of the Namaquas

POLYNESIA.

Or the Islands of the Great South Sea.

*LONDON MISSIONARY SOCIETY.*

OTAHEITE AND EIMEO.

1797.

| | |
|---|---|
| John Davies, | James Hayward, |
| William Henry, | Charles Wilson, |
| Samuel Tessier, | Henry Bicknell, |
| Henry Nott, | W. P. Crook. |

At this first Station of the Society the Missionaries arrived 6th of March, 1797, and were favourably received: they laboured with little apparent success till lately: but after fifteen years' perseverance, there is reason to believe that many are converted. About 700 persons have renounced idolatry, and worship the living and true God. They attend the preaching of the Gospel, and observe the Lord's Day. They are distinguished from their countrymen by the name of "Bure Atua," or the Praying People.

There are, also, in the School about 660 persons, chiefly adults. Many of the Chiefs are among the number who have renounced idolatry; and the Chiefs of several other islands are desirous of receiving Missionaries.

The following eight Missionaries are now on their passage:

| | |
|---|---|
| Launcelot Edw. Threlkeld, | David Darling, |
| William Ellis, | Robert Bourne, |
| J. M. Orsmond, | George Platt, |
| Charles Barff, | John Williams. |

RANGOON.

The chief sea-port of the Burman Empire, in the farther Peninsula of India—about 670 miles S. E. of Calcutta—containing 5000 houses.

*AMERICAN BAPTISTS.*

Adoniram Judson, George H. Hough.

In 1807, the Baptist Missionary Society established this Mission, under the care of Felix Carey, one of the sons of Dr. Carey. He made considerable progress in translating the Scriptures into the Burman Language, and obtained permission of the Emperor to set up a press for printing them; but was required, for that purpose, to remove to Ava, the capital, about 500 miles east of Calcutta. Two Stations, it was hoped, would be thus established in Burmah, at the two extremities of the Empire. Mr. Carey expressed his intention of translating the Scriptures into the languages, also, of Siam and Pegu.

But he has now withdrawn from all immediate concern in the Mission, and acts in a medical capacity in the Court of Burmah, having been appointed a Grandee of the Empire.

Before this took place, he had been joined by Mr. Judson, who was sent out to India by the American Board of Missions; but having in India united himself to the Baptist Society, he was placed at Rangoon. The American Baptist Board of Missions have now taken this Mission under their immediate care, and have sent Mr Hough to assist Mr. Judson.

In March, 1814, the city was reduced to ashes, for the second time since the establish-

ment of the Mission in 1807. The Mission-house and Printing-press were preserved from the flames.

REGENT'S TOWN

A town of recaptured Negroes, in the Colony of Sierra Leone—population about 1100

*CHURCH MISSIONARY SOCIETY* —1816.

*Schoolmaster and Schoolmistress,*

Mr. and Mrs Johnson,

Mr. and Mrs Johnson, sent out by the Society, have been appointed to this Station by the Colonial Government, with government salaries There are 100 Children and 51 Adults in the Schools.

RODEZAND.

In South Africa, in Tulbagh District, about 40 miles north from Cape Town

*LONDON MISSIONARY SOCIETY.*—1804

Ariel Vos.

ST. BARTHOLOMEW.

An island in the West Indies.

*WESLEYAN METHODISTS.*—1788.

Daniel Hillier.

Number of Members, 541.

ST. CROIX.

An island in the West-Indies.

*UNITED BRETHREN.*

FRIEDENSBERG 1733.

Matthew Wied.

FRIEDENSFIELD. 1733.

FRIEDENSHAL. 1733.

—— Huenerbein, J. Sparmeyer,

—— Hoyer, J. C. Lehman,

—— Jessen.

ST. DOMINGO.

An island in the West-Indies.

*WESLEYAN METHODISTS.*

PORT AU PRINCE. 1816.

John Brown, sen James Cates

To that part of the island which is under the Presidency of Petion, the Committee have appointed two Missionaries, the special permission of the Government having been promptly obtained The number of inhabitants, the religious and civil freedom enjoyed in that state, the want of Ministers, and the general desire of the people to be assisted in their religious concerns, are circumstances which seem to give to this new enterprise the sanction of a Providential Designation, and afford great hope of the happiest results.

ST. EUSTATIUS.

An island in the West-Indies.

*WESLEYAN METHODISTS.*

William Shrewsbury.

ST. JAN.

An island in the West-Indies.

*UNITED BRETHREN.*

BETHANY. 1741.

EMMAUS. 1741.

ST. CHRISTOPHER'S.

An island in the West-Indies.

*UNITED BRETHREN.*

BASSE TERRE. 1774.

C F. Procop, C. F. Berg.

*WESLEYAN METHODISTS* —1787.

George Johnston, Jeremiah Boothby,

William White, Thomas Blackburn.

Number of Members, 2999. The prospects are encouraging.

ST. THOMAS.

An island in the West-Indies.

*UNITED BRETHREN.*

NEW HERNHUT, and NIESKY.

1732.

John Gottfried Haensel. J. G. Ramsch.

On learning that there was a prospect of success in evangelizing the Negroes, but that they could only be instructed during the hours of labour, two of the United Brethren, Leonard Dober and Tobias Leopold, expressed a readiness to sell themselves as slaves, if no other way of communicating instruction should be practicable; but this was afterwards found not to be requisite.

ST. VINCENT'S.

An island in the West-Indies.

*WESLEYAN METHODISTS.*—1787.

Thomas Morgan, Wm. Crosscomb,

Wm Coultas.

Number of Members, 2940. The prospects of the Mission are very encouraging There are many small Islands in the neighbourhood, some of them containing upwards of 1000 inhabitants, which have no Christian Teacher, nor any Public Worship.

SANDUSKY CREEK.

A Station among the Delaware Indians, in North America

*UNITED BRETHREN* —1734.

John Joachim Hagen

During the war between Great Britain and America, this Congregation was exposed to many dangers and sufferings.

SAREPTA

In Russian Tartary, near Czaritzen, on the Wolga—on the high road from St. Petersburgh to Persia, by Astrachan.

*UNITED BRETHREN.*—1765.

The Brethren formed this Mission with a view to evangelize the Calmuck Tartars, and other Heathen Tribes in those vast regions, by addressing them when they might visit Sarepta, and by opening a School for their Children.

But little success has attended their labours; through their exertions have been great and persevering, and equal to those of any of the Brethren's Missionaries in other countries. Some Brethren even resided for a considerable time among the Calmucks, conforming to their manner of living in tents, and accompanying them, when they removed their camp to different parts of the Steppes, (immense plains covered with long grass) They omitted no opportunity of preaching to them Jesus; directing them, from their numberless idols and wretched superstitions, to the only true God, and to the way of life and salvation; but though they were heard and treated with civility, no impression could be made upon the hearts of these Heathen. At last, the main horde, or tribe, quitted those parts.

Finding that nothing was likely to be effected among the Calmucks, the Brethren turned their attention to the education of Heathen Children; and having, in 1808, ransomed four Girls of the Kirgese Nation, they had the satisfaction to see them grow up in the fear of the Lord They were baptized in 1810 A poor Calmuck Woman also, left to perish on the road, was some years ago brought into the Settlement, kindly cared for by the inhabitants, and, after previous instruction, baptized: she departed this life, rejoicing in her Saviour.

Meanwhile the Brethren were visited by the German Colonists living on the Wolga; and, by God's blessing, were made useful to them. Ministers of the Gospel were provided for most of the Colonies, by their instrumentality.

Very lately, the Brethren have renewed their attempts to awaken the Calmuck Tribes Two Brethren, John Gottfried Schill and Christian Hübner, left Sarepta for this purpose, in May, 1815; and settled with the Torgutsk Horde, by whom they were well received. The London Missionary Society assisted this design by a liberal benefaction.

SERAMPORE AND CALCUTTA.

Serampore is a Danish Settlement, about 15 miles N. of Calcutta, on the western bank of the Hoogley.

1799. *Missionaries:*

Drs. Carey and Marshman; Messrs. Ward, Lawson, Eustace Carey, Leonard, and Yates; with Messrs. Randall and Penny, on their voyage: besides William Smith (Country born;) and the Natives, Sebukrama, Neelo, Jahans, Petruse, Kanta, and Cait'hano.

The principle on which the Missionaries agreed to act was, "that no one should engage in any private trade, but that whatever was procured by any member of the family should be appropriated to the benefit of the Mission."

It is on this principle that Dr. Carey in the College, Dr Marshman in the School, and Mr. Ward in the Printing-office, have each contributed considerably more than 1000*l.* a year to the undertaking.

The premises occupied for the Mission cost near 4000*l.* sterling; were purchased at three different times; and are vested in the Missionaries, as trustees for the Society. They contain dwelling-houses for the Missionaries, School-rooms, and a spacious Hall for public worship; also a Printing-office, in which ten presses are constantly employed; a Type Foundry, in which are cast types for the greater part of the Eastern Languages; and a Mill for making Paper, which is expected to cost 10,000 rupees, or 1250*l.* sterling. The material for making paper grows in great abundance in the country. If success attend this undertaking, it will probably prove a great blessing to the whole country. At this Station the Translation of the Scriptures has been carried to an extent exceeding all expectation and example. The Missionaries, by their own Society, by the British and Foreign Bible Society, by the liberality of the Christian Public in Britain and America, and by their own literary labours, have been enabled in different degrees, to translate the Scriptures into twenty-seven languages, and to print them in nearly the same number; affording a prospect of the most important advantages to the immense population of Asia.

At this Station Dr. Marshman keeps a boarding-school for young gentlemen, and Mrs. Marshman another for young ladies; besides which, they conduct a charity-school upon the Lancasterian, or British, System, for the children of the poor.

Soon after the Missionaries were settled at Serampore, Mr. Carey being appointed Professor of Sanscrit, Bengalee, and Mahratta in the College of Fort William, and his colleagues having frequent occasion to be at Calcutta, they were invited to preach there in a private house.

Since then, a commodious place of worship has been erected at nearly 4000*l.* expense. Here a respectable congregation attends, and a very considerable number of Hindoos, Mussulmen, Portuguese, Armenians, and Europeans have been added to the Church; and several Native Converts of good talents are employed in preaching from house to house, and in different parts of the city.

At Calcutta, a School-house has been erected by the Missionaries, capable of containing 800 children, divided into two parts, one for boys, and the other for girls; where they are taught to read the Scriptures in the Bengalee and English Languages, also writing and accounts, on what is now termed "The British System." The objects of the "Benevolent Institution" are the children of the poor of various nations, including the children of Europeans by native women (a neglected and destitute class of society,) of Armenians, Hindoos, Mussulmen, natives of Sumatra, Mosambique, and Abyssinia, and especially those of the Portuguese Catholics, thousands of whom were wandering about the streets, in all manner of vice and wretchedness. Nearly 500 are already on the books of the School. Mr. Leonard, a pious and active man, superintends it. One of the monitors of this School voluntarily went with Mr. Thompson to Patna, and there established a School for Native Christians; and another, the son of Mr. Leonard, accompanied Mr Robinson to Java, where Schools on a similar principle are opened. At Taldanga also, about ten miles west of Serampore, and at Vidyuvattee, a large village lying between them, Schools have been opened.

These Schools, and others at different Missionary Stations, are so conducted as to render a Christian Teacher unnecessary: a Heathen, for the sake of the salary, will superintend them, and must go through the process, or be detected. And as in all the Schools the Scriptures are taught, Heathens thus become the instruments of instructing Heathen Children in the principles of Christianity.

SIERRA LEONE.

A colony belonging to Great Britain, on the Western Coast of Africa

*CHURCH MISSIONARY SOCIETY.*

The Society's Missionaries have, for many years, supplied the Chaplaincy of the Colony. The Rev. William Garnon, an English Clergyman, has been appointed to this Station; for which he sailed, with Mrs. Garnon, some months since. On the representation of his Excellency Governor Mac Carthy, seconded by the proposal of the Society to bear a portion of the expense, Government have agreed to enlarge the number of Chaplains. The whole Colony will be divided into Parishes, and proper provision made for the Christian Instruction of the inhabitants.

See in this List, under the heads—*Free Town*, *Congo Town*, *Kissey Town*, *Leicester Mountain*, and *Regent's Town*.

SIRDHANA.

The capital of a small independent territory, near the Punjab, or country of the Sieks, about 920 miles N. W. from Calcutta, and 200 from Agra.

*BAPTIST MISSIONARY SOCIETY.*—1813.

John Chamberlain.

Mr. Chamberlain established this Mission, in 1813, at the request of the Prime Minister of Her Highness the Begum Sumroo, by whom he was favourably received. Five Schools are established for teaching Persian and Hindoostanee. The Gospel has been preached and the Scriptures dispersed, at Delhi; and also at Hurdwar, where 100,000 pilgrims of different nations were assembled.

SOMMELSDYK.

In Guiana, South America.

*UNITED BRETHREN.*—1735.

J. Daniel Lutzke, T. Blitt.

The Negro Congregation consists of 89 persons, of whom 30 are Communicants.

SPRING PLACE.

A Station among the Cherokee Indians, in the State of Tennessee, in North America.

*UNITED BRETHREN.*—1735.

John Gambold, Michael Jung.

Many pleasing proofs of the fruits of the Missionaries' labours have appeared among the young.

STELLENBOSCH.

In South Africa, 26 miles from Cape Town.

*CHURCH MISSIONARY SOCIETY.*—1802

J. Bakker.

SURAT.

A large city on the western side of the Peninsula of India, to the north-east of Bombay, said to contain 600,000 inhabitants. The Hindoos are numerous. The Parsees, of whom there are 12,000, are active, and eager after gain. The Mahomedans, Brahmins, Jews, and Armenians, are all in a low state

*BAPTIST SOCIETY.*—1812.

Carapeit Aratoon, *Armenian.*

Carapeit Aratoon is, by birth, an Armenian. His father's father was an Armenian Clergyman, and was born near Mount Ararat. After encountering many difficulties in Persia, his grandfather and father settled at Bussorah, where he was born. No person is admitted to the sacred office in Armenia, unless he can trace his ancestors to the tenth or twelfth generation. This Carapeit could have done. He speaks Turkish, Arabic, Persian, Guzuratee, Bengalee, Portuguese, Hindoostanee, Armenian, and English; but the last three better than the rest. He first settled at Bombay; but

removed to Surat, where his wife was born, and itinerates through the provinces. He speaks of a new sect of Hindoos, which sprang up about sixteen years ago, and is said to comprise 100,000 persons: they affirm that every religion is equally acceptable to God. Another sect, called Baboojee, exists at Surat: it is not numerous: they sing Hymns, far superior to the Heathen Hymns: they equally oppose Idolatry and Mahomedanism. Carapeit distributes books, and has preached to thousands: but mourns his present want of success. "Oh!" he exclaims with simplicity, "that I may see some of the Idolaters in this country, sitting close to the feet of Jesus our Lord!—then I may die!"

*LONDON MISSIONARY SOCIETY.*—1815

James Skinner, Wm. Fyvie.

Mr Donaldson will soon embark to reinforce this Mission.

TANJORE.

A city in the Southern Carnatic, in the Indian Peninsula.

*CHRISTIAN KNOWLEDGE SOCIETY.*—1766.

John Caspar Kolhoff.

At this place the illustrious Swartz laboured. The return for the year 1813 is—Baptized, 65 Children and 111 Heathens: Communicants, 706: Received from the Popish Communion, 7: Marriages, 31: Funerals, 53.

The Society's Missions are assisted by the following Country Priests, who have received Lutheran Ordination:—

Sattianaden, Nanaperagason,
Adeykalam, Abraham.

[*To be concluded in our next.*]

## MORAVIAN MISSIONS.

*Address to all who favour the propagation of Christianity among the Heathen, in behalf of the missions of the Church of the United Brethren, commonly called Moravians.*

IN the year 1814, it is well known that the accumulated distresses of the Continent affected all classes and descriptions of persons. The same calamities were likewise severely felt in all the settlements of the United Brethren in Germany, Holland, Denmark, and Russia, and considerably diminished the contributions both of the Brethren's congregations, and of friends participating in the welfare and support of their missions among the heathen. Under these circumstances, an appeal was made to the religious public by some very respectable persons in England, who became acquainted with the embarrassments under which this important concern laboured. That appeal was not undertaken in vain; and the Committee to whom the general management of the Brethren's missions is intrusted by their synods, feel how much they owe to the kindness and liberality of the numerous well-wishers to the spread of Christianity among the heathen, who very nobly stepped forward on this occasion; and, by their generous donations, contributed in a great measure to remove the existing difficulty. In this work of charity, benefactors of various denominations were united, exhibiting a most encouraging proof of the power of that Christian love which binds together the hearts of the people of God, in supporting the cause of their Redeemer, however distinguished by various names and forms.

The present Address is occasioned by the same necessity, and encouraged by a similar call on the Society by friends out of their circle, who are acquainted with the proceedings of their missions, and with the great difficulty of maintaining them. This indeed amounts almost to an impossibility, unless it shall please the Lord to incline the hearts of those to whom he has imparted the power, again to afford their generous assistance. The effects of that dreadful war, by which the continent was wholly impoverished, trade annihilated, and even the common necessaries of life in many instances withdrawn, are still felt by most classes, so as to render them unable, as formerly, to direct their attention to subjects beyond their own personal existence; while the settlements of the Brethren, though by God's mercy spared from total destruction by fire and sword, were so much exhausted, from being continually made the head-quarters of different armies, that they were plunged into debt, and their usual sources of income, for some time, nearly dried up. The ex-

ertions of individuals, however, and of the congregations collectively, have not been wanting; and though greatly reduced in means, they have done what they could to assist in preventing any relaxation in the prosecution of the work. Yet, with every exertion, it is impossible to meet the great and accumulated expenditure of the past years. The sum of about 4000*l.* which, by the unexpected liberality of our brethren and friends in England, was collected in 1814 and 1815, was indeed a relief for which we cannot sufficiently thank the Lord, who thus disposed the hearts of so many benefactors to favour the Brethren's missions; but as the circumstances which then occasioned the deficiency remain the same, the Committee is again under the necessity of making their case known, and expressing a hope that their petition for help will not pass unregarded.

To show how extensively the Church of the United Brethren is employed in attempts to propagate the Gospel in the heathen world, and how long they have maintained their numerous missions in different countries, the following statement is subjoined:

| | Establishments. | Settlements. | Missionaries. |
|---|---|---|---|
| In St. Thomas | 1732 | 2 | 33 |
| St. Croix | | 3 | |
| St. Jan | | 2 | |
| Greenland | 1733 | 3 | 19 |
| North America | 1734 | 2 | 7 |
| South America | 1738 | 3 | 15 |
| South Africa, renewed in 1792 | 1736 | 2 | 21 |
| Jamaica | 1754 | 4 | 10 |
| Antigua | 1756 | 3 | 12 |
| Labrador | 1764 | 3 | 28 |
| Barbadoes | 1765 | 1 | 4 |
| Astrachan, renewed in 1815 | 1765 | 1 | 2 |
| St. Kitts | 1775 | 1 | 4 |

In the three Danish West India islands, St. Thomas, St. Croix, and St. Jan, the Brethren's congregations amount to about 12,200 souls; in Greenland to 1100; in Antigua to 12,000; in St. Kitts to 2000. The congregations of Christian Indians in North America suffered much, both before and during the first American war. Great loss has been sustained by the burning of Fairfield in Upper Canada, the principal settlement among the Indians, which it will cost no small sum to repair.

God has been pleased to bless the Mission at the Cape of Good Hope with much success. The forming of a third settlement is in contemplation, when means can be found to support it. About 1600 Hottentots constitute the two congregations at Gnadenthal and Gruenekloof; many more attend public worship; and in the interior there is a great desire among the heathen to receive more teachers. As the rooms used as a chapel in Gruenekloof have for some time been too small to accommodate the congregation and other hearers, and government have kindly granted permission to build, the erection of a new chapel has been undertaken, though at present the state of the finances scarcely warrants the undertaking.*

The communication with the three settlements in Labrador, which can only be maintained by a vessel of their own annually sent to the settlements, proves a great expense; but the Lord has hitherto enabled the Brethren's Society for the furtherance of the Gospel, established in London, to persevere in their exertions, notwithstanding the smallness of their means, and the uncertainty of a return equal to the expense of the outfit. Nor would it be consistent with that gratitude which we feel to God our Saviour, did we not here observe how graciously he has preserved the communication with the Brethren's Missionaries in that inhospitable region; so that since the commencement of the Mission, now fifty-three years ago, no interruption has occur-

* The Rev. Mr. Latrobe arrived in England in December last year, from a visit to the above settlements at the Cape, from which he has derived peculiar pleasure; and may possibly, after his return from one of the principal settlements of the Brethren in Germany, lay some interesting particulars before the public

red in transmitting the annual supplies. During the last year, however, 1816, the vessel was, for the first time, prevented by the ice, and by the fury of repeated storms, from touching at Hopedale, till at length, after suffering a most violent tempest, which she was not expected to survive, the captain was obliged to abandon all hopes of reaching that settlement, and to return to England, having four Missionaries on board, who were passing from Nain to Hopedale. This event has subjected the Society to great additional expense. The anxiety which will undoubtedly fill the minds of our brethren in Labrador, respecting the fate of the vessel and of their fellow-labourers, must be keenly felt. Yet amidst all trouble, the Society has much cause to thank the Lord that he heard the prayers of those on board, delivered them from the raging of the sea, and brought them safe to shore.

May the above statement and call for help find acceptance and favour with all who consider the greatness and importance of the work, and the comparative weakness of those immediately employed in it, and who, without their aid, are wholly unable at present to support it. Even now, many invitations to commence new Missions must be declined, from a full conviction that it far exceeds the power of the Committee to accept them.

At the period when the former appeal was submitted to the public, the debt incurred by the Missions, owing to the circumstances already specified, was estimated, according to the accounts received, terminating December, 1812, at 4000*l.* In the year 1813, there was a further increase of debt, amounting to 1700*l.* And in the years 1814 and 1815, which are the latest accounts at present arrived, there was a still further addition, constituting a total debt of 6000*l.* notwithstanding the liberal donations contributed in consequence of the first appeal. To liquidate so large a debt they feel to be utterly impossible, dependent as they principally are, for the support of their Missions, on the voluntary aid and liberality of their congregations and friends on the Continent, who are still suffering from the desolating effects of the late war.

Under these circumstances, they sincerely trust they will appear justified in again respectfully appealing to that British benevolence of which they have already experienced so generous a proof, and which is at all times so conspicuously manifested in every thing connected with the spread of the Redeemer's kingdom, that they may still be enabled to make the saving name of Jesus known to the heathen world. The assistance thus afforded will surely not be unrewarded by Him to whom the mite of the poor but cheerful giver is as acceptable as the offerings of the more opulent; for "the Lord looketh on the heart."

C. I. Latrobe.

## *The First Annual Report of the Board of Managers of the American Bible Society, presented May* 8, 1817.

THE Managers of the American Bible Society desire with thankfulness to recognize the hand of their God, which has been good upon the Institution throughout the first year of its existence. The harmony, cordiality, and forbearance, displayed in the proceedings of the Convention who formed it, afforded satisfactory evidence of the Divine approbation, and a sure pledge of the Divine blessing upon its future fate. Many who had doubted of the practicability of the plan, yielded to the pleasing conviction that they were mistaken, and joined with those who had never doubted on the subject, in cherishing the hope, that the National Institution would realize the most sanguine expectations of its ultimate prosperity. Its formation was hailed as a great and glorious era in the history of our country, and its means of accomplishing the

all-important end of its formation have been increased with more than ordinary rapidity.

The Managers feel it their duty to state, that the plan of such an institution was first suggested by the British and Foreign Bible Society, to the Philadelphia Society. No measures, however, were adopted to attempt its execution, until the New-Jersey Bible Society undertook the experiment. Although baffled in their first effort, their worthy President, acting in conformity to their wishes, persevered in the good work, and finally succeeded. Called, by the unanimous voice of the Managers, to the Presidency of the National Institution, he is, in the decline of life, enjoying that pleasure which springs from his work of faith and labour of love, thus far owned of God, and promising the highest and most lasting blessings to this Western Continent.

The Managers, in entering on the duties of their responsible office, felt that their first exertions ought to be directed towards the procurement of well-executed stereotype plates, for the accommodation of large districts of the American Continent. They, accordingly, at an early period, contracted for three sets of stereotype plates in octavo, and three in duodecimo. The octavo sets have all been delivered at the Depository; and measures have been adopted to make them as correct as possible before they are used. The duodecimos will be finished in the month of June ensuing: one of which they have resolved to locate in Lexington, (Kentucky,) under the direction of the Kentucky Bible Society.

As they were not in a capacity to print Bibles, having no plates of their own, they declined answering the various applications for Bibles which they received from Auxiliary Societies. They thought that it would be inexpedient to become the purchasers of Bibles for these Auxiliaries; and, therefore, in those cases where monies were sent with the express stipulation that Bibles to the amount should be returned, they resolved, if required, to pay over the same to the Societies which sent them; or to pay over the whole, or any part of them, to the New-York Bible Society, who would furnish the Auxiliaries with the required number of Bibles.

They were, however, soon enabled, by the munificent liberality of the New-York, and the New-York Auxiliary, Bible Societies, to supply their Auxiliaries. Those Societies presented them with a set of stereotype plates of the duodecimo size, and brevier type; in consequence of which donation, 10,000 copies, according to their direction, have been printed; of which about 6000 have been sold and distributed. They have lately ordered 2,500 copies to be printed from the octavo plates, and 7,500 from the duodecimo plates.

In establishing the prices at which Bibles were to be sold, the Board of Managers considered it a duty to make a difference between such Societies and individuals as are Auxiliary to, and Members of, the National Institution, and such as are not; and therefore adopted the following rule:

"That to the cost of the paper, press-work, and binding of the Bibles printed for the Society from the stereotype plates, five per cent. be added for interest, insurance, and wear of said plates; which aggregate amount shall be considered the cost of the Bibles; and that these Bibles shall be sold at said cost price to all Bible Societies who do not contribute to the funds of this Institution; and that the said amount of five per cent. shall be deducted from said cost price, on all Bibles sold to Auxiliaries, and such other Societies as contribute to the funds of this Institution."

Applications having been made at an early period, from different parts of the United States, for New Testaments, the Managers took the subject of printing and circulating the New, apart from the Old Testament, into their consideration. After mature deliberation, they resolved, that for the present it was inexpedient for them to do this in the English language.

As the necessary expenses of carrying into effect the vast design of the National Institution were great, the Managers felt it

their duty to adopt such measures as promised a supply of their wants. They appointed a committee in each ward of the city of New-York, to collect subscriptions; and directed a Circular Letter to be sent to every Minister of the various denominations of Christians in the United States, requesting a congregational collection in their aid—as also a Circular to the different Bible Societies who had not united with the National Institution, soliciting aid; and one to influential men in different parts of the United States, calling upon them to come forward in the good work, and enclosing a plan for an Auxiliary Society, and Branch Associations. They cannot, at present, state the degree of success which has attended their applications. There is no doubt but many Ministers have been omitted, not intentionally, but from want of information. So soon as they are known, application will be made to them.

The Managers are happy to state, that the following Societies, in existence previous to the formation of the American Bible Society, have become Auxiliary, viz.

| | |
|---|---|
| The New-York Bible Society, | May 15 |
| Newark do. | 21 |
| New-York Auxiliary do. | 24 |
| West-Chester County do. | 27 |
| Albany Bible Society, | 27 |
| Rensselaer Co. Bible Society, (N. Y.) | 29 |
| Orange County do. (do.) | June 11 |
| Otsego County do. (do.) | 13 |
| Female Bible Society of Carlisle, (Penn.) | |
| Norfolk Bible Society, (Vir.) | 18 |
| Delaware County do. (N. Y.) | July 10 |
| Saratoga County do. (N. Y.) | July 10 |
| Bible Society of Delaware, (State of Delaware) | 25 |
| Union College Bible Society, (N. Y.) | 29 |
| Georgia Bible Society, | Aug. 3 |
| Virginia do. | 6 |
| Petersburgh do. (Vir.) | 16 |
| Burlington Female do. (N. J.) | 19 |
| Beaufort do. (S. Car.) | 21 |
| Female Bible Society of Mill Creek, (Ohio) | 25 |
| New-Jersey Bible Society, | 28 |
| Hampden Bible Society, (Mass.) | 29 |
| Bible Society of Greene Co. (N. Y.) | Sept. 10 |
| Fairfield Co. Bible Society, (Con.) | 17 |
| Cincinnati Miami Bible Society, (Ohio) | |
| New-Hampshire Bible Society, | 18 |
| Bible Society of Massachusetts, | 26 |
| Bible Society of Nassau Hall, (N. J.) | |
| Sciota Bible Society, (Ohio) | Oct. 17 |
| Female Bible Society of Poughkeepsie, (N. Y.) | 21 |
| Female Bible Society of Boston and and its vicinity, | 24 |
| Bible Society of Salem and its vicinity, (Mass.) | Nov. 6 |
| Female Bible Society of Newark, (N. J.) | 7 |
| Bible Society of Maine, | 24 |
| Bible Society of District of Columbia, | 25 |
| Oneida Bible Society, (N. Y.) | Jan. 15 |
| Essex do. (do.) | |
| Merrimack do. (Mass.) | |
| Bible Society of Frederick, (Vir.) | Feb. |
| Washington Bible Society, (N. Y.) | |
| Fauquier do. (Vir.) | |
| Pittsburgh do. (Penn.) | |
| Bible Society of Lynchburg, (Vir.) | Mar. 28 |

The following Societies have been formed as Auxiliaries to the National Institution, viz.

| | |
|---|---|
| New-York Female Auxiliary Bible Society, | May 11 |
| Albany Female Auxiliary Bible Society, | June 3 |
| Rockland Auxiliary Bible Society, (N. Y.) | 4 |
| American Bible Society of Young Men, N. Brunswick, (N. J.) | 4 |
| Juvenile Female Bible Society of Elizabeth-Town, (N. J.) | 6 |
| Female Auxiliary Bible Society of Elizabeth-Town, (N. J.) | 8 |
| Elizabeth-Town Auxiliary Bible Society, (N. J.) | 8 |
| Hampshire Bible Society, (Mass.) | 10 |
| Gloucester do. (N. J.) | |
| Fayetteville do. (N. Car.) | Aug. 8 |
| Female Auxiliary Bible Society of Courtland County, (N. Y.) | 13 |
| Bible Society of Westfield, (N. J.) | 22 |
| Cortland Auxiliary Bible Society, (N. Y.) | 25 |

Amity Female Bible Society, (Orange County, New-York) . . Sept. 2
Bardstown Bible Society, (Ken.) . . 20
Kentucky Bible Society, . . . . 27
Albemarle and Orange Bible Society, (Vir.) . . . . Oct. 2
Auxiliary Bible Society of Red-Hook and Rhinebeck, (N. Y.) . . . 21
Fishkill Auxiliary Bible Society, (N. Y.) . . . . . 23
Green's Farms Auxiliary Female Bible Society, (Con.) . . . . 30
Female Bible Society of Cincinnati, (Ohio) . . . . . 31
Female Bible Society of Kingston, (N.Y.)
Delaware Co. Bible Society, (Penn.) . 24
Benson Young Ladies' Bible Society, . . . . . Nov. 15
Ulster Co. Bible Society, (N. Y.) . . 30
Seneca Bible Society, (N. Y.) .
Female Bible Society of New-Haven, (Con.) . . . . .
Bible Society of the Town of Bergen, (N. J.) . . . . .
Detroit Bible Society, (Michigan T.) . 26
Rahway Female Bible Society, (N. J.)
Lexington Bible Society, (Virginia)
Madison Co. Bible Society, (N. Y.)
Auxiliary Bible Society of Montgomery County, (N. Y.) . . . . 31
Bloomfield Bible Society, (N.J.) Jan. 1, 1817.
Broome Co. Bible Society, (N. Y.) .
Steuben Co. Bible Society, (N.Y.) Jan. 1817.
Roxborough Bible Society, (Penn.) Feb.
Branch Society of the town of New-Bedford, (Mass.) . . . .
Ontario Co. Bible Society, (N. Y.)
Marine Bible Society of New-York.
Cumberland County Bible Society, (Penn.) . . . . . April 2.

There is reason to believe that there are more Societies Auxiliary to the National Institution; but the Managers have received no official account of them. They requested, in the statement published December 17, 1816, every Society becoming Auxiliary, "so soon as convenient, to give official information of the same to one of the officers of the Board, particularly noting the time when the connexion was formed." They now repeat the request, with the distinct information, that the organ of communication in this matter, is the Secretary for Domestic Correspondence.

The Long-Island Bible and Common Prayer-Book Society has so altered its Constitution, as to aid the Managers in translating and publishing the Scriptures, without note or comment, in foreign languages.

The following Societies, without becoming Auxiliary to the National Institution, have expressed their approbation of the same by the following donations, viz.

| | | |
|---|---|---|
| Philadelphia Female Bible Society, | | $ 500 |
| Long Island | do. | 200 |
| Stanton | do. (Vir.) | 200 |
| Middlebury Female | do. | 90 |
| Charleston, (S. C.) | do. | 500 |
| Cumberland County | do. (N. J.) | 50 |

Other Societies, not Bible Societies, have made donations, of which an account will be found in the Report of the Treasurer.

From this account of the Societies, who either have become Auxiliaries, or cordially approve of the National Institution, it appears evident, that a very large proportion of the talent, respectability of character, and influence in political society, is engaged in befriending its design and securing its permanency. From letters received by the Board, there is no doubt other Societies already in existence will accede, and new ones be formed: and the time cannot be far distant, when in every part of these United States, the American Bible Society will have Auxiliaries. This event is most devoutly desired, to secure the circulation of the Scriptures throughout our country, with the best prospect of success.

The Managers feel it not merely a duty, but a gratification, to state, that the following congregations, or individuals of congregations, have made their Pastors *Members for life* of the "AMERICAN BIBLE SOCIETY."

The Presbyterian Congregation in Princeton, New-Jersey, for the Rev. W. SCHENCK.

Several Members of the Rev. EDWARD PAYSON's Society, Portland, Maine.

Several young persons of the Rev. Isaac Knapp's Parish, Westfield, Massachusetts.

Female Bible Society of Colchester, Connecticut, for their Pastor, the Rev. S. Cone.

Mrs. *Sally Daggett*, for the Rev. Wm. Bonney, New Canaan, Connecticut.

Several ladies of Middletown, Connecticut, for the Rev. Chauncey A. Goodrich.

Presbyterian Congregation of Bethlehem, County of Orange, for the Rev. Artemas Dean.

Female Bible and Tract Society, Buffalo, for the Rev. Miles P. Squier.

The Third Presbyterian Church and Society in Hartford, (Con.) for Dr. Perkins.

The Congregational Church in Hadley, (Con.) for the Rev. Mr. Woodbridge.

Female Beneficent Society, Windham, (Con.) for the Rev. Cornelius B. Everett.

Several ladies of New-London, (Con.) for the Rev. Abel M'Euen.

Several ladies of Westborough, (Mass.) for the Rev. Elisha Rockwood.

A friend (of Wethersfield, Con.) for the Rev. Caleb I. Tenney.

Ladies of the First Congregational Society, New-Haven, (Con.) for the Rev. Nathaniel W. Taylor.

Ladies of the Congregational United Society, New-Haven, (Con.) for the Rev. Samuel Mervin.

Female Charitable Society of Great Barrington, (Mass.) for the Rev. Elijah Wheeler.

A friend in Salem, (Mass.) for the Rev. Thomas Carlile.

A number of ladies of the First Congregational Society in Charlestown, (Mass.) for the Rev. Dr. Morse.

A number of his parishioners in Pelham, (New-Hampshire) for the Rev. John H. Church.

The Branch Bible Society of Milford, (Con.) for the Rev. Messrs. Bezaleel Pinneo, Pastor of the First Church, and Erastus Scranton, Pastor of the Church in North Milford.

A number of ladies belonging to the United Congregations of Zanesville and Putnam, (Ohio) for the Rev. James Culbertson.

A number of ladies of Salem, (Mass.) for the Rev. B. Emerson.

Several gentlemen and ladies of Greenwich, (Con.) for the Rev. Dr. Isaac Lewis.

Several ladies in Stonington, (Con.) for the Rev. Ira Hart.

Several ladies of the Congregational Society of Middle Spring, of Franklin and Cumberland Counties, (Penn.) for the Rev. John Moody.

Several members of the Presbyterian Congregation at Cattskill, for the Rev. Dr. David Porter.

A number of females of the Presbyterian Church in Cedar-Street, New-York, have made the Rev. Dr. Romeyn Director for life.

The Managers hope that the good examples which have thus been set, will be followed by all the Christian Societies in our land. They will thus add, not only to the funds of the National Institution, but to the satisfaction and respectability of their Pastors.

It would be an act of injustice to that sex who contribute so essentially to the relief of our cares, whilst they heighten our purest pleasures, not to notice, in a prominent manner, their active benevolence in aid of the Society, not only in forming Auxiliaries, but also in constituting, in so many places, their Pastors Members for life. They thus manifest the sense which they cherish of their obligations to that holy volume, whose truths have elevated them in Christian lands to their just and all-important station in society, and qualified them to perform the duties of that station with honour and success.

The Managers have directed their attention, also, to the translation of the Scriptures into the Indian languages of our country, and the publication of the Spanish New Testament, and of the Scriptures, in the French.

The first was brought before them by the donation of certain documents on this subject from the New-York Missionary Society, which they had collected with a view ultimately to undertake the work. These

documents are put into the hands of a Committee, to examine and report thereon.

As to the publication of the Spanish New Testament, it was deemed inexpedient, for the present, to attempt it. The Managers, however, cherish the pleasing expectation, that in due time they will be able to accomplish the publication of the entire Scriptures in the Spanish and Portuguese Languages, for the use of the inhabitants of South America.

With respect to the French Bible, the Managers have had their duty plainly marked out to them by the finger of Divine Providence. They have accepted of the offer of the British and Foreign Bible Society, to receive, as part of their donation, in lieu of money, a set of stereotype plates, duodecimo, of the French Bible, which, when received, will enable them to furnish the public with a supply of French Bibles.

They have, moreover, received from the New-York Bible Society, who are not weary in their acts of liberality to the National Institution, all the copies in sheets of the French Bible in their possession, amounting to about 1000.

The Managers have ordered 200 Gaelic, and 200 German Bibles, to be transmitted to them from England. Whenever they find that a greater number is wanted, they will not fail to procure the necessary supply.

The Managers consider it a duty to express their gratitude to the Governors of the New-York Hospital, and also to the Mayor of the city of New-York, for their kindness, promptly tendered, in granting them the use of the rooms in which for some time they transacted business. They are at present accommodated in the New-York Institution, by the Historical Society: and they cannot deny themselves the pleasure of stating, that several Printers have volunteered to publish, gratuitously, any Communications which the Board may deem necessary to make to the public.

As inquiries from different parts of the country were made on some points of importance, the managers thought it proper to remove the difficulties which existed in the minds of many persons against a union with the American Bible Society, to publish, towards the close of the last year, the following information on those points, viz.

1. That every Auxiliary Society must determine for itself, what is their surplus revenue after supplying their own wants; but that funds, when given, are at the sole disposal of the managers. They will, however, thankfully receive recommendations as to the best way of disposing of the surplus revenue of any Auxiliary, reserving to themselves the right of adopting or rejecting the recommendation.

2. As to the interpretation which each Auxiliary Society has a right of giving as to the extent of their wants, the Managers respectfully suggest the propriety of each Auxiliary confining itself to its natural bounds. Unless this be done, one Auxiliary may interfere with another, and thus, while one district is doubly supplied, another may be left destitute.

3. It is distinctly understood by the Board, that every Society becoming Auxiliary has a right of withdrawing from the connexion when it sees fit so to do.

4. In conducting the business of the Board, the most scrupulous attention is paid to the diversity of denomination which exists among Christians. The meetings are opened with reading a chapter of the Bible, selected by the presiding officer, and no other religious exercises are performed. The managers are deeply sensible that they superintend the concerns, not of a party, but of the whole body of Christians, who are united in the National Institution for the sole purpose of distributing the Bible without note or comment.

As one of the principal objects of the American Bible Society is to supply the great districts of the American Continent with well-executed stereotype plates for printing the Bible, the managers request that Bible Societies, in different parts of the country, would send such information as may enable them to determine in what places the un-

appropriated plates may be located to the best advantage.

The Managers have commenced a collection of Bibles, especially of the earlier editions, in every language, the successful progress of which must chiefly depend on public liberality.

For the purpose of facilitating the business of the Society, the Board have appointed a Standing Committee of Five Members, who have in charge all the property and effects belonging to the Society, except the funds in the hands of the Treasurer. They are empowered to superintend and direct all the affairs and concerns of the Society, during the recess of the Board of Managers: and for these purposes, to enter into all necessary contracts, to give orders for the delivery of Bibles, and orders on the Treasurer for the payment of all monies. It is made their duty to keep a Book of Minutes, in which are to be regularly entered all their transactions; which book must be produced to the Board of Managers at every meeting.

Among the first measures adopted by the Managers, was to make an official communication to the British and Foreign Bible Society, of the formation of the American Bible Society. The Secretary for Foreign Correspondence, who was on the eve of embarking for Great Britain, was requested, if circumstances would permit, to wait on the Committee of the British and Foreign Bible Society, and respectfully assure the Committee, "that it will ever afford this Society very sincere pleasure to co-operate in those plans of Christian benevolence which have rendered the British and Foreign Bible Society a blessing to the world."

The worthy President of our Society had, however, anticipated the wishes of the Board; and, through him, the Committee communicated their satisfaction at the event, and a donation of 500*l.* sterling, which was accepted with suitable acknowledgments to that Society. Since that time, the Committee, with their accustomed and honourable liberality, have presented to the Society a set of the Versions of Scriptures printed by them, and also several sets of their Reports. In doing this, they have anticipated the wish of the Board of Managers, who had forwarded an order for the same.

In consequence of the necessary absence of the Secretary for Foreign Correspondence on account of his health, no correspondence has been opened with other Foreign Societies. The President, however, addressed a letter to the Russian Bible Society, which has been honoured with an answer of congratulation and wishes for our prosperity. A letter has also been received from the Hamburgh and Altona Bible Society, of the same description, soliciting a correspondence with us.

The Managers have thus given a plain narrative of their proceedings, for the information of the Society. It will be readily perceived that their situation was not merely novel, but in the highest degree difficult. They had no experience, and yet the public expected great things. Every part of the machine which they were directed to superintend was new and untried. Its operations, however, have thus far succeeded, and afford conclusive evidence of its capability for far more extensive usefulness to our common country.

The Managers did not feel themselves warranted at first to afford monied aid, or even Bibles, to those Auxiliaries who applied for both. Their plans, to be accomplished, they knew would involve them in heavy expense; and they could not with certainty calculate upon a surplus of funds. Such, however, has been the rapid and increasing augmentation of their means, that they have been induced to afford the following gratuitous supply of Bibles, to Auxiliaries whose wants were great and pressing.

East Tennessee Bible Society, 500 Bibles.
Steuben County (New-York) Bible Society, . . . . . 100 do.
Essex County (New-York) Bible Society, . . . . . 100 do.

So soon as their present engagements will permit, and the liberality of the American people shall furnish them with the means, they will cheerfully become almoners, in money as well as Bibles, to all such destitute

parts, at home and abroad, as may require the one or the other. Thus far they have endeavoured to discharge their duties, not only faithfully but intelligently, so as to ensure the approbation of the Society and the Public.

The Managers cannot conclude their Report, without observing, that the origin, increase, and success of Bible Societies, constitute one of the most remarkable events of the day in which we live. God has been pleased to make the people of Great Britain the instrument of forming, maturing, cherishing, and constantly and substantially aiding these Societies, not only within her own territories, but throughout the world. Greater honour has never been conferred upon any people, since the sceptre departed from Judah, and the Lawgiver from between his feet. Not to pay a tribute of respect to them on an occasion like the present, would be ungrateful; and to pay a smaller tribute than this, would discover a criminal disregard to the work of the Lord and the operation of his hands. To honour those whom God honours, is both a Christian privilege and duty. Of the founders and patrons of the British and Foreign Bible Society—a Society pre-eminent in the felicity of its design and the grandeur of its plans—when they are gone down to the grave, posterity will say, in the language of an eminent statesman and orator of antiquity, "Bestowing their lives on the public, they have every one received a praise that will never decay, a sepulchre that will always be most illustrious;—not that in which their bones lie mouldering, but that in which their fame is preserved, to be on every occasion, when honour is the employ of either word or act, eternally remembered." No glory is comparable to that of doing good to our fellow-men: and of all the various kinds of good that we can do to each other, none is comparable to that which has a respect directly to the benefit of the spiritual estate of mankind. This is to do them good in the life which now is, by securing to them eternal good in the life which is to come. Such is the high and holy aim of Bible Societies in every part of our world, who, following in the track of the illustrious Parent Institution, guided by her experience, and quickened by her example, are depositing the seeds of truth among the nations to whom they have access, with the confident hope that the Lord will cause it to spring up and bear fruit to his own glory, and the salvation of myriads of our fallen race. The word has gone out of His mouth who cannot lie, that in every place incense shall be offered unto his name, and a pure offering; and the zeal of the Lord of Hosts will perform his promise.

## To Correspondents.

P. is inadmissible.

"The letter to a young lady of the Romish Church," will be returned to the writer: we must beg him to excuse us, when we decline to insert it.

α shall receive his communication on calling for it, with our reasons for not publishing it.

L. S. will accept our thanks for what we have received, and our request for further favours.

The Rev. Mr. M——'s letter shall receive due attention.

THE

# EVANGELICAL GUARDIAN

## *AND REVIEW.*

VOL. I. AUGUST, 1817. NO. 4.

### *PRAYER.*

(*Continued from p.* 60.)

HAVING, in a former Number, discussed some of the laws by which the important duty of prayer is to be regulated, we enter on the second point proposed, viz. "*The different methods by which God is pleased to answer.*" This, on a superficial view, seems to open a small field for investigation. If God hath promised (as he most assuredly hath done) to listen to his people's requests, and graciously answer them from the habitation of his holiness, all that is required on their part, is to know *what* they have requested, in order to ascertain *how* they will be answered. Such is the reflection which naturally rises in our minds. It is far, however, from being correct. Though the great God hath revealed himself as the hearer of prayer, he hath not, in doing so, sacrificed the glory of that awful prerogative by which "he doeth according to his will in the armies of heaven, and among the inhabitants of the earth." Even in his faithfulness, he frequently exercises an adorable sovereignty, and though he answers, he answers according to his own good pleasure, in a time, and by a way of his own devising. So mysterious are his dispensations in this respect, that the very fulfilment of his promise is frequently construed by his people into a breach, and his very *answer* to their prayers is considered an irrefragable argument, that "He hath forgotten to be gracious."

How strikingly is this exemplified in the disciples of old! If any particular care may be supposed to have burdened the minds of these affectionate followers of Jesus, we may safely assert it to have been the welfare of their much-loved Master, his triumph over the enemies who thirsted for his blood, and the advancement of his kingdom on earth. What then must have been their confusion, when they saw him suddenly torn from their embraces, dragged before the judgment-seat of the very foes whom they dreaded, and lifted up on Calvary, the execration and scorn of beholders? If ever God appeared to forget his promises, and frustrate the legitimate expectations of his people, it was on this memorable catastrophe! Accordingly we find the disciples in the lowest stage of despondency. "We *trusted* (say they) that he would have redeemed Israel:" intimating, that *now* all their hopes of this kind were terminated. But what was the true state of the case? This precise and identical event, which they so deeply deplored, on account of which they presumed to arraign the High and Holy One, was a most glorious fulfilment of all the assurances given to his people in ages past, and a most illustrious answer to their prayers for their Master's welfare!

Thus it is with the children of God in every age. Absorbed in the pursuit of some particular object, blindly imagining that in obtaining it is identified all their happiness and hope, they forget, in the meanwhile, that there is a sovereignty with the Most High, and rashly demand of him, at the peril of his faithfulness, not only the accomplishment of all that he hath said, but that *mode* of accomplishment on which their own carnal and perverted judgments have determined. "Give me this, give me that, or I die."

To check, and if possible to eradicate a disposition so insulting to God's veracity, so fraught with serious dangers, nothing is better calculated than a devout contemplation of the point before us, "The different modes in which our prayers may be accepted and answered."

There are, probably, few of our Christian readers who have not found, in the course of their spiritual life, that their sup-

plications have met with a return very different from what was their original expectation or desire. In such a case, what is better adapted to hold up our confidence, lull our rising apprehensions, and chide our disquieted spirits, than a reflection like this, "Though God has not granted me, in my own way, the desire of my heart, yet blessed be his name, there are other methods of proving his faithfulness; and though in these I have no prerogative of *choice*, yet I will be confident that he will do all things well, and that not one word shall fail of all which he has promised."

1st. *There are some prayers to which God gives a simple approval, denying at the same time the particular benefit which is the subject of supplication.* This may appear to some of our readers a palpable contradiction, an inconsistency even in terms. That God should approve his people in the expressions of their heart's desires, and yet utterly refuse the gratification of them, seems a charge by no means slight against his holiness or his power. A very few remarks will explain and illustrate it. Prayer is an offering up of our desires to God, on the footing of his precept, and in the name of Christ. It is to be viewed not simply as a privilege, but as a *commanded duty*, and when performed in conformity to the rules laid down in the word, like all other duties, it *must be acceptable in God's sight.* But, as we had occasion in another connexion to observe, this by no means involves the idea, that the particular benefit implored, is in consequence to be certainly bestowed. This may be illustrated by a similitude in common life. A child petitions for some reasonable gift, one that, in common circumstances, he has a right to expect. He does this (let it be supposed) from the noblest of motives, *e. g.* charity to some wretched outcast at the door. The father cannot but smile on his beloved child; he is delighted with the sublime and tender dispositions which pervade his breast, he commends him, blesses him, glories in him; but, from some acquaintance with the intended object of benevolence, or some other consideration, he thinks it expedient to deny the favour. In this

light we are to consider the prayers now treated of. Being conformed to the revealed will of God, springing from holy reverence and filial love, having in view the glory of God and the salvation of sinners, they cannot but ascend a sacrifice of sweet smelling savour; they are music to the ear of the God of Zion; they are registered in the book of his remembrance, as so many shining evidences of his people's sincerity; but they do not *always* procure the benefit intended. However holy, however praiseworthy in themselves, they may interfere with some *hidden purpose*, which must be accomplished. Thus it was with Abraham's prayer for Sodom, and Stephen's for his bloody murderers: both of them were accepted as kind tokens of their love and zeal, but as both were inconsistent with God's secret determination, (Sodom being ordained to destruction, and Israel to hardness of heart) so neither of them were answered. The same holds frequently true of *our* prayers for the good of others. Proceeding from the holy principle of philanthropy, that principle which so conspicuously marked the Son of God, when he came into the world to be a sacrifice for sin, they are well-pleasing to Jehovah, but they shall never prevail in counteracting his secret purpose. If he has determined to raise up a Pharaoh, and harden his heart, and thus show in him his power and glory, the prayers, even of a Moses, shall remain unanswered. If he has determined to give up a Church to spiritual death, to unfruitfulness and lukewarmness under the means of grace, he *will* deliver them. True, he will receive the wrestling prayers of the few mourners of Zion, and approve them as the offspring of dispositions which he loves, but he will not open the windows of heaven, and pour forth a blessing.

There is a mistake on this point worth the correction, particularly as it relates to a subject most interesting to the true Christian's heart. Many being in the habit of supposing, that a prayer, conformed to the will of God, must, from the nature of the case, be followed with a literal answer, have presumed to lay down the unqualified proposition, that petitions for the

revival of God's work at a particular time, in a particular place, will always most assuredly prevail.* *Where* this doctrine is found in the word of God, we confess we know not. That such prayers will procure God's approbation, and in this sense receive an answer, is beyond a doubt; but that in every case they obtain the thing desired and expected, we have not a solitary warrant from revelation. Why, if this be so, do we find so many mournful expostulations relating to God's hiding his face from his Church? Why do we so often hear of his forgetting to be gracious, of his mercy being clean gone? But, without reasoning on the point, it is sufficient to say, that such an idea appears a most unlawful limiting of the Holy One of Israel. It is certainly strange, that they who talk so much of God's "*sovereignty*," on other occasions, should allow him so little in his answers to prayer; that the very men who reprobate so keenly and indignantly the most distant insinuation of "demanding" at a throne of grace, should *themselves* be the most imperious and inexorable "demanders" that have ever stood before the mercy-seat.

2d. *God answers his people by giving them the actual desire of their heart.* This is the answer alluded to by the Psalmist, when he speaks of God as fulfilling "the counsel of his heart," *i. e.* not only blessing his people, but in that very way which their understandings have pointed out to be most expedient and desirable. Thus Joshua prayed that the sun might not go down until he had conquered his enemies, and "the sun stood still in the midst of heaven, and hasted not to go down for a whole day." Hezekiah asked recovery, and God granted it. The same kind of answer, blessed be his name, he frequently bestows upon his people, and sometimes so clearly and undeniably, as to force the faith of the most incredulous, and strike awe into the bosoms of the most profane.

But, even in this case, (plain as it may appear) the people of God are afflicted with doubts and fears. They well know, that God grants much to the *wicked* from the stores of providen-

* See a Sermon, entitled "Something must be done," through which this idea, though not perhaps formally expressed, is evidently interwoven.

tial bounty; and hence the question frequently oppresses their minds, "How know we, that blessed as we are, with our heart's counsel and desire, it is *because* our heavenly Father hath lent an ear to the voice of our supplications? May He not in anger have cursed us with our idols, while He abhorred our sacrifice?"

These are hard questions, and it becomes us not to deal *hardly* with those who ask them. Though there certainly appears in the disposition which prompts them, something like a *morbid irritability*, yet the very extreme is beautiful. It is the scrupling of an affectionate child, more anxious for a father's love than a father's portion.

We cannot now enter fully on the question, but a few remarks may not be out of place.

It may be observed in general, that, by closely analyzing the dispositions of our minds *before*, *during*, and *after* our devotions, we may with accuracy decide, whether the blessing received, be in answer to prayer, or in the course of common providence. For explaining this, it is only necessary to observe, that the origin of prayer is from God. "The *Spirit* (saith the Apostle) makes intercession for us with groanings which cannot be uttered." If then we have really felt his quickening influence in devotion, if we have experienced that hope, that fervour, and that love, which He only can implant, we have a right to conclude, that the benefit is in answer to prayer.* Otherwise, why were we favoured with his presence? Why hath he been pleased to visit our souls with all his glorious train? Why hath he borne "witness with our spirits that we are the children of God?" In this manner may every Christian reason, and reason well.

Again. The blessing that comes in answer to prayer, is commonly attended with an *exuberance* of good, a "more than we can think or ask." Thus, when Solomon supplicated wisdom, he received, in addition, peace, riches, and honour; when Hannah asked a son, she received three sons and two

* See Dr. Thomas Goodwin's tract, entitled "The Returne of Prayers," to which we are indebted for many of the Scriptural illustrations which follow.

daughters. Though this can by no means be considered an unequivocal test, yet, in general, when God confers blessings on his people in answer to prayers, he does it *effectually* and *abundantly*. It holds true with mercies, as with judgments—they usually arrive in multitudes, seldom singly and alone.

When God bestows a benefit in a mysterious way, after innumerable and complicated difficulties being surmounted, he thereby teaches his people that their prayers have met with reward. Thus the difficulties through which David was brought to the kingdom, were sufficient grounds for his exclamation, "The Lord hath heard my supplications."

An examination of the *time* will form another standard by which to judge, whether blessings are from God's special regard to the voice of our supplications. When God answers prayer, he does it at a period most needful. Hence he is said to "wait to be gracious," *i. e.* watch the most opportune season for revealing his loving-kindness. Does the Christian, for example, anxiously desire an assurance of his salvation, a full conviction that he is "passed from death to life," and when, for want of it, his spirit begins to fail, does joy spring out of sorrow, and light from darkness? The adaptation of the blessings to the dreadful emergence, proves it to be the special operation of the Spirit of God in answer to prayer.

Moreover, a blessing will be known to be given out of special love, when it is bestowed at a time when the heart is best fitted for its reception. It cannot be denied that, however our heavenly Father may be willing to hear his people, they are far from being ready always to receive. Often do their sins disqualify them for the very blessings which they ask; and it is the richest mercy to withhold, or at least give with a sparing hand. Hence, when God entertains kind designs, he first prepares the heart, in order that he may hear their prayer. Does he intend to bless them with outward prosperity? By the immediate influences of his Spirit, or a preparatory course of affliction, he humbles them to the dust, weans them from the world, purifies and elevates their affections, lest their gold canker, and their prosperity destroy them. Does he intend

to grant them the light of his reconciled countenance? He first convinces them of their folly in departing from him "their exceeding joy," and works in them hungerings and thirstings for his presence. Thus, by examining our *fitness* for the reception of blessings, we are enabled to judge whether they are special communications of divine goodness *in return to our prayers.*"

Further—We may judge from the *effects* of benefits, whether they are in answer to prayer. Those bestowed by God, in ordinary providence, to the wicked, are generally, if not invariably, curses in disguise. "Their table is a snare." The Israelites of old, rashly murmuring at Jehovah, received what may be called an "answer to prayer:" God gave them their desire; but he "also gave them to their own heart's lusts, and sent leanness into their bones."

Not so with blessings sanctified by prayer. No thorns or briers here intermeddle; they prove a present good, a solid satisfaction, a rich and durable feast. *They enlarge the heart with gratitude.* The song of Hannah, "My soul rejoiceth in the Lord," and the exclamation of David, "What shall I render to the Lord for all his benefits," are their natural and invariable effect. "We usually (says an old writer, with a quaintness and tenderness peculiar to his age) wear with thanks what we win by prayer, and those comforts are best improved which we receive upon our knees." This is not the effect of unsanctified blessings. So far from it, they produce the contrary, inducing forgetfulness of the God who made us, a light esteem for the Rock of our salvation.

*Blessings in answer to prayer encourage the Christian to further confidence in his future approaches to a throne of grace.* Finding that his petitions receive a suitable return, he will repeat the argument which he finds, by sweet experience, to have already succeeded, with a firmer faith and a more holy hope. This was its effect on the man after God's own heart, "The Lord hath heard me, *therefore* will I call upon him as long as I live."

*They will produce humility.* Never is the Christian more ready to acknowledge his own utter emptiness and insufficiency, never is he more ready to put the crown upon his Father's head, than when the voice of his supplications receives audience and acceptance. Accordingly, no sooner does the Church find return to her prayers, than we hear her exclaiming, "Lord, *thou* hast wrought all our works, *we* have wrought no deliverance in the earth."

These are some of the effects of blessings obtained by prayer; and though they are not always experienced in an equal degree, they will never be entirely absent. Where this is the case, there can be no assurance of an answer to prayer. When God is pleased to listen to his people, it is, that he may bestow upon them some durable good, that he may make them more holy, more like himself, more fit for conflicts, more meet for glory. When this is not the result, what expectation can be reasonably entertained, that Jehovah hath "heard their cry?"

3d. *God answers his people by substitution.* Feeble, short-sighted man is an imperfect judge of his own necessities, or the best manner of supplying them. In defiance of the light with which he is furnished from the Word of God, he calls "bitter sweet, and sweet bitter," asking a stone instead of bread, instead of a fish a serpent. That, in such cases, our heavenly Father should refuse to gratify him, is little to be wondered at. But so great is his goodness to his children, so fertile his grace, in finding expedients to bless them, that even the prayers, which, if literally answered, would prove snares and curses, are not altogether lost. In other words, God acts towards his people on the principle of *substitution.* As a parent withholds from an importunate child some gratification which might be injurious to its welfare, but, at the same time, compensates the want by something more pleasing or profitable, so deals the Lord with them who fear him. He acts towards them as ancient Jacob, when requested by Joseph to bless his sons, he grants the request, but removes the hand of benediction from the head of the first-born, whither it had

been directed by Joseph, and fixes it on Ephraim. Thus our heavenly Benefactor withdraws his hand of bounty from the particular benefit to which it was directed by our prayers, and fixes it on another, more for our advantage.

Sometimes one temporal blessing is substituted for another. Thus Abraham prayed for the preservation of Sodom; the answer of peace falls upon his kinsman Lot.

Sometimes a *spiritual* blessing is substituted for a temporal. Thus Moses prayed to enter the earthly Canaan, but receives a far more illustrious privilege, *an entrance into the Canaan above.* This is of frequent occurrence in Christian experience. A child of God, for example, pining in poverty and want, supplicates for more affluent circumstances in life; his heavenly Father refuses, but compensates, and more than compensates, by filling him with contentment of mind, and a "peace which passeth understanding." An affectionate parent implores continuance in life, for the sake of his helpless offspring; he is denied, but his departing spirit is calmed to rest by the promise sent from above, "Cast thy fatherless children on me; I will take care of them, saith the Lord."

At other times one spiritual blessing is substituted for another. Thus Paul, buffeted with a messenger of Satan, prays for deliverance; he is disappointed, but withal he receives strength to withstand; "My grace shall be sufficient for thee: My strength is perfected in weakness." This is a very usual way in which God returns an answer of peace to his petitioners, viz. Refusing, at least for a time, the particular spiritual blessing they crave, but amply redeeming his pledge, given in the promise, by another of equal value. This will account for the most of those apparent denials complained of by the godly. A believer is afflicted with powerful and insinuating temptations. Sensible of his own weakness, finding himself every moment liable to fall, he naturally has recourse to prayer, imploring the Lord that he would "rebuke the devourer." Still, however, his enemy presses on, he mourns, expostulates, and, in time, sinks into a species of despondency, imagining that his voice hath never ascended to the throne of grace, or that God is

hiding himself in anger. Now, if the good man would only reflect, he would find, that the Lord, so far from refusing to answer, hath been answering him continually from day to day. Whence comes that strength, despairing mourner, by which, in the midst of all your gloom, you are enabled to withstand the evil one? Is it from yourself, or your God, who, though determining for wise purposes to try your faith, hath still been sending down all necessary influences to prevent you from falling? Believe then the promise, that "He will not suffer you to be tempted above what you are able to bear." Repose yourself on the blessed assurance of a friend, who cannot lie. "My grace shall be sufficient for you."

4th. There are some prayers which the Christian must calculate on never seeing answered on earth. Such are those which have relation to the state of the Church in the last days. On this subject God has given us many "great and precious promises." That a time shall come when the Jews shall be brought in, together with the greater fulness of the Gentiles, when the enemies of God and his Son Jesus Christ shall be cast down, when peace and purity and love shall prevail throughout the earth, no believer in the word of God can for a moment doubt. That it is the duty of Christians to pray for their fulfilment, is equally evident. All of you, pious readers, are (we trust) in the habit of remembering it in your supplications. The fact, that a long lapse of time must necessarily intervene before your prayers are answered, diminishes not in the least their value and importance. With the God we worship, a thousand years are as one day, and one day as a thousand years, and therefore we feel no hesitation in asserting, that *your* petitions, offered up in the spirit of prayer, will have as much influence on the millennial glory, as the petitions of those who are favoured with beholding its approach. We make this remark in opposition to the idea somewhat prevalent, that all our motive to pray for the millennial glory is the prospect of its nearness. This may, indeed, be a farther encouragement, but it is far from being a foundation. Were that illustrious period, when "kings shall be nursing fathers, and queens nursing

mothers" to the Church distant, ages heaped on ages, every Christian would be equally obliged to give it a high rank among the subjects of petition. Meanwhile, let us be assured, that, whether distant or near, the fulfilment of the promise shall certainly take place. "God is not a man that he should lie, nor the son of man that he should repent." And though we dare not hope that even its beginnings will be seen in our day and generation, let us indulge the well-grounded expectation, that when it *does* come, our prayers will be found to have influenced the glorious harvest; and, looking yet farther through the veil, let us anticipate that still more illustrious period, when we who sow, and they who are ordained to reap, shall rejoice together, and unite in one eternal song of gratitude and praise to the "*Hearer and Answerer of prayer.*"

We had intended to sum up our remarks with a few considerations, calculated to urge the faithful performance of the important duty which has been the subject of discussion. Finding, however, that we have already trespassed on our limits, we shall leave this point to some future occasion.

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FOR THE EVANGELICAL GUARDIAN AND REVIEW.

## *The Divinity of the Saviour proved from the Nature of the Mediatorial Office.*

A MEDIATOR is one that intervenes between two parties at variance, in order to bring them into a state of reconciliation.

That the Lord Jesus Christ sustains this character, is acknowledged by all who profess to believe in the Bible as an inspired book; but this harmony of opinion ceases, when we speak of *his person* as mediator, and the *particular nature* of his office. Some maintain that he was God as well as man; and came to obey and suffer in our room and stead, in order to satisfy the claims of divine justice against us.

Others say, that he was only a man, and of course deny the efficacy of his obedience and death in rendering God propitious to us. They assume, that God can remit, and is disposed to remit, sin, without any sacrifice; and they declare, that Christ was sent into the world merely to reveal the will of God to men, and by his sufferings to set them a pattern of magnanimity and patience.

Now, it is an indubitable principle, that reason and Scripture cannot contradict each other;—both speak the same language, when properly consulted. Granting, then, for a moment, the latter opinion to be true, let us examine it, and see whether it can stand the test of rational inquiry, or does not involve an absurdity.

Self-preservation is not only an instinctive principle, but a commanded duty. God, in his word, threatens with eternal punishment, all such as wilfully violate this most sacred obligation: and, therefore, consistently with his truth and justice, he cannot require or compel a creature, upon any reason whatever, designedly to endanger his life, or court death. Did Christ, then, *freely consent* to prosecute his commission? The inference, upon the supposition that he was an innocent and holy man, is undeniable, that he consented to become guilty of suicide; there being, according to the above opinion, no necessity of his death,—and, of course, to forfeit for ever the happiness which he enjoyed by virtue of his holiness, in diametrical repugnance to the law of his nature, and the injunction of his Creator. And what can be pleaded in justification of his conduct? *The bare benevolence of his motives;*—a palliative as frivolous as sophistical. For if, as we are told, God is disposed to forgive sin without any sacrifice, there is no indispensableness attached to an example of meekness and patience, in order to salvation, and consequently *the gain* of Christ must be infinitely less than *his loss.*

Consent implies a proposition being made; but the very idea of a righteous God proposing to an innocent creature, to endure what Christ did, for no other purpose than the intro-

duction of a little more religion upon earth, is replete with impiety an horror.

Again: If we suppose he was fallen, like the rest of his species, though sanctified in an extraordinary manner as a prophet of God, he is free, in a measure, of the imputation of suicide; sorrow and death being the unavoidable consequences of Adam's first sin upon all his posterity. But then, he cannot assert any right, save upon the grounds of guilt and demerit, to a reward which it is acknowledged he does claim, and has received, as an equivalent for his work. Can he plead his miracles? No; for these were not of himself, but by the power of God. Can he plead his excellent and perfect life? No; except upon the principle, that he had a native power of hating sin and loving holiness, which, if true in one instance, must be true in every other; and therefore, *all mankind* may, with him, become entitled to the *same dignities and honours*, the *same power and authority*. Are the unparalleled firmness and magnanimity which he exhibited under the various circumstances of his death, affirmed to be pre-eminently worthy of such exalted privileges? The affirmation is not true, if he bore up under human infirmities alone, for it is not difficult to produce from the historic page examples of those virtues, in circumstances less provoked, and equally ignominious.

Whether, therefore, upon the principle that he was an innocent or fallen creature, we suppose he consented freely or necessarily, it is evident he was not a suitable person to supply the mediatorial office between God and man. Upon either ground, we are involved in the most egregious absurdity.

Free and unnecessary consent in such an undertaking, *reason* teaches was fit and proper; and the Scriptures affirm, that Christ yielded it in the eternal counsels of peace. "Lo, I come; in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart."

What is the just inference from hence? It is this;—that our Redeemer had a power which no finite being possesses, of *disposing of his own life;* and this well agrees with his own

language, "I have power to lay down my life, and I have power to take it up again." Christ, therefore, was a divine person.

This will further appear, by considering the objects proposed to be accomplished in his mission.

We believe that he came to atone for the sins of his people—in other words, to satisfy the demands of divine justice, and bring in an everlasting righteousness to the glory of God the Father.

What is sin? Sin is the trangression of the law of God. But what is the law of God? Not a few positive precepts, which may, as Socinians suppose, be repealed without a violation of the principles of justice; but it is a transcript of God's moral perfections, founded in his very nature, and as unalterable as God himself;—a law, involving infinite obligations, sanctioned by infinite penalties, which a God of truth cannot but execute upon every sinner that dies under its curse. Sin, therefore, is, *objectively*, an infinite evil, which is altogether irremissible without adequate satisfaction to divine justice. Now, Christ is invariably designated in the sacred volume, as a great propitiatory and atoning victim. All the rites and sacrifices under the Mosaic economy, were intended to prefigure and set forth the efficacy of his obedience and death, in rendering God free to pardon and willing to receive returning sinners. He is, moreover, styled a Saviour, a Redeemer, a Sacrifice, which needed to be but once offered. He is also said to have borne our sins in his own body upon the cross—to have finished transgression, and to have made reconciliation for iniquity. Whence it follows, that the nature of his mediatorial office required that he should not be obligated, either by law or justice, *to yield any obedience for himself.* If it were otherwise, much being required where much is given, no part of it, however excellent and perfect it might be, could be transferred from him, and laid to the account of any other creature. Sin being an infinite evil, made it necessary too, that his righteousness *be infinitely precious.* But if he had been only a man, a limited, finite creature, he could not, in the nature of things, have possibly rendered *a satisfaction* proportionable to the evil of sin. Since,

therefore, none but a divine Being, can be free of all obligations to render obedience for himself, or can pay an infinite debt, Christ being thus free, and having thus satisfied, is a divine person.

Further, Christ, as Mediator, governs his Church, bestows his Spirit, converts sinners, conducts his saints to the end of their vocation, and conquers all his and their enemies.

The enemies of Christ are sin, Satan, the world, and death. By his death, he secured salvation to his people; he delivered them from the condemnation of sin: but he did not then rescue them from its enslaving power, nor overcome the corruption and enmity of their hearts. This was a subsequent work, to be accomplished by the operations of his Holy Spirit, which he now carries on, and will complete at the termination of their present existence.

Satan *is an inveterate foe.* Although he received a fatal wound when the Redeemer was suspended upon the cross, still he struggles to wrest from him the sceptre of righteousness, that he may eclipse his glory and control his sovereignty. With infernal stratagem and malice, he embattles against him the combined forces of earth and hell, and attempts the usurpation of absolute dominion. These hostile machinations our exalted Saviour overrules by his Providence, and will finally defeat, when he shall come in the clouds of heaven with power and great glory.

The *friendship of the world* is enmity with God. The interests, customs, plans, and enjoyments thereof are sordid, grovelling, devilish, and diametrically opposed to the pacific and benign reign of the gospel. This enemy he will also destroy. He governs it in righteousness, restrains its malice, preserves his Church amid its conflicts and snares, and in the fulness of time, will make his name to be acknowledged and adored from sea to sea, and from the river even unto the ends of the earth.

Death will be the last enemy that shall be destroyed. He will be permitted to detain the bodies of believers as prisoners of the grave till the second coming of our Lord; but then, the sound of the trumpet shall disarm him of his power, and the

sleeping dust shall arise, completely freed of his shackles, and delivered from his thraldom.

The conquest of these powerful enemies, it will doubtless be acknowledged, is a divine work; and hence we conclude, that he who brings it about is a divine person. The same conclusion will result from a consideration of his other mediatorial works.

It may, perhaps, be objected, that the enemies of the Redeemer's kingdom, being finite objects, and possessing only a finite power, a finite being, such as Christ is supposed to be, being endued with a power superior to them, may overcome and conquer them; but this can never prove him to be a divine person.

To this objection we answer, that notwithstanding their power be finite, yet, the conquest of them involves a change of the laws of nature. Thus, by the conquest of death, man is changed from a corruptible to an incorruptible creature. But no finite power is adequate to work such a change. Gabriel, or any other creature, cannot alter the nature of man, any more than man that of a worm.

It may then be conceded, that the power is infinite, but the divinity of the person exerting such power is still denied, upon the principle, *that it is all communicated to him as an instrument in the hands of God.* Miserable sophistry! Suppose a giant to employ a straw in order to strike a blow, what would be the effect of the action? Would not the power exerted and communicated be entirely lost, and the object on which it was designed to have effect, remain unhurt? In like manner, if the Deity should employ a creature in order to overturn the world, no visible change could be effected; the laws of nature would continue in regular and uninterrupted operation. But further, to suppose infinite power can be communicated to any finite being whatever, is to imagine a power in the Deity to undeify himself, which is absurd.

To these observations, it may be replied, that miracles, which are the effects of divine power, have been wrought by men as instruments in the hand of God.

Miracles are, indeed, said to have been wrought by men; but nothing more is meant by that mode of expression than that they either created in the people an expectation of seeing some extraordinary phenomena, or prayed to God to exercise his power in working them; which might be made evident, by an examination of their conduct on all such occasions. And hence it follows, that they were only *moral* instruments, who neither exerted nor possessed infinite power.

Christ, however, as mediator, is no moral instrument. He exercises his mediatorial power in heaven, which is his peculiar dwelling-place, and where no doctrine is contested, where no truth is disputed, where are no subjects who expect a divine interposition in attestation of the being of God, or the divinity of his religion. His dominion extends over heaven and earth. *All power*, we are told, *is given to him, in heaven and earth;* which expression, if it mean any thing, must mean that he possesses a power which is superior to that of any other being, or that his dominion is absolute over all things visible and invisible, whether they be thrones or dominions, or principalities or powers. There is no limitation. *All power is his.* Therefore, God, in conferring such upon Christ, if he be a mere creature, has deprived himself of omnipotence; and since deity consists in supreme perfection, he cannot be any longer God. God given his perfection to man! and for what? *A dispensable humiliation and unnecessary death!* or to constitute him a moral instrument among beings who stand in no need of such instrumentality. From such absurdities, reason revolts with horror and disgust.

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TRANSLATED FOR THE EVANGELICAL GUARDIAN AND REVIEW.

*An Oration of John Alphonsus Turretin, concerning the various stages of the Christian Church, addressed to a Society established to propagate the Gospel.*

[*Continued from page* 112.]

THIRDLY. Thus, therefore, for many ages, the profession of Christians remained sound. But it began to be vitiated, at the very time when it ought the least to have been expected: Power prevailing over faith, and the pomp of power corrupting the Church. And when the Gentiles were converting to Christ, the religion of Christ was prostituted according to the Gentile customs; the peace of Christians established, but evils breaking in upon that peace; the Church more aided by wealth and power, but less abounding in virtues; the honour of bishops increased by the revenues, the immunities, and the munificence of princes, but growing equally in their pride, emulation, quarrels, and sloth. Finally, those small vices, which at first were introduced, at length arising to an immense magnitude, that which appeared to be the Silver age of the Church was changed into the Brazen, and afterward into the Iron. We have not leisure to trace every particular; let us adduce some general facts.

One of the prime recommendations of the apostolic doctrine, was the *sincerity* of their faith, and the small number of points to be believed, as exhibited in their writings. But, in the age of which we are treating, the points of faith were increased to an immense number; new symbols were daily formed, new words daily introduced, new authority daily attached to human writings and conventions; no end of subtle disquisitions about divine things; the religion of Christ was converted into an art. Men were artists, not theologians, said Basilius. As many faiths began to exist, as there were wills. There was the faith of the times, rather than the faith of the gospel. It was written by the year. And while it was daily multiplied, at last it arrived to this, as Hilary complained, that

there was no faith in that perturbed age which followed the Nicene Synod, and was deformed by Arian tumults.

Another recommendation of genuine Christianity was the simplicity of its worship, by which Christians were relieved from Gentile follies, as well as the load of Jewish rituals. But, in those days which we have described, whether from the innate propensity of the human mind to notice sensible objects, or to increase the glory of sacred rites or the preposterous emulation of the Gentiles, or by the fictions of orators and poets, that religion, which the mercy of God proposed to our world, with few and very plain sacraments, began to be loaded with servile burdens. So that, as Augustine asserts and laments, the condition of the Jews, who were subjected to legitimate prescriptions, and not to human presumption, was much the most tolerable.

That Christians held in the highest estimation, the martyrs and other saints who died in the Lord, was indeed most worthy of praise. That they celebrated their memories on appointed days, although not immediately commanded by God, was not altogether culpable, provided that honour had been conferred in order to enkindle similar piety in the bosoms of the living. That they were afterward addressed in assemblies, which were principally *oratorial*, and therefore not much *used*, was not highly culpable. In the introduction of these things they used such phrases as the following, "If we are not mistaken;" "If we may be allowed thus to speak," or, "If we are not too bold." But that these figures were afterward applied in their literal sense; that the souls of the martyrs were hovering around their tombs; and that they were supposed to listen to prayers, or perform miracles; that their relics were most eagerly sought for; that the worship of them daily increased; and that they erected oratories or places of worship in honour of them; that festivals were celebrated; that their patronage and supplications were most eagerly desired, were marks of a degenerate Christianity, and almost totally revived the absurdity and darkness of the Gentile times.

But to proceed with these Gentile customs. Those images, which were so expressly forbidden by divine prescriptions, and were so studiously proscribed by the first Christians, whether introduced for ornament, or to assist the memory, or the instruction of the ignorant, it matters not, but they did very materially affect the worship of the Church. However they had not the sanction of men of God. Pious men will resist for a long time. The council of Eliberitanum forbade pictures to be introduced into their Churches. Epiphanius was enraged, and tore down a curtain marked with a figure. Serenus broke the images, and threw them out of the Church. *Charles the Great*, in one of his councils, and *Ludovicus Pius*, in the council of Paris, openly condemned these Gentile customs, by their decrees. More than one *general* of the East opposed himself to these images. Agovardus, Hinemanus, Claudius Taurinensis strove against them in the West. But their exertions were in vain. For, amidst the contentions for power, and the struggles for influence against each other, this superstitious pest, partly through ignorance, and partly by *custom*, at length entirely prevailed.

Then what shall we say of the solemn *rites* of baptism and the Lord's supper; which, most plain in themselves, and accommodated to the meanest capacities, Christ did not so much institute anew; which were rather deduced from Jewish customs, and which he adapted to the discipline of his Church? The primitive Christians did not wander immediately from the great end and design of these rites; as in their apologies, delivered to the Gentiles, they most openly and simply describe. But that simplicity was corrupted by the doctors of the following age. They invented something more important in its appearance, and calculated to create extraordinary reverence. They were now converted into mysteries—into wonderful and tremendous rites—concerning which it was altogether unlawful for any but the initiated to speak. Hence, new pomp was daily added to these solemn ceremonies; new virtue ascribed to them; and new figures, and new extravagancies adopted in extolling them. Which, in process of time, arose into such a

mass of wonders and absurdities, that, unless substantiated by unquestioned documents, would appear altogether incredible.

But, as from the rites, so also in the government of the Church, they departed from the primitive institution. The whole appearance of it was changed. There was no end of new *offices*. The ecclesiastical policy was regulated according to power. The ministry was elevated into dignities. Carefulness of teaching degenerated into indolence, modesty into haughtiness, and true piety into pure faction. Those synods, says Nazianzen, which were originally calculated to contribute to the happiness and glory of the Church, and to decide litigations, so perfectly deviated from correctness, were so completely overruled by the authority of princes, and were so disturbed by party spirit, that, from their conventions, there *occurred* more harm than good. There prevailed, instead of reason, nothing but the desire of disputing and commanding. Hence he openly declares, that he avoided every Episcopal convention. Which conventions were so frequently assembled, and that too, on the most trivial occasions, that they became a *laughing-stock* to the Gentiles. And Ammianus remarks, that when he beheld the crowds of bishops running here and there, like public beasts of burden, he did not know how to speak of it, whether seriously or in jest.

And who is ignorant of the wrath, the emulation, the disagreements, the more than civil and the endless wars of bishops, which have filled every page of history? Wars arising from the most insignificant circumstances, generally about mere words, and extraordinary rites, concerning mysteries and questions, which none of them understood; yea, and which they confessed they could not understand. What immodest and wrathful reproaches were thrown forth against each other! How many were produced by Hieronimus alone, against Rufinus and Jovian, *Vigilantius*, and John of ———, entirely *obscene*, and unworthy of a Christian's tongue! What anathemas were thundered against the dead, even after they had been buried for many years! As for instance, against Origen, whose fame was loaded with opprobrium, but whose knowledge

of divine truth, even Hieronimus was obliged to envy. Behold how many uttered against Theodoret, Theodorus, &c. so long after their death. Behold what contentions about the highest seats, not more remarked for bribery, than for torments and slaughter.—As the contention of Damasus and *Urcisenus*, when in the court of Sicininus, there were found one hundred and thirty-seven dead bodies. Which disgraces, were it not for the importance of truth, and to warn us by the example of others' crimes, I would rather cover in oblivion, and cast their monuments into the flames, than recall their remembrance to the mind.

What shall we say of the origin and pride of the Roman Episcopacy, if we proceed to its origin? One of them, in the same station with the others, and invested with no higher power, while the majesty of the city persuaded, and the benevolence of emperors and other princes assisted him to the station; when honours were conferred upon him, and the *august* seat was transferred to Constantinople, at last arrived to such haughtiness, yea, such a height of pride and arrogance, as to assume universal rule. He pronounced dictatorially concerning every thing. He assumed the title of Oecumenical Bishop, and with that title commanded the whole Church: he enacted or rescinded laws at pleasure; exalted himself above kings and emperors; dismissed officers at pleasure, and substituted others in their room. Finally, he did not hesitate to denominate himself the Monarch of the Church, the Vicar of Christ, or a god upon the earth. So that it was plainly verified, according to the prophecy of Paul, that he was the person who was about to sit in the temple of God, "Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God." 2 Thess. ii. 4.

At this time, also, another evil crept into the Church. Its discipline became lax, and almost entirely disappeared from the Church. For when the Church was increased by dignity and wealth, it also increased in licentiousness. The princes and other nobles, while they rushed precipitately into vices, threw

off the yoke of Christ, and endeavoured to overturn all the rights and liberty of the Church. Bishops involved in secular concerns, regarded every thing else but the happiness and instruction of their flock. They indulged in vice, and fell into heresies. They engaged in party zeal, and relinquished every thing else. The government of the Churches was no longer conducted by assembled and consulting Presbyters, but just at *their* pleasure; and so things of prime importance were either neglected or abused. At length public repentance wholly disappeared, or left only a shadow behind, and imposed no restraint upon crimes, but permitted them to be engrossed in matters of mere nugatory concerns.

From these things you can behold, how corrupt were the morals of Christians, and how far they had wandered from the purity of primeval times. Many were nominally Christians, but very few in reality. There was, in every place, the form of piety, but in no place the power. Religion, which, in primitive times, consisted in purity of mind and innocence of manners, began to be converted into mere ceremonies. The princes began to rage in wars, and to indulge in every lust, distinguished in nothing from the Gentiles. The bishops were swollen with pride, agitated by factions, and altogether intent upon their own private interest. The common people, following these blind leaders, indulged in the same vices, and precipitated themselves into the same iniquitous gulf. So that, with the exception of a few, who fled from such vices, Salvianus mourns, that their Christian assemblies were nothing else than a sink of crimes. And Gregory the Great did not fear to assimilate the Church *with* a decayed vessel, and one, that, through age, threatened shipwreck. Alas! what would these men have said, had their lives been prolonged, to behold the depravity of later times!

[*To be continued.*]

## REVIEW.

*An Address delivered before the Auxiliary New-York Bible and Common Prayer Book Society, in St. Paul's Chapel, in the City of New-York, on Tuesday, the 28th day of January,* A. D. 1817, *by* THOMAS Y. HOW, D. D. *Assistant Rector of Trinity Church, New-York.*

(*Continued from p.* 119.)

HAVING examined the pretensions of Dr. How and his High Church friends, to enlarged charity, we proceed to other subjects introduced in this pamphlet.

Desirous of preventing our readers from forming any mistaken expectations on these subjects, we deem it proper to state, that as we have already disclaimed entering on the controversy about Church government, so we now disclaim any intention of embarking in this Review, in the controversy about circulating the Scriptures without the Episcopal Book of Common Prayer. Whatever we may feel constrained, from a sense of duty, to do in future, we leave the public, for the present, to determine between the claims of Dr. How and his Episcopal antagonists on the latter point. We have no fear that he, or those who think and act with him in this matter, can refute their arguments. Opposed to such men as Lord Teignmouth and Mr. Dealtry in England, with the Lay-Member of the Convention who formed the American Bible Society, and his associates, their congregated force is merely "telum imbelle sine ictu." On the time consumed in their labours against the circulation of the Scriptures without note or comment, posterity will write this monumental inscription,

Eheu! fugaces,
Labuntur Anni.

As the address, with the preface and notes, contains matter of a miscellaneous nature, we do not feel ourselves bound to follow the Author in the order he has adopted. We shall, therefore, range our subsequent remarks under the following heads:

1. The charges which Dr. How brings against the peculiar tenets of the Calvinists, supported by the Christian Observer's attack upon the religious state of Scotland.

2. The impossibility which he asserts, that departure from the true faith can enter the Episcopal Church while she retains her apostolical constitution and her evangelical liturgy.

3. The fact which he maintains, that many of those societies on the continent of Europe, which laid aside the divinely constituted order of bishops, have grievously fallen from the distinguishing doctrines of the cross.

4. Dubious, or incorrect use of Scripture.

5. Misrepresentation of Calvinistic doctrines.

The limits of a review, suited to a monthly publication, will prevent us from entering into such a detail as we could wish. Enough, however, will be said to show wherein we believe the Author to be incorrect in his positions and assertions, and also the grounds of our belief.

1. The charges which Dr. How brings against the peculiar tenets of the Calvinists, supported by the Christian Observer's attack upon the religious state of Scotland. These are found in pp. vi. vii. viii. and ix. of the preface, and pp. 25, 33, 34, 35. The following are extracts illustrating the views of the Author.

'He firmly believes, that if all Protestants had exhibited Christianity, under a decidedly Calvinistic aspect, a dreadful re-action would at length have been produced, which would have led no small proportion of the Christian world to infidelity.' p. vii.

'And, my brethren, what would there not have been reason to fear, if the whole Protestant world had embraced tenets scarcely less revolting than those of popery.' p. 33.

After which follow a collection of dogmas, not exhibited as Calvinists exhibit them, but in the garb of caricatures, etched and finished by *Episcopal Ministers*, as will appear, when we come to review the Rev. Assistant Rector's misrepresentations of Calvinistic doctrines. Similar to these censures, are those quoted from the Christian Observer.

'The character of these formularies (i. e. of the General Assembly of the Church of Scotland) is, in general, too exclusive, severe,

and systematic, for certain deliberative minds. Called to the reception of them, they are staggered by the extent of the requisition. For a time, perhaps, they hesitate to obey the voice of conscience, and to desert the national *standard*. But the resolution once taken, and the reputation for othodoxy and conformity sacrificed, they give loose to their fancy or ingenuity; and at length, fashion to themselves a system perfectly at variance with truth and reason.' p. viii.

Hence, according to the Christian Observer, the "dogmatic theology introduced by John Knox into Scotland, and perpetuated by the formularies of the Assembly, have, to a certain extent, created, on the one hand, a body of bigots, and, on the other, a body of sceptics." p. viii.

The charges, which Dr. H. brings against the Calvinists, must be considered as these persons have avowed their belief in this country or Europe. And here we enter our protest against the practice of palming upon whole denominations of Christians the opinions of one or more individuals. The Churches, denominated Calvinistic, have adopted creeds of their own, which unfold their views of doctrine. They have never made the writings of Calvin, Beza, or Knox, the standard of their faith; nor are, in the least, responsible for any of their opinions, so far as those opinions do not accord with their published Confessions. Were we to form our judgment of the creed of the Episcopal Church in this way, we would array before the public the greatest collection of monstrous inconsistencies, contradictions, and absurdities, which has ever attracted their attention. Of this we shall, before we finish, give a specimen, not to charge that Church, as a body, with the belief of these several and differing doctrines, but to disprove one of the Author's unqualified, round positions. In the meantime, we return to the subject under consideration. Dr. How "firmly believes" that decidedly Calvinistic principles have a tendency to lead men to infidelity; and calls them scarcely less revolting than those of popery. If his judgment be correct, we ask the Rev. Assistant Rector of Trinity Church, how he will account for the fact, that the greater part of the Reformers, who

were, unquestionably, what he calls Calvinistic, and decidedly so, when they renounced popery did not embrace infidelity?

Men of more gigantic intellect, and more extensive acquirements, according to the erudition of that day, never have appeared on the theatre of action. Casting off the shackles of popery, they examined the Scriptures for themselves, with diligence and perseverance, to ascertain what system of truth they taught. And, strange to tell! they, with most astonishing unanimity, avowed their belief of those doctrines which are considered as peculiar to that system now called Calvinistic. Luther, in Germany, Calvin, in Geneva, Knox, in Scotland, Cranmer, in England, with their respective associates, a host of worthies, all united in the reception and defence of them, as constituting an essential part of the common salvation—the faith once delivered to the saints. That we may not be misunderstood, we do say, that these men did maintain the doctrines of *particular election—effectual calling*—original sin—the imputation of Christ's righteousness—*the freedom of the will*—the unacceptableness of works before justification—the necessity of faith as the gift of God—and the perseverance of saints. On all these points these men were agreed; and so far as they constitute the characteristic features of a system, that system might be denominated after Luther and Cranmer, as well as after Calvin. In the article of predestination, Melancthon himself, in his "Loci Communes," goes as far as Calvin. We state this on the authority of Toplady,* not having the work ourselves.

We are aware, that on one point, there was a diversity of opinion, viz. the extent of the design of Christ's death. That it was DEFINITE, all agreed. Some, however, restricted it solely to the elect—others supposed it was for the whole world. Its efficacy they united in confining only to the elect. The modern hypothesis of *indefinite atonement, i. e. an atonement which related to not one single sinner, nor to the whole company of sinners, which left them personally still without an atonement,*

* On Predestination. Toplady's Works, vol. v. p. 310.

had not yet been discovered, for that was an age of cautious, deliberate, and solid examination.

Here then we have a matter of fact, unquestionable fact, which we challenge any man to disprove, directly and unequivocally opposed to Dr. How's position. Nay, more, we have another matter of fact, that, during the prevalence of these doctrines in their purity, there were hardly any infidels to be found in the Reformed Churches. The few that appeared on the stage were held in universal detestation. And it was not in order of time, until those doctrines, which Dr. H. and his associates have espoused and defend, that infidelity acquired notice and reputation in the protestant world. We state it, as an historical fact, that the abolition of the test of ministerial subscriptions in Geneva—the defection of Amyraut, and other French divines, from Calvinistic principles, and the introduction of Arminianism, preceded the inroad of scepticism.

But we will bring Dr. How's position to the test of *our times*, confining our remarks to our own country. The Presbyterian—the Reformed Dutch—the Associate Reformed—the Associate—the Reformed Presbyterian Churches—the Congregational Churches of Connecticut and Vermont—the largest proportion of the Congregational Churches in Massachusetts and New-Hampshire—the whole body of the Baptist Churches, are professedly Calvinistic. Are there more infidels among them than amongst the Episcopalians and Methodists, both of which Churches are professedly Anti-Calvinistic. Will Dr. How and his high church friends venture to make the assertion? It cannot be. We assume the contrary, as a fact, and we challenge a contradiction of the assumption. Here then, our readers have a fair opportunity of judging for themselves on this subject. In this country there are no civil penalties attached to the open avowal of infidelity. Infidels are as eligible to civil offices as Christians. And yet "the revolting doctrines" of Calvinism—those doctrines which, "if universally professed, would produce a dreadful re-action," are professed by at least three-fourths of the ecclesiastical population of the United States—but we see no "re-action."

On the contrary, we see men of sense and learning, every where voluntarily embracing these doctrines; and wherever they do prevail, pure and undefiled religion, tested by serving God and doing good to men, flourishes. Are we then gravely to be told, and told by a Minister, who boasts "the Apostolical constitution and evangelical liturgy" of his Church, that Calvinistic doctrines lead to infidelity, and are scarcely less revolting than those of popery? The Calvinist, thank God, knows better than thus to act, and dares not advance such unfounded charges against his antagonists.

We now proceed to examine the attack of the Christian Observer, on the religious state of Scotland, which Dr. How has quoted in support of his "firm belief," that Calvinism leads to infidelity, and "is scarcely less revolting than popery." That attack charges the production of bigotry and scepticism on the Confession of Faith of the established Church of Scotland. As that Church is evidently meant, we shall confine our remarks to the effects of her Confession on these two points, as they are displayed in the actual state of her avowed members. The attack being made by a member of the Church of England, is predicated upon the assumption "that the articles and formularies of that Church are of a more Catholic and charitable character, making, though without any license to latitudinarianism, larger allowances for the discrepancies and varieties of the human mind (being rigid only where Scripture is decisive, and general where Scripture is obscure) than those of the Church of Scotland." P. viii. of the Pref. Quotation from the Christian Observer, for October, 1815, p. 685, 686. The assumption we shall subject to the process of trial, under the next subject of review in this article. The only use we intend to make of it here, is to ascertain the matter of fact, whether the conclusion, drawn from this assumption, be true, as it respects either the bigotry or infidelity prevalent within the pale of the Church of Scotland. Let us then see, how the charge of bigotry against the members of that Church is substantiated against them, from their actual conduct. The religious bigotry, here meant, includes in it a blind zeal, for preju-

dice in favour of, and unreasonable attachment to, the constitution and doctrines of their Church. Are the Ministers of that Church guilty or not, in this particular? The truth is, that, in the year 1799, the General Assembly prohibited any probationer, who had not obtained his licensure from a Presbytery of that Church, and any ordained person in similar circumstances, or, "who, by going without the bounds of the Church to obtain ordination, although he was not called to a particular congregation in another country, or by any other part of his conduct, has forfeited the license which he has obtained," from being received in any of their Presbyteries. This prohibition, which was founded on previous canons, adopted by the different Assemblies of that Church, does not invade the rights of any other Church, for it does not reject the validity of either licensure or ordination by such Church, but only guards, what was considered the safety and benefit of their own Church. The cause of its adoption was the rise and spread of Independency, espoused and maintained by men who had received no regular collegiate education, or had not attended the halls of divinity in any of the colleges connected with the establishment. The practical comment upon the canons, previous to 1799, is, that the Rev. Mr. Simeon, of Cambridge, an Episcopalian, preached in one or more of the Churches of the establishment; and, since that time, that Ministers, not educated or ordained in Scotland, have done the same. And *we know*, that the general construction of the prohibition, given by the most enlightened Ministers of that Church, is perfectly consistent with the most enlarged Christian liberality; and upon this construction they act. Not less liberal are the lay members of that Church. A member of the established Church of Scotland *a bigot!* We have had abundant proofs of the contrary, *both there and here.* In Edinburgh, Glasgow, and other places, we do know, without multiplying facts, that both the Baptist and the Church Missionary Society have received ample encouragement and support from the members of the Scottish Church. And it is notorious, that such members, as emigrate to other countries, in-

stead of carrying with them a spirit of bigotry, display a contrary spirit. Instances are numerous, of such who, when they could not attend the worship of God, according to their own formularies, have not merely attended, but supported that worship, according to the Episcopal formularies. The charge will not apply, even to all the Secession Churches. Against the Relief Church it cannot be brought with the shadow of truth; and with less truth against the Burgher connexion. The only denominations who come within the purview of the Christian Observer's attack on this score, are the Antiburghers and Reformed Presbyterians. But even they do not require the re-baptism of an Episcopalian, or the re-ordination of a Minister of the Church of England. We, however, recollect, that the children of a Lutheran Minister, after his entrance into the Episcopal Church, were re-baptised—and they who disapprove such re-baptization, consider Presbyterian baptism as mere lay baptism. As for re-ordination, in all cases it is required by that Church, of which the Editors of the Observer and Dr. H. are members. Who then are the bigots?

Equally unfounded is the other charge which the Christian Observer brings against the formularies of the established Church of Scotland, viz. That they produce infidelity. We shall, at a future period, furnish our readers either with the whole, or sufficiently copious extracts from the reply of the Edinburgh Christian Instructor, to the attack of the Christian Observer, upon this subject. We now merely refer the reader to the contrast, which the number of infidels of established reputation in the Church of England and Scotland affords. In the Church of England we find Lord Herbert, Tindal, Woollaston, Chubb, Shaftesbury, Bolingbroke, Hobbes, Blount, Collins, Gibbon, all conspicuous characters—Some of them members of the government. In the Church of Scotland, Hume, Lord Kaimes, and Lord Monboddo, are the chief infidels that have attracted notice. The members of the Church of England accuse the Church of Scotland with producing infidels! Who, that knows the history of both, would ever have thought of such a thing? (*To be continued.*)

FOR THE EVANGELICAL GUARDIAN AND REVIEW.

## *THE RESTORATION OF ISRAEL.*

EZEK. XXXVI. 8.

MOUNTAINS of Israel! rear on high
Your summits, crown'd with verdure new.
And spread your branches to the sky,
Refulgent with celestial dew.

O'er Jordan's stream of gentle flow,
And Judah's peaceful valleys, smile,
And far reflect the lovely glow
To ocean's waves of ceaseless toil.

See where the scattered tribes return,
Their slavery is burst at length;
And purer flames to Jesus burn,
And Zion girds on her new strength.

Fresh cities bloom along the plain,
Fresh temples to Jehovah rise,
The kindling voice of praise again
Wings its sweet anthems to the skies.

The fruitful trees again are blest,
And yellow harvests smile around;
Sweet scenes! of heav'nly joy and rest,
Where peace and innocence abound!

The bloody sacrifice no more
Shall smoke upon the altars high,
But ardent hearts from hill to shore
Send grateful incense to the sky!

The jubilee of man is near—
'Tis come—our God's unbounded reign,
Our Jesus wipes the mourner's tear,
And Satan's wiles are all in vain.

Praise him—ye tribes of Israel! praise
The King that ransom'd you from wo;
Nations! the hymn of triumph raise,
And bid the song of rapture flow! L. S.

## Selected.

*Extracts from a Sermon, on John* i. 46. *preached before the Society in Scotland for propagating Christian Knowledge, on Thursday, June* 2, 1814, *by the Rev.* Thomas Chalmers, D. D. *Minister of the Tron Church, Glasgow.*

A SECT may be thrown into discredit by a very few of its individual specimens, and an association of prejudice be fastened upon all its members. A society may be thrown into discredit by the failure of one or two of its undertakings, and this will be enough to entail suspicion and ridicule upon all its future operations. A system may be thrown into discredit by the fanaticism and folly of some of its advocates, and it may be long before it emerges from the contempt of a precipitate and unthinking public, ever ready to follow the impulse of her former recollections; it may be long before it is reclaimed from obscurity by the eloquence of future defenders; and there may be the struggle and the perseverance of many years before the existing association, with all its train of obloquies, and disgusts, and prejudices, shall be overthrown.

A lover of truth is thus placed on the right field for the exercise of his principles. It is the field of his faith and of his patience, and in which he is called to a manly encounter with the enemies of his cause. He may have much to bear, and little but the mere force of principle to uphold him. But what a noble exhibition of mind, when this force is enough for it; when, though unsupported by the sympathy of other minds, it can rest on the truth and righteousness of its own principle; when it can select its object from among the thousand entanglements of error, and keep by it amidst all the clamours of hostility and contempt; when all the terrors of disgrace cannot alarm it; when all the levities of ridicule cannot shame it; when all the scowl of opposition cannot overwhelm it.

There are some very fine examples of such a contest, and of such a triumph, in the history of Philosophy. In the progress of speculation, the doctrine of the *occult qualities* fell into

disrepute, and every thing that could be associated with such a doctrine was disgraced and borne down by the authority of the reigning school. When Sir Isaac Newton's Theory of Gravitation was announced to the world, if it had not the persecution of violence, it had at least the persecution of contempt to struggle with. It had the sound of an occult principle, and it was charged with all the bigotry and mysticism of the schoolmen. This kept it out for a time from the chairs and universities of Europe, and for years a kind of obscure and ignoble sectarianism was annexed to that name, which has been carried down on such a tide of glory to distant ages. Let us think of this, when Philosophers bring their name and their authority to bear upon us, when they pour contempt on the truth which we love, and on the system which we defend; and as they fasten their epithets upon us, let us take comfort in thinking that we are under the very ordeal through which Philosophy herself had to pass, before she achieved the most splendid of her victories.

Sure I am, that the Philosophers of that age could not have a more impetuous contempt for the occult principle, which they conceived to lie in the doctrine of gravitation, than many of our present philosophers have for the equally occult principle which they conceive to lie in the all-subduing efficacy of the Christian Faith over every mind which embraces it. Each of these two doctrines is mighty in its pretensions. The one, asserts a principle to be now in operation, and which, reigning over the material world, gives harmony to all its movements. The other, asserts a principle which it wants to put into operation, to apply to all minds, to carry round the globe, and to visit with its influence all the accessible dominions of the moral world. Mighty anticipation! It promises to rectify all disorder, to extirpate all vice, to dry up the source of all those sins, and sufferings, and sorrows, which have spread such dismal and unseemly ravages over the face of society, to turn every soul from Satan unto God; or, in other words, to annihilate that disturbing force which has jarred the harmony of the moral

world, and make all its parts tend obediently to the Deity as its centre and its origin.

But how can this principle be put into operation? How shall it be brought into contact with a soul at the distance of a thousand miles from the place in which we are now standing? I know no other conceivable way than sending a messenger in possession of the principle himself, and able to convey it into the mind of another by his powers of communication. The precept of "Go and preach the Gospel unto every creature," would obtain a very partial obedience indeed, if there was no actual moving of the preacher from one place or neighbourhood to another. Were he to stand still he might preach to some creatures; he might get a smaller or a larger number to assemble around him, and it is to be hoped that from the stationary pulpits of a Christian country the preaching of the word has been made to bear with efficacy on the souls of multitudes. But in reference to the vast majority of the world, that may still be said which was said by an Apostle in the infant state of our religion, how shall they hear without a preacher, and how shall they preach except they be sent? It is the single circumstance of being sent, which forms the peculiarity so much contended for by one part of the British Public, and so much resisted by the other. The Preacher who is so sent is, in good Latin, termed a *Missionary;* and such is the magical power which lies in the very sound of this hateful and obnoxious term, that it is no sooner uttered than a thousand associations of dislike and prejudice start into existence. And yet you would think it very strange: The term itself is perfectly correct, in point of etymology. Many of those who are so clamorous in their hostility against it, feel no contempt for the mere act of preaching, sit with all decency and apparent seriousness under it, and have a becoming respect for the character of a preacher. Convert the Preacher into a Missionary, and all you have done is merely to graft upon the man's preaching the circumstance of locomotion. How comes it that the talent, and the eloquence, and the principle, which appeared so respectable in your eyes, so long as they stood

still, lose all their respectability so soon as they begin to move? It is certainly conceivable, that the personal qualities which bear with salutary influence upon the human beings of one place, may pass unimpaired and have the same salutary influence upon the human beings of another. But this is a missionary process, and though unable to bring forward any substantial exception against the thing, they cannot get the better of the disgust excited by the term. They cannot release their understanding from the influence of its old associations, and these Philosophers are repelled from truth, and frightened out of the way which leads to it, by the bugbear of a name.

The precept is, "Go and preach the gospel to every creature under heaven." The people I allude to have no particular quarrel with the *preach;* but they have a mortal antipathy to the *go*—and should even their own admired preacher offer to go himself, or help to send others, he becomes a missionary, or the advocate of a mission; and the question of my text is set up in resistance to the whole scheme, "Can any good thing come out of it?"

The Bible tells us, that "he who believeth not the Son shall not see life, but the wrath of God abideth on him." It calls upon us "to preach the gospel to every creature," that every creature may believe it; for he who so "believeth shall not perish, but have everlasting life." Such is the mighty difference between believing and not believing. It makes all the difference between hell and heaven. He who believeth, hath passed from death even unto life; and the errand of the Missionary is to carry these overtures to the men of all languages, and all countries; that he may prevail upon them to make this transition. Some reject his overtures, and to them the gospel is the savour of death unto death. Others embrace them, and to them the gospel is the savour of life unto life. Whatever be his reception, he counts it his duty and his business to preach the gospel; and if he get some to hear, and others to forbear, he just fares as the Apostles did before him. Now, my

brethren, have we got among the substantial realities of the Missionary cause. We have carried you forward from the accessaries to the radical elements of the business; and if you, offended at the hardness of these sayings, feel as if now we had got within the confines of Methodism; then know that this feeling arose in your minds at the very moment that we got within the four corners of the Bible; and your fancied admiration of this book, however exquisitely felt or eloquently uttered, is nothing better than the wretched flummery of a sickly and deceitful imagination.

Now the principle does not stop here. In the instance before us, it has been carried from the metropolis of Scotland to the distance of her northern extremities. But tell me, why it might not be carried round the globe. This very Society has carried it over the Atlantic, and the very apparatus which she has planted in the Highlands and Islands of our Country, she has set a-going more than once in the wilds of America. The very discipline which she has applied to her own population, she has brought to bear on human beings in other quarters of the world. She has wrought with the same instruments upon the same materials, and as in sound philosophy it ought to have been expected, she has obtained the same result—a Christian people rejoicing in the faith of Jesus, and ripening for Heaven, by a daily progress upon earth, in the graces and accomplishments of the gospel. I have yet to learn what that is which should make the same teaching, and the same Bible, applicable to one part of the species, and not applicable to another. I am not aware of a single principle in the philosophy of man which points to such a distinction; nor do I know a single category in the science of human nature, which can assist me in drawing the landmark between those to whom Christianity may be given, and those who are unworthy or unfit for the participation of its blessings. I have been among illiterate peasantry, and I have marked how apt they were in their narrow field of observation, to cherish a kind of malignant contempt for the men of another shire, or another country. I

have heard of barbarians, and of their insolent disdain for foreigners. I have read of Jews, and of their unsocial and excluding prejudices. But I always looked upon these as the jealousies of ignorance, which science and observation had the effect of doing away, and that the accomplished traveller, liberalized by frequent intercourse with the men of other countries, saw through the vanity of all these prejudices, and disowned them. What the man of liberal philosophy is in sentiment, the Missionary is in practice. He sees in every man a partaker of his own nature, and a brother of his own species. He contemplates the human mind in the generality of its great elements. He enters upon the wide field of benevolence, and disdains those geographical barriers, by which little men would shut out one half of the species from the kind offices of the other. His business is with man, and let his localities be what they may, enough for his large and noble heart, that he is bone of the same bone. To get at him, he will shun no danger, he will shrink from no privation, he will spare himself no fatigue, he will brave every element of heaven, he will hazard the extremities of every clime, he will cross seas, and work his persevering way through the briers and thickets of the wilderness. In perils of waters, in perils of robbers, in perils by the heathen, in weariness and painfulness, he seeks after him. The cast and the colour are nothing to the comprehensive eye of a Missionary. His is the broad principle of good will to the children of men. His doings are with the species, and overlooking all the accidents of climate, or of country, enough for him, if the individual he is in quest of be a man—a brother of the same nature—with a body which a few years will bring to the grave, and a spirit that returns to the God who gave it.

But this man of large and liberal principles is a Missionary; and this is enough to put to flight all admiration of him, and of his doings. I forbear to expatiate; but sure I am that certain philosophers of the day, and certain fanatics of the day, should be made to change places; if those only are the genuine philosophers who keep to principles in spite of names, and those only the genuine fanatics who are ruled by names instead of principles.

# Religious Intelligence.

*Alphabetical List of Protestant Missionary Stations and Missionaries throughout the World.*

[*Concluded from p.* 135.]

THEOPOLIS.

In South Africa, about 600 miles east of Cape Town.

*LONDON MISSIONARY SOCIETY.*—1814.

J. G. Ullbricht, D. Verhoogd, *Native.*

TINEVELLY COUNTRY.

A district near Cape Comorin, in the Indian Peninsula.

1805.

Charles Mead, Samuel Render.

Mr Ringletaube preached in six or seven churches lately erected by him, and superintended several Schools taught by Native Catechists, who receive support from the Society; but he is said to have left his station.

TRANQUEBAR.

In the Southern Carnatic, in the Peninsula of India.

*ROYAL DANISH MISSION COLLEGE.*—1705.

Augustus Caemmerer, —— Schreivogel.
Savarayen, *Country Priest.*

The Royal Danish Mission College established the first Protestant Mission in India, at this place, in 1705. Here Ziegenbalg translated a great part of the Bible into Tamul; himself and associates being honoured with the patronage and correspondence of George I. of England, Frederick IV. of Denmark, Archbishop Wake, and other distinguished personages. The printing-press established here has furnished many valuable Christian Works to the adjacent countries. The late Dr John, whose plan of Free Schools is likely to be so beneficial to India, laboured at this station.

The Tranquebar Mission includes near 500 Communicants.

*CHURCH MISSIONARY SOCIETY.*

The support of the School Establishments of the late Dr John has fallen almost entirely on the Society. Dr. Caemmerer, the successor of that venerable man, makes regular reports to the Society of the state and progress of the Schools. At the close of 1815, the total number which had been admitted amounted to 2179, of whom 956 were then under education. The Schools were 23 in number, fixed in various Stations, under the care of 35 Teachers. There is every prospect of obtaining, by the Divine Blessing, a supply of Native Teachers and Missionaries from the elder youths; one School being specially appropriated to that object.

*English and Tamul Schools:*
5 Stations, supplied by 9 Teachers.

*Tamul Schools,*
8 Stations, supplied by 15 Teachers.

*Tamul Free Schools, for the Pariah Caste:*
10 Stations, supplied by 11 Teachers.

*THE CHRISTIAN KNOWLEDGE SOCIETY* has granted 50*l.* in aid of these Schools, and a quantity of School Books and Stationary

TRAVANCORE.

A Province at the south-western extremity of the Peninsula of India.

*CHURCH MISSIONARY SOCIETY.*—1816.

Thomas Norton.

Major Munro, the Company's Resident, has erected a College at Cotym, for the instruction of the Syrian Christians. The Rev Thomas Norton, one of the Society's Missionaries, is appointed, at Major Munro's desire, to assist in his plans, who promises his most cordial support and aid Mr Norton was accordingly to proceed, without delay, from Ceylon and to be fixed at Quilon, in order to obtain a knowledge of the Malayalim Language, and of the peculiar usages of the Syrian Christians.

TRINIDAD

An island in the West-Indies.

*WESLEYAN METHODISTS.*—1788.

Abraham Whitehouse.

Number of Members, 330.

*LONDON MISSIONARY SOCIETY.*—1809.

Thomas Adam

Mr. Adam preaches regularly at the town of Port of Spain, and once a month at another place at a distance.

### TRICHINOPOLY.

A town in the Southern Carnatic, in the Indian Peninsula.

*CHRISTIAN KNOWLEDGE SOCIETY*.—1766.

Christian Poble.

The return for 1813 is—Baptized, 21; Received from Popery, 5; Communicants, 289; Scholars, 80; Tamul Congregation, 336; Portuguese and Half-caste, 130.

### VANDERWALT'S FOUNTAIN.

Called also Thornberg—in South Africa—in the Bushmen's Country—about 500 miles from Cape Town.

1814.

Erasmus Smith, B. Cocyman, *Native*.

### VANS-VARIYA.

A Station about 30 miles N of Calcutta

*BAPTIST MISSIONARY SOCIETY*.

Tarachund and Mut'hoora, *Natives*.

Tarachund supports himself as a writer, as his companion does by teaching school Tarachund has composed a number of Bengalee Hymns, to be printed and dispersed over Bengal. Some of the School-boys are so well instructed in Christianity, as to refute the arguments of the idolaters who visit the School; and some of them explain the Scriptures with much intelligence.

### VEPERY.

Near Madras.

*CHRISTIAN KNOWLEDGE SOCIETY*.—1727.

Charles Wm Pæzold.

Here the eminent Gericke formerly laboured.

### VIRGIN ISLANDS.

A group of Islands in the West Indies.

*WESLEYAN METHODISTS*.—1788.

James Whitworth, John Raby, Stephen Swinyard

It deserves to be remarked, that even the Slaves who had received Christian Instruction at Tortola armed to defend the island against French Invasions, at the request of the Missionary, whose assistance had been earnestly required at that crisis: a proof of the political benefit arising from the encouragement of Missions.

Number of Members in Tortola and the Virgin Islands, 1792; yet, in Tortola, there are unfavourable circumstances, many Members having been excluded. Better days are anticipated.

### VIZAGAPATAM.

A town of the Northern Circars, on the east coast of the Peninsula of India containing about 20,000 inhabitants

*LONDON MISSIONARY SOCIETY*.—1805.

John Gordon, Edward Pritchett, James Dawson.

Here Messrs. Cran and Des Granges, Missionaries, began the Translation of the Scriptures into the Telinga: three Gospels are already printed, and now circulating by Anandarayer, a converted Brahmin; and other parts of the Bible are in progress Schools are also established here, with the prospect of great good being done to many Native and Half-caste Children.

### YONGROO POMOH.

In Western Africa, opposite Sierra Leone, across the river—a Station among the Bulloms.

*CHURCH MISSIONARY SOCIETY*.—1812.

Gustavus Reinhold Nylander,
John Brereton Cates, *Schoolmaster*.
Stephen Caulker, *Native Usher*.

Mr Nylander, who had supplied for several years the office of Chaplain of Sierra Leone, established this Mission in the close of 1812. He has translated several books of the New Testament into Bullom, with the Morning and Evening Services, and has compiled Elementary Books for teaching the Bulloms their own tongue.

Fifty Native Children are here maintained and educated. Mr Cates has just sailed to assist Mr. Nylander, by which he will be enabled to make excursions among the Natives, by whom his character and proceedings are held in high estimation

### ZUREBRACH.

In South Africa, about 150 miles from Cape Town—sometimes called Caledon, from the Caledon Institution established at this place.

*LONDON MISSIONARY SOCIETY*.—1812.

John Seidenfaden, Michael Wimmer.

## POPE'S BULL.

*Translation of the Bull against Bible Societies, issued from Rome, June 29, 1816, by* Pope Pius VII. *to the Archbishop of Gnezn, Primate of Poland.*

POPE PIUS VII.

VENERABLE BROTHER,

Health and apostolic benediction.

In our last letter to you we promised, very soon, to return an answer to yours; in which you have appealed to this Holy See, in the name also of the other Bishops of Poland, respecting what are called *Bible Societies*, and have earnestly inquired of us what you ought to do in this affair. We long since, indeed, wished to comply with your request; but an incredible variety of accumulating concerns have so pressed upon us on every side, that, till this day, we could not yield to your solicitation.

We have been truly shocked at this most crafty device, by which the very foundations of religion are undermined; and having, because of the great importance of the subject, convened for consultation our venerable brethren, the Cardinals of the Holy Roman Church, we have, with the utmost care and attention, deliberated upon the measures proper to be adopted by our Pontifical authority, in order to remedy and abolish this pestilence as far as possible. In the mean time, we heartily congratulate you, venerable brother; and we commend you again and again in the Lord, as it is fit we should, upon the singular zeal you have displayed under circumstances so hazardous to Christianity, in having denounced to the Apostolic See, this defilement of the faith, most imminently dangerous to souls. And although we perceive that it is not at all necessary to excite him to activity who is making haste, since of your own accord you have already shown an ardent desire to detect and oppose the impious machinations of these innovators; yet, in conformity with our office, we again and again exhort you, that whatever you can achieve by power, provide for by counsel, or effect by authority, you will daily execute with the utmost earnestness, placing yourself as a wall for the House of Israel.

For this end we issue the present letter, viz. that we may convey to you a signal testimony of our approbation of your laudable exertions, and also may endeavour therein still more and more to excite your pastoral solicitude and vigilance. For the general good imperiously requires us to combine all our means and energies to frustrate the plans, which are prepared by its enemies for the destruction of our most holy religion: whence it becomes an Episcopal duty, that you first of all expose the wickedness of this nefarious scheme, as you already are doing so admirably, to the view of the faithful, and openly publish the same, according to the rules prescribed by the Church, with all that erudition and wisdom in which you excel; namely, "that Bibles printed by heretics are numbered among prohibited books, by the rules of the Index, (No. II. and III.) for it is evident from experience, that the Holy Scriptures, when circulated in the vulgar tongue, have, through the temerity of men, produced more harm than benefit:" (Rule IV.) And this is the more to be dreaded in times so depraved, when our holy religion is assailed from every quarter with great cunning and effort, and the most grievous wounds are inflicted on the Church. It is, therefore, necessary to adhere to the salutary decree of the Congregation of the Index, (June 13, 1757,) that no versions of the Bible in the vulgar tongue be permitted, except such as are approved by the Apostolic See, or published with annotations extracted from the writings of the holy fathers of the Church.

We confidently hope that, even in these turbulent circumstances, the Poles will afford the clearest proofs of their attachment to the religion of their ancestors; and this especially by your care, as well as that of the other Prelates of this kingdom, *whom, on account of the stand they are so wonderfully making for the faith committed to*

*them, we congratulate in the Lord,* trusting that they all will very abundantly justify the opinion which we have entertained of them.

It is moreover necessary that you should transmit to us, as soon as possible, the Bible which Jacob Wuiek published in the Polish language, with a commentary, as well as a copy of the edition of it lately put forth without those annotations, taken from the writings of the holy fathers of our Church, or other learned Catholics, with your opinion upon it; that thus, from collating them together, it may be ascertained, after mature investigation, what errors may lie insidiously concealed therein, and that we may pronounce our judgment on this affair for the preservation of the true faith.

Proceed, therefore, venerable brother, to pursue the truly pious course upon which you have entered, viz. diligently to fight the battles of the Lord in sound doctrine, and warn the people intrusted to your care, that they fall not into the snares which are prepared for them, to their everlasting ruin. The Church waits for this from you, as well as from the other Bishops, whom our epistle equally concerns; and we most anxiously expect it, that the deep sorrow we feel on account of this new species of tares which an enemy is sowing so abundantly, may, by this cheering hope, be somewhat alleviated: and, we heartily invoke upon you and your fellow-Bishops, for the good of the Lord's flock, ever increasing gifts, through our Apostolic benediction, which we impart to yourself and to them.

Given at Rome, at St. Mary the Greater, June 29, 1816, the 17th year of our Pontificate.

POPE PIUS VII.

## *THE JEWS IN RUSSIA.*

THE British and Foreign Bible Society has lately published "Extracts of Letters from the Rev. Robert Pinkerton, on his late tour in Russia, Poland, and Germany, to promote its important objects." There is one feature of these letters which is peculiarly gratifying, as it furnishes information respecting the ancient people of God, who are still "the beloved, for the fathers' sakes;" and who are preserved among the nations to be grafted again into the good olive-tree: "for the gifts and callings of God, are without repentance." Writing from Kaffa, (or Theodosio,) June 8, 1816, Mr. P. says, "As soon as the Hebrew New Testament is ready for the Jews, 2 or 300 copies must be sent to the Theodosio Bible Society, for circulation among them. This the committee here most earnestly entreat, for several instances have already occurred, of Jews making inquiry after the gospel." Again, writing from Sympherpole, (or Ackmichel,) June 12, 1816, he says, "In passing through the town of Karasoubazar, I had a most interesting conversation with several Jews, who eagerly sought after a copy of the gospels; I was sorry I had none, but told them they were preparing for them. The late wars and commotions on the earth, with the present wonderful exertions to spread abroad the Holy Scriptures among all nations, seem to have made a deep impression on the minds of many among the Jews. From what I have seen of this people in different nations, I am convinced, that many among them are prepared to peruse with avidity the Scriptures of the New Testament, in their own language."

From Bahchisany, June 16, 1816, Mr. Pinkerton gives a striking narrative of his interview with some Caraite Jews: "We were met," says he, "by the principal rabbi, a reverend old man, who gave us a friendly welcome. We entered the synagogue, and were soon surrounded by the elders of the people, to whom I made known whence I came, and the object of my journey. I spoke to them of the exer-

tions now making in every quarter of the globe, to spread abroad the Word of God, Old and New Testament, among all nations. I then produced a single copy of the gospel of St. Matthew, and the epistle of St. Paul to the Hebrews, in the Hebrew tongue, and presented them to the principal rabbi, who accepted them most willingly and thankfully. In the mean time, our conductor, Aaron, was in search of the Tartar translation. He was not long in procuring me a sight of a beautiful copy of the five books of Moses, in the pure Jagalai Tartar, written in the Hebrew character. He informed me, that they were in possession of all the books of the Old Testament in pure Tartar; that the translation was made by their forefathers, many centuries ago; that it was constantly read among them to the present day, together with the Hebrew text; and that he would procure me a complete copy to purchase before I left Bahchisary. I sat down, in the midst of the synagogue, with the Caraite rabbies, and read several passages of the five books of Moses, and of the Psalms. I find the translation excellent; and consider it as a peculiar mark of the Divine favour on the labours of Bible Societies, that it has been brought to light at the very time when we are prepared to promote its circulation with the New Testament in the same language."

## SERAMPORE.

*Books gratuitously distributed from the Serampore Printing Office, from March, 1812, to April 19th, 1814.*

| | | | |
|---|---|---|---|
| Sungskrit Pentateuch | 325 | Persian Selections from Scripture | 14 |
| Ditto Testament | 291 | Ditto Gospels | 60 |
| Bengalee Pentateuch | 255 | Mahratta Pentateuch | 867 |
| Ditto Historical Books | 233 | Ditto Testament | 115 |
| Ditto Poetical Books | 167 | Ditto Tracts | 4823 |
| Ditto Testament | 338 | Ditto Ten Commandments | 200 |
| Ditto Luke, &c. (a Scripture selection) | 1086 | Oorriya Pentateuch | 12 |
| Ditto Hymns | 8162 | Ditto Poetical Books | 110 |
| Ditto Tracts | 24398 | Ditto Prophets | 81 |
| Ditto Life of Christ | 474 | Ditto Testament | 83 |
| Hindee Pentateuch | 53 | Ditto Tracts | 400 |
| Ditto New Testament | 313 | Brija Bhasa Tracts | 1000 |
| Ditto Four Gospels | 162 | Oordoo* Tracts | 5000 |
| Ditto Ditto, by Dr. Hunter | 4 | Sikh Testaments | 200 |
| Ditto Matthew and other Gospels separately | 1639 | Chinese, St. Mark's Gospel | 50 |
| Ditto Tracts | 920 | Ditto St. John's Gospel | 67 |
| Ditto Hymns | 230 | Arabic Bible | 22 |
| Ditto Ten Commandments | 1700 | Portuguese Testament | 15 |
| Ditto Ditto, by Mr. Chamberlain | 190 | English Bibles | 5 |
| Ditto Selections from Scripture | 477 | Ditto Tracts | 5172 |
| Hindee Four Gospels in the Persian character | 10 | Lives of Hindoo Converts | 13 |
| Ditto Matthew and other Gospels separately | 377 | | |

* The Oordoo language is a dialect of the Hindee, and so is the Brija Bhasa; they are spoken in the higher parts of Hindostan.

*Parts of Scripture, and Scripture Tracts, gratuitously distributed from the Serampore Printing Office, during the year* 1815.

| | |
|---|---|
| Sungskrita Pentateuch, Historical Books, and New Testament | 180 |
| Hindee Pentateuch | 171 |
| Ditto Gospels | 3328 |
| Ditto New Testament, (Hunter's Translation,) | 22 |
| Ditto Ten Commandments | 300 |
| Ditto Book of Hymns | 243 |
| Ditto Essence of Christian Doctrine | 646 |
| Ditto Tracts | 11,466 |
| Ditto, in the Persian character | 1000 |
| Brija Gospels of Matthew and Mark | 2716 |
| Bengalee Pentateuch, and Historical Books | 87 |
| Ditto Prophets | 12 |
| Ditto Gospels | 2934 |
| Ditto Ten Commandments | 322 |
| Ditto Hymns | 303 |
| Ditto Life of Christ | 7 |
| Ditto Catechism | 3684 |
| Ditto another | 86 |
| Ditto Tracts | 26,841 |
| Arabic Gospels | 24 |
| Persian Hindee Gospels | 3450 |
| Ditto Essence of Scripture Doctrine | 206 |
| Chinese Gospels, &c. | 200 |
| Mahratta Pentateuch, and New Testament | 6 |
| Birman Gospel of Matthew | 255 |
| Shikh New Testament | 417 |
| Pushtoo Gospel of Matthew | 152 |
| Assam Gospel of Matthew | 102 |
| Kashmeer Gospel of Matthew, and Khasee ditto | 10 |
| Ooriya Scriptures (different parts) 38, Tracts 360 | 398 |
| *English Pamphlets | 2384 |
| Portuguese ditto | 1000 |
| Malay ditto | 2000 |
| Ditto, Arabic character | 2250 |

These, with a large number not accounted for by the Bengalee accountant, make the number little short of 100,000.

* These pamphlets include the Christian Soldier, or the Lives of Col. Gardiner and Col. Blackader; Jesus Christ the only Refuge from the Wrath to come; Popery Unmasked; Account of a Negro; The Sin and Danger of Neglecting the Saviour; Scripture Catechism; Serious Thoughts on Eternity; Pause and Think—am I a Christian? Swearer's Prayer; Sin no Trifle; On the Importance of Purity; Death of Altamont; a Message from God

## BRITISH AND FOREIGN BIBLE SOCIETY.

*Auxiliary and Branch Societies in the United Kingdom and adjacent Islands.*

| | Auxil. | Branch. | Total. |
|---|---|---|---|
| England | 151 | 157 | 308 |
| Wales | 22 | 21 | 43 |
| Berwick upon Tweed | 1 | — | 1 |
| Scotland | 51 | 76 | 127 |
| Ireland | 4 | 46 | 50 |
| Isle of Man | 1 | — | 1 |
| Guernsey | 1 | — | 1 |
| Jersey | 1 | — | 1 |
| | 232 | 300 | 532 |

There is reason to believe that several branch societies exist, of which no account has yet been transmitted to the parent institution.

In addition to the above Societies, there are numerous Bible Associations, consisting chiefly of subscribers of one penny or two pence a week, connected with Auxiliary Societies; which Associations have, in some instances, produced thrice the amount of the subscriptions to the auxiliary within whose district they are comprised. Their beneficial effect upon the morals of the people is already considerable.

*Expenditure of the Society.*

| | L. | s. | d. |
|---|---|---|---|
| First Year | 691 | 10 | 2 |
| Second Year | 1637 | 17 | 5½ |
| Third Year | 5053 | 18 | 3 |
| Fourth Year | 12206 | 10 | 3½ |
| Fifth Year | 14565 | 19 | 7¼ |
| Sixth Year | 18543 | 17 | 1 |
| Seventh Year | 28302 | 13 | 7 |
| Eighth Year | 32419 | 19 | 7½ |
| Ninth Year | 69496 | 13 | 8 |
| Tenth Year | 84652 | 1 | 5 |
| Eleventh Year | 81021 | 12 | 5 |
| Twelfth Year | 103680 | 18 | 8 |
| Total from the commencement of the Institution | 452,273 | 12 | 2¾ |

## MORAVIAN MISSIONS.

[*At the request of the Rev. Mr. Mortimer, we insert the following extract of a letter from him to the Editor of the Christian Herald, in reference to the Address of Mr. Latrobe, published in our last number.*]

THAT Address refers to a former appeal, made some years since, "by some very respectable persons in England, who became acquainted with the embarrassments under which this important concern laboured;" which was then most kindly and liberally answered by generous contributions from many very respectable societies, congregations, and individuals, in Great Britain, who nobly stepped forward for the relief of our church, at a period of great difficulty as to the pecuniary means for carrying on their missions.

The same urgent necessity to apply to our fellow-Christians of other churches for their assistance, it appears, again exists; and "is encouraged by a similar call on the society, by friends out of their circle, who are acquainted with the proceedings of their missions, and with the great difficulty of maintaining them." Mr. Latrobe, who informs us of this, has been for many years a well-known, much respected agent in behalf of the missions of the United Brethren. He subscribes himself "Secretary of the Unitas Fratrum" (United Brethren) "in England," that being his office in our church, agreeably to the provisions of an act of Parliament, passed in favour of the United Brethren, in the year 1749. His address, from his usual local situation, is made in particular to *British* benevolence; "which," he observes, "is at all times so conspicuously manifested in every thing which is connected with the spread of the Redeemer's kingdom." But it would, I think, be a neglect of duty in me if I did not take this opportunity to request permission of you to say publicly, through your widely circulating miscellany, that the United Brethren in this country, and especially the agents here for their missions, are very sensible that they owe an equal tribute of gratitude to the religious public here, in as far as they have been called upon, for *their* displays of *American* benevolence in the same cause.

I ask leave also, as the stationed minister of our church in this city, through you, most respectfully to call the attention of Christians of every denomination in this country, to Mr. Latrobe's publication, agreeably to its title, as addressed also to them: and I hope that in so doing, I shall not be considered as being presumptuous, acting out of place, or doing that which in any light may be deemed improper. The truth is, all the members of our church every where, consider it to be their solemn duty to assist in carrying on our missions among the heathen, to the utmost of their power; to take the concerns of the same faithfully to heart;

and to recommend them, as exigencies require, also to others. "The Society of the United Brethren for propagating the Gospel among the heathen," which has its seat at Bethlehem, Pennsylvania, is, like other societies formed among ourselves in Europe, strictly auxiliary only to the Board or Committee which has the general direction of our missions, all acting, in every respect, in the closest concert and union; and, as to the management of the missions, subject to one common direction or control. When missions in other parts of the world are in distress, the congregations of the United Brethren in this country regard that distress as their own; agreeable to the apostolic principle, (1 Cor. xii. 26.) "whether one member suffer, all the members suffer with it." May this be my apology for thus coming forward publicly! A debt incurred for the support of our missions is, according to our church constitution, the debt of the whole Society of the United Brethren, commonly called Moravians, be their residence where it may. And all contributions to our missions, whether made in America or Europe, are placed to one account.

Let the case now submitted to the public be candidly considered, and it will, it is presumed, speak sufficiently for itself. A union of congregations, consisting altogether of hardly more than 12,000 persons, and who are mostly of the poorer sort, have, *without ever possessing any funds*, but relying solely, from year to year, on the voluntary contributions of the members of their congregations, and of their friends, been for a series of years exerting all the energies of their little strength, in preaching the Gospel of our common salvation among the heathen. All Christians to whom they are known, unite in praises to God, for the success with which He has, so unexpectedly to themselves, been pleased to favour them; and the utility of their undertaking is generally acknowledged. They now tell the world, that, from distressing circumstances which have been beyond their control, and which, through Mr. Latrobe, are clearly stated, they are involved in debt to the amount of 6,000*l.* sterling, or above $26,000 our currency: and that, without the assistance of other churches, societies, and friends, they cannot go on with, much less extend (as they are in many places invited to do) this important work. Mr. Latrobe uses the expressions: "*Without their aid, they are wholly unable at present to support it.*" "*To liquidate so large a debt, they feel to be utterly impossible.*" And what is their great object? "*That they may still be enabled to make the saving name of Jesus known to the heathen world.*" *Can such an appeal be made in this country*, any more than in Great Britain, *in vain?* IN THIS COUNTRY, *where the churches of Christ so generally flourish, and which, more than any other, is abundantly blessed by a kind and indulgent Providence?*

Subscriptions and Donations towards the support of the missions of the United Brethren, will be thankfully received by the ministers of their congregations; particularly by the Rev. Charles G. Reichel, Bethlehem, Pennsylvania; the Rev. Jacob Van Vleck, Salem, Stokes County, N. Carolina; the Rev. George G. Miller, No. 74 Race-street, Philadelphia, and by your much obliged, humble servant,

BENJAMIN MORTIMER,
No. 104 Fulton-street, New-York.

*New-York, 2d June*, 1817.

## AMERICAN BIBLE SOCIETY.

The following is the account of the Treasurer of the American Bible Society, to the 30th April last, from the first Annual Report.

DR. *The American Bible Society, in Account with* RICHARD VARICK, *Treasurer.* CR.

| | | | | | |
|---|---|---|---|---|---|
| 1816. | | | 1816. | | |
| July 11. | To Cash paid for 1800 dollars six per cent. funded debt, at per cent. which was afterward sold for account of the Society, | Dls. cts. 1601 49 | Sept. 7. | By Cash received from the Pittsburgh Bible Society, for the purchase of Bibles, which was afterward repaid to them, | 300 40 |
| Oct. 15. | To Cash repaid the Pittsburgh Bible Society, monies received from them for the purchase of Bibles, which could not be furnished to them at that period, | 300 40 | Nov. 19. | By Cash for 1800 dollars of six per cent. funded debt, purchased at per cent. and brokerage, and again sold for account of the Society, | 1601 49 |
| | | Dolls. 1901 89 | | | Dolls. 1901 89 |
| June 14. | To Cash paid for 3000 dollars six per cent. funded debt, at 91 3-4 dollars per cent. now standing in the name of the | | Nov. 19. | By Cash received, as an advance or net | |
| 1817. | Treasurer, | 2,752 50 | 1817. | profit, on the above 1800 dollars, | 122 19 |
| Apr. 30. | To Cash paid for paper, printing, types, and other charges and expenses of the Society, | 19,213 03 | Apr. 30. | By Cash for dividends on six per cent. stock, | 207 00 |
| Apr. 30. | To Balance this day due from the Treasurer to the American Bible Society, in Stocks and Monies, | 13,906 93 | — " — | By Cash for dividends on 100 shares of stock in the Bank of America, | 350 00 |
| | | Dolls. 37,779 35 | — " — | By Cash on 10 half shares of Savannah Insurance Stock, | 30 00 |
| | | | | By Cash for Bibles sold, | 1178 99 |
| | | | | By Cash for Subscriptions and Donations, and in part for the purchase of Bibles, | 33,939 28 |
| | | | | | Dolls. 37,779 35 |

*New-York, April* 30, 1817.

RICHARD VARICK, *Treas. Am. Bible Society.*

## To Correspondents.

P. G. A. will receive his communication again through the same channel as that by which it was transmitted to us. We must decline inserting it.

The desire of "A Constant Reader" will be attended to, and an article, such as he requests, is in preparation.

Y. & Q. are received, and will be inserted. Pieces such as these will always be acceptable.

THE

# EVANGELICAL GUARDIAN

## AND REVIEW.

VOL. I. SEPTEMBER, 1817. NO. 5.

### THE MORALITY OF THE SABBATH.

THE word Sabbath, from the Hebrew שבת *Shabbath*, signifies rest, it having been originally applied to the day on which God ceased to speak new beings into existence. It is now applied to the first day of the week—the day on which our Lord Jesus Christ rose from the dead. In both cases the proportion of time to which this denomination was given, was one day out of seven; in the one the *last*, and in the other the *first*, of *seven* days. This apportionment of time has been made by competent authority, and for the best of objects—by the authority of God, and for the purpose of promoting his glory by acts of religious homage.

The law which appoints the day and regulates its exercises, we affirm to be *moral*. By this we mean, that the sacred observance of the seventh part of time is a part of that perpetual and unalterable rule which God has revealed for the regulation of our conduct:—and by calling the Sabbath moral, we mean to distinguish it from all the regulations of the *ceremonial law*, which was binding only for a time, and was abrogated by the advent of Christ. Thus the law which enjoins the observation of the Sabbath is not ceremonial, it is not temporary, but *moral;* or, in other words, of perpetual obligation upon *all men* and in all ages. This obligation arises from the *will of God*, as revealed in the law of nature, and in his word; and as

there is no situation in which mankind are not favoured with one or other of these lights, the obligation of observing the Sabbath rests upon all men.

The morality of the Sabbath does not arise, as some suppose, from its conformity to reason, or its expediency in promoting the health and comfort of the creatures, but principally from the will of God: and since this will is immutable and eternal, the obligation arising from an expression of it must in all respects be commensurate with the will itself.

If then it can be proved, that it *always* has been the will of God that we should rest from worldly employments, and devote to his worship, a seventh part of time, the morality of the sabbath, and consequently our moral obligation to observe it, will be established.—This is the argument on which we rest the morality of the Sabbath, viz. *That its holy observation is the will of God.*

That it *is* and *always has been* the will of God that a seventh part of time should be kept holy, appears,

1st. From the fact that the Sabbath was instituted before the fall of our first parents.

Immediately after the account given by Moses of the creation of the world, we thus read: "The heavens and the earth were finished, and all the host of them: and on the *seventh* day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it, because that in it he had rested from all his work which God created and made," Gen. ii. 1, 2, 3. From this passage it appears, that God did *sanctify*, or (which is the same thing) did set apart *from the beginning*, one day in seven to sacred uses—to be observed by all mankind as a day of sacred rest; and to show the force of obligation which devolved upon them by virtue of this consecration, God himself ceased on this day from all his work, thus presenting an example for our everlasting imitation.

*Such a consecration* of the seventh part of time decidedly announces the will of God in reference to its *holy* observance; and this EARLY expression of that will clearly proves the mora-

lity of the Sabbath. For, at that time, there was not a single type or ceremony instituted; man was as yet in a state of innocence: as he therefore needed no redeemer, so he needed no type or figure which pointed to that redeemer. The Sabbath then being instituted before the introduction of types, is not of ceremonial, but of *moral* and perpetual obligation.

2dly. That it always has been the will of God that the Sabbath should be kept holy, may be inferred from the practice of ancient saints before the giving of the ceremonial law, and the renewal of the moral law to the Jewish nation.

In the fourth chapter of Genesis, at the 3d and 4th verses we read, that "in *process of time* Cain brought of the fruit of the ground an offering unto the Lord: and Abel he also brought of the firstlings of his flock and of the fat thereof." Critics on this passage observe, that the words *process of time*, would be better rendered, "at the end of days," and they are so translated in the margin of some of our Bibles. The time therefore on which Cain and Abel, according to Divine institution, performed their worship, and brought their offerings unto the Lord, was the Sabbath, or *the end of the days* of labour.

From that time we have the strongest presumptive proof, that the Patriarchs strictly observed the Sabbath, and handed down both its institution and its practice from one generation to another. It is readily admitted, that during their history there is no *express* mention of the Sabbath; but it does not therefore follow that no Sabbaths were observed. The silence of history in respect to the continuance of any acknowledged institution, is no proof that it has been discontinued, especially if the grounds of the original institution remain the same. There is no instance recorded of a child circumcised on the eighth day, from the time of Isaac till the circumcision of John the Baptist: but does it therefore follow that during that period *the sign of the covenant* did not distinguish from all others the peculiar people of God? Nor does the silence of Scripture in relation to a patriarchal Sabbath prove its abrogation; on the contrary, we have the strongest *inferential* reasons for believing its existence and observation. Abraham, we

read, expressly commanded his children and his household to keep *the statutes* of the Lord; and, no doubt, among others, the original statute relating to the Sabbath. What other reason than his knowledge of the will of God on the subject can be assigned for Noah's observing the revolution of seven days while he was in the ark? There we find him once and again calculating the duration of the waters by seven days, and after the seventh day sending out a dove to ascertain whether they were "dried up from off the face of the earth." Gen. viii. 10—12.

On what other principle can we account for the Israelites keeping the Sabbath in the wilderness BEFORE THE GIVING OF THE LAW on Sinai? In the sixteenth chapter of Exodus, at the 22d verse, we find the people of Israel, of *their own accord*, without any previous direction, gathering two days' provision of manna on the *sixth* day of the week. For what purpose could this be but to avoid the necessity of gathering their food on the Sabbath? Hence when the rulers took notice of this practice, and informed Moses of it, (under the impression probably that such conduct contravened the general command, "let no man leave of it till the morning,") Moses approves of what the people had done, as perfectly consistent with God's ancient institution of the Sabbath. "And all the rulers of the congregation came and told Moses: and he said unto them, *This* is that which the Lord hath said, *To-morrow is* the rest of the holy Sabbath unto the Lord." And when the seventh day arrived, speaking of the surplus which had been laid up the day before, he said, "Eat *that* to-day; for to-day is a Sabbath unto the Lord." It is worthy of observation that Moses does not say, to-morrow *shall be* the rest of the Sabbath, as if it was then for the first time instituted; but, *to-morrow is* the rest; thus speaking of it as a day well known to them, being originally consecrated to the service of God when he ceased from the work of creation.* From these facts it appears that the *will*

* We are aware that very learned men have advocated a different hypothesis, in relation to the *Jewish* Sabbath, as distinguished from the *Patriarchal*, viz

*of God* in relation to the Sabbath was *at that time known;* and that the observation of that day was *in use* among the Israelites: and as the will of God on this subject was *expressed*, *known*, and *practised*, before the renewal of the moral law on Sinai, or the giving of the ceremonial law, the obligation to obey this will is not ceremonial, but moral, and consequently perpetual.

3dly. That it is *the will of God* that a seventh part of time should be kept holy, appears from the renewed expression of that will in the fourth commandment.

Though the obligation to observe the Sabbath existed from the foundation of the world, and this obligation had been acknowledged by holy individuals, yet the sense of that obligation had been too generally obliterated from the consciences of men. To revive those long-lost impressions, God was pleased in the time of Moses, and in the most awfully sublime manner, to renew and confirm the institution of the Sabbath. He descended in fire on Sinai's dreadful mount, and, obscured from the view of Israel, delivered, in an audible voice, and inscribed on a table of stone, those memorable words, "Remember the Sabbath-day to keep it holy. Six days shalt thou labour and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath-day, and hallowed it." From the phraseology of this precept, it is obvious that God does not speak of the Sabbath as then first instituted by him, but as a day pre-

That the day was changed while the Israelites were in the wilderness; and that the day which God appointed them to keep as the Sabbath, was marked by a cessation of the rain of manna on that day, which had fallen the six days previous. But this hypothesis rests wholly upon *conjecture*, and certainly does not accord with the account given in the sixteenth chapter of Exodus. And even if it could be proved that the day was then changed, it would not weaken the argument in support of the *morality* of the Sabbath: for we are not contending for a particular day, but for *the seventh part* of time. Whoever would see the reasons for this supposition, may consult Jennings's Jewish Antiquities, Art. *Sabbath*.

viously known, and the observation and recollection of which he intended to revive. "Remember the Sabbath-day." What could they *remember* of a day that had never before been known? And again, "The seventh day *is* the Sabbath of the Lord thy God." But what is of more importance to our present purpose is, that on this occasion the law of the Sabbath was pronounced by the mouth of Jehovah himself, among other precepts which are universally acknowledged to be moral; and that it was written by the finger of God himself in two different tables of stone, to testify that like a rock it must last for ever, and that He would have it written on the fleshly tables of our hearts, never to be obliterated. Moreover it was afterward laid up in the ark of the covenant, on which the glory of God rested in a cloud, in testimony of its being under his own immediate care, and of its perpetual and moral obligation.

If then the law of the Sabbath is placed in the midst of moral precepts by the immediate hand of God himself; if the moral precepts are plain expressions of the will of God to men; and the will of God so expressed is the ground of moral obligation, then the morality of the Sabbath is incontrovertible.

4thly, It is, and always has been the will of God, that a seventh part of time should be kept holy, because "the High Priest of our profession, Christ Jesus, who was faithful to him that appointed him," (Heb. iii. 1, 2.) instead of abrogating, has confirmed and established the law of the Sabbath.

"Think not," said he, "that I am come to destroy the law; I am not come to destroy but to fulfil," Matt. v. 17. In making this declaration, He evidently referred to the *moral*, and not to the *ceremonial* law; otherwise, his declaration (with reverence be it written) was not true! He did come to abrogate the *ceremonial* law. He was the great antitype of all its types; all the blood that flowed from its altars had its antitype in the blood He shed on Calvary! But on this subject we are not permitted to doubt for a single moment, because he expressly confines his meaning to a moral and perpetual law: "For verily I say unto you, *till heaven and earth pass*, one jot or one tittle shall in no wise pass from the law till all be fulfilled," ver. 18.

Thus our Lord Jesus Christ established the rest, though he did alter the time of it from the *seventh* to the *first* day of the week: and the reasons for this alteration were obvious. The Sabbath, as kept by the *Jews* on the seventh day, had a ceremonial accommodation. (See Exod. xxxi. 13—17. Ezek. xx. 12, 20. Deut. v. 15.) It was to them a type of the rest which was to be enjoyed under the Gospel. Nor is this a proof that the ordinance of the Sabbath was merely ceremonial. The rainbow, which proceeds from natural causes, and was doubtless set in the heavens from the beginning, was in the time of Noah ordained to be a sign of the covenant between God and him; and the Sabbath which was instituted from the beginning, on the giving of the ceremonial law, became a type or sign to God's peculiar people Israel. But when the Gospel rest was ushered in on the morning of Christ's resurrection, and the Jews ceased to be God's peculiar people, the seventh day ceased to be an ordinance of their faith in the Gospel rest, and the first day was substituted in its room.

Besides, the work of redemption was greater than the work of creation; and it was therefore expedient that the day on which Christ "ceased from this work, as God did from his," should be observed as a memorial of that wonderful event; as a testimony that the ceremonies connected with the Sabbath, as kept by the Jews, were for ever abolished; and that the *rest* of the Gospel had commenced in all its glory, in the resurrection of Christ, and the consequent justification of his people.

In conformity with this change the disciples met together, and the Saviour appeared to them after his resurrection on the *first day of the week*.* On this day Paul preached and broke bread to the disciples at Troas.† To the *first day of the week* was transferred, by apostolical authority, the collection for the poor, which was taken up in the Jewish synagogue on the *seventh*.‡ And moreover, the *first* day of the week obtained

* John xx. 19, 26. † Acts xx. 7. ‡ 1 Cor. vi. 1, 2.

among primitive Christians the title of the "Lord's day," in acknowledgment of his right to claim it as his own.*

This change of the Sabbath is no objection to its morality and perpetuity. For the particular day of the week on which the Sabbath was to come was not essential to the command which regulated its observance. Indeed it might be shown, that there are cases in which it is impossible for persons in one part of the world to unite with persons in another part in observing the *same precise time* for the Sabbath, unless they commenced their calculations at the same time, and by periods of twenty-four hours, instead of the rising and the setting of the sun. We shall select an instance from Dr. Watts, in his Essay on the "Holiness of Times and Places.† "If (said he) a nation kept their Sabbath on the *seventh* day, by supposed divine appointment, and a fleet of their ships should be sent round the world, travelling towards the *west*, this would make their days *longer;* and as they would find fewer days in compassing the globe, so they would find their own sixth day to be the Sabbath of their nation at their return home. Or suppose they should travel towards the *east*, their days would be *shorter* and more in number, and they would find their own eighth, or first day of the week, to be the nation's public Sabbath at their return. Now if either the first or last day of the week appear to have any thing moral in them, surely it ought to be observed: and thus in the nation there would be three Sabbaths kept, viz. the Friday by those who went westward, the Sunday by those who went eastward, and the Saturday by those who tarried at home: and by another such voyage the eastern travellers would bring their Sabbath to Monday, and the western to Thursday."

This supposition was made to show that there was nothing in the morality of the seventh day, which prevented the trans-

* The change of the weekly Sabbath from the seventh to the first day is supposed to have been predicted, Ezek. xliii. 27.

† Works, Vol. III. page 561. *Leeds*, 1812.

fer of the Sabbath to the *first*: and the same reasoning would go to show, that all the Christian nations who consecrate the seventh part of time to God, do not observe the very same hours for their Sabbath.

The truth is, that the great design of the fourth commandment is to bind us to the sanctification *of the seventh part of our time*, or of one day in seven, to the Lord. Hence it expressly designates, NOT the seventh *in order* from any fixed period, but the seventh *in number;* and whatever day of the week that comes by *divine appointment* is the Lord's.

As then the Sabbath has been changed from the *seventh* to the *first* day of the week by competent authority, even by the Lord Jesus Christ, the Lord of time, both Jews and Christians are under moral obligation to devote this seventh part of time to God He, by his authority, confirmed the original dedication of the seventh part of time as the Sabbath. He, by his example, after his resurrection, designated the first day of the week as that portion of time which he designed should be sanctified. It is therefore evidently *the will of God* that the Christian Sabbath should be kept holy, and consequently that our obligation so to do is moral and perpetual.

We might adduce other arguments in proof of the morality of the Sabbath, but enough has been said to convince every reasonable mind. The Sabbath was instituted before the *fall*. It was known and observed by saints before the giving of the law to Moses. It was revived by Jehovah on mount Sinai; and confirmed as a perpetual law by the Lord Jesus Christ. Its morality in fact rests on the same basis with the other precepts of the law; and the obligations to observe it must exist or cease with them. It becomes all therefore most seriously and solemnly to reflect upon the law of the Sabbath in this point of light, viz. *the light of a moral precept*. It is a common and a fatal mistake, that the observation of the Sabbath was only binding on the Jews: that it is only a system of *expediency* to give man and beast an opportunity to refresh themselves amidst the labours of the week; or, that it is at best a *positive and arbitrary precept*. It is indeed positive, inasmuch as God hath

enjoined it; but the same may be said of every other precept of the moral law. The first commandment, for instance, *positively* enjoins the worship of the only true God: and yet it is acknowledged to be *moral*, because it is universally conceded that the Being who creates ought to be worshipped by his creatures. But if we are under moral obligation to worship God, is it not essential that there must be *a time for that worship*? and though God has positively designated the portion of time, must not the law which regulates that portion be moral? It therefore appears to be *the will of God*, that the Sabbath should be sanctified; that the precept which enjoins its sanctification rests on the same moral foundation with the others in the two tables; and consequently that he who transgresses this precept, is as guilty in the sight of God, and ought to be as much the object of commiseration and shame among men, as the idolater, the blasphemer, the murderer, the adulterer, or the thief.

[*To be continued.*]

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## *SECRET PRAYER.*

TO THE EDITOR OF THE EVANGELICAL GUARDIAN AND REVIEW.

SIR,

THE following brief observations have lain by me for some years. They are partly extracted, though from what author I do not recollect. They were drawn up for my own use; and if you think them worth preserving, you will be pleased to insert them in your Miscellany.

Your's, &c. Y.

I. The uses of Secret Prayer.

1. The confession of secret sins—such as murmurings against God; distrust of his providence; forgetfulness of past

mercies; with that train of sinful thoughts and propensities, so constantly the companions of a soul thus exercised.

2. The display before God of personal wants and necessities. This brings before the supplicant's view his need of patience under trial—of strength to endure temptation, from whatever source it may arise—and of confidence in the divine promise, that all shall work together for his good.

3. Special mercies to record, and special requests to offer, as they regard myself, my family, friends, the state of mankind at large, and the Church of the living God.

II. The management of Secret Prayer.

1. Consider what I am entering upon. An address to God in his immediate presence! Let me consider his greatness, goodness, and promises. The arguments which I shall use; as my weakness, and his power—my ignorance, and his wisdom—my sinfulness, and his holiness. Let me sincerely present to God my *undivided* heart, with all its hopes and fears, its desires, and discouragements.

2. Let me confess my sins *without reserve*, as in the presence of an all-seeing, and all-pardoning God. And may I never forget, that to hide iniquity in my heart, at such a season, is the highest insult to the majesty of that Being whom I am approaching, which can be offered!

3. In my pleading with God, may I leave no corner of my heart unexamined. Let me determine to know myself thoroughly. If unbelief oppresses my heart; if gloomy prospects disquiet my soul; if temptation harasses me in my approaches to God, may I plead the whole with my Father, who knows my frame, remembers whereof I am made, and will give relief in his own good time.

4. Let my address be ardent and importunate. The prayer of earnest faith prevails. Not that I am accepted on this account, but the soul who deeply feels its state in the sight of God must be in earnest—it cannot but be ardent. If, there-

fore, this be not the case with me, have I not strong reason to doubt my sincerity?

5. Persevere, though the answer may be delayed. For the trial and exercise of faith, God often withholds, for a while, what ultimately he intends to give.

6. If finally denied, let me learn submission. This is the Christian's great privilege, that, under every disappointment, he can calmly say, Father! not my will, but thine be done. Let me remember, that he who first formed me, best knows what is suited to my state. Under this conviction, I shall be satisfied with all which he appoints me to do or to suffer.

7. Christ must be the *only* medium of my approach. Other rock, other hope, have I none. I will consider him then as the great Propitiation for sin—my Advocate with the Father; my all-redeeming Saviour; my everlasting Friend. If disappointed here, I am indeed, of all men, the most miserable.

8. Humbly let me plead my personal interest in the Redeemer. He hath purchased me with his blood; called me by his grace, and sanctified me through his Spirit. I will plead my covenant relation. He has become my Brother, Protector, Friend—My all, and in all.

9. I must urge the promises of God before him, as an argument of prayer. Intreat the outpourings of his Spirit; form new resolutions in divine strength, and wait patiently for the answer of peace.

III. How to judge whether God incline to my petitions.

1. By the frame and temper of the mind, when engaged in prayer. A divine liberty before God is no small proof of the soul's acceptance; but guard against every feeling which is not the direct fruit of the heavenly union between Christ and the soul.

2. By that calmness of soul, which, having spread its wants before God, sinks into his will, and rests satisfied with his dispensations.

3. By the fervency of the soul's affection; the intenseness of its desires; the ardour of its gratitude, and its inward encouragements and increased faith, whenever it draws nigh to God. By the longing it has for the frequent recurrence of this inestimable privilege; when the heart, undisturbed by external circumstances, can lie naked and open before its Father and its Judge.

4. By constant growth in grace. If there are no fruits, the prayer has never been heard. The closet desires of the heart must appear in the life, reduced to practice.

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TRANSLATED FOR THE EVANGELICAL GUARDIAN AND REVIEW.

*An Oration of John Alphonsus Turretin, concerning the various stages of the Christian Church, addressed to a Society established to propagate the Gospel.*

[*Continued from page* 168.]

AND thus, by degrees, we have arrived *to* those unhappy times, in which worse vices could not exist; and which truth, the most strenuous defenders of the Pontifical power cannot possibly deny. Baronius, speaking of the tenth century, in its commencement, declares, that it was *iron*, because of its hardness or sterility; in good, *leaden*, through the deformity of abounding evil; and *dark*, because of the absence of the light of Scripture. And then, that God had forgotten his Church, because her appearance was so foul; that Christ was lying in a deep sleep, in the ship of his Church, and no one could be found to awake him; that the abomination of desolation was visible; and things, the most base, deformed, and execrable, were beheld in the apostolic chair. Shall I speak of the *profound* ignorance of the times, of neglected studies, of decayed literature, of barbarism brooding over the Church.

of unskilfulness in things both human and divine, a stupor suspending the mind, so that there was found scarcely a solitary learned man even at Rome? Shall I speak of the unbridled licentiousness of the morals which prevailed in those times? True faith had departed. The fear of God was taken from the midst of men. Justice perished, and equity had *fallen in the streets*. Violence and fraud reigned with boundless sway. There was no place for continence, frugality, or sobriety. Fornication was unblushingly committed. As were the people, so were the priests. The houses of the clergy were converted into brothels and the conventicle of stage-players, as the most pious writers of those times declare. Shall I speak of rites trodden under foot? of discipline overturned? and the Roman Church being filled with impious and unchaste men, with robbers, with spoilers, as they were called by Baronius? Fifty of whom, for the space of one hundred and fifty years, ought to have been termed apostates, and not apostles, as Genebrardus confesses. The pontificate was at the pleasure of the most abandoned harlots. A boy, not five years of age, was elected to the highest honours. And the Bishop of Constantinople, about sixteen years of age, on the day of administering the Lord's Supper, abruptly left the solemnities to behold a mare bringing forth; and when the colt was produced, devoutly returned to finish his work. O glorious! honourable times! calculated only to confirm idolatry, to propagate error, to heighten pontifical tyranny, to induce a barbarous theology, consisting of fabulous legends, to renew a sacred, yea, the most sacred war, (if the love of gold, "auri sacra fames," be sacred) and, finally, to open up an overflowing fountain of the most filthy and flagitious crimes. But we are disgusted with the subject; and let us now turn our eyes to another era in the Church, when we behold her purified from such gross abominations.

Great, yea truly, very great, must have been the care of God at this time over his Church, that while such a flood of errors and superstition was swelling around her, God always preserved an ark; and, when darkness brooded over Egypt, he

still shone upon the land of Goshen! Although the *floor* was dry, the fleece was still watered: or, to speak more plainly, in the thickest gloom of papacy there were still preserved among the Waldenses and Albigenses, the Wickliffites, the Hussites, and Bohemians, the sparks of divine truth. But his progressive care extended still farther. It was the pleasure of God, that a splendid torch should be kindled, by which, not only the obscure corners of the earth, and the contracted valleys, but even Europe herself, and the whole world, should, at last, be illumined. O happy times! O blessed conversion! in which are discovered so many miracles and so many marks of divine mercy!

But who does not perceive that a way was prepared for this work, by the revival of learning, during the sixteenth and seventeenth centuries; by the discovery of the typographic art; by the establishment of public libraries; and by the learned band of Greeks conveyed into Italy, after Constantinople was taken by the Turks, who revived Grecian literature, as well as the Hebrew and Latin? Many of the most excellent and learned men arose in those days; among whom was Erasmus; who was not himself in the number of the reformers, and sometimes he even opposed them, yet, by publishing and illustrating the sacred Scriptures, by sending forth into the world the writers of the Old Church, by openly condemning the absurdities of the prevailing religion, by exhibiting and commending the duties of true piety, it is impossible to tell how eminently useful he was in promoting the cause of the Protestants.

But these are mere preliminaries. When we come to the great work of the Reformation itself, who is not astonished to behold, as though by a signal given, most illustrious men arising in various parts, and spreading their influence over all Europe, among the Germans, the Helvetii, (nations who were most tenaciously attached to received customs,) among the Gauls, the Britons, and Batavians; yea, through the remotest regions of the North? Who does not admire the *exertions* of these men, in illustrating divine truth, and purifying the Church

from her foulest errors? Who does not behold in such men, a wondrous felicity of genius, profound erudition, (far beyond the condition of the times,) a polished mode of speaking and writing, entirely foreign from the rudeness of the day; an almost incomparable power of eloquence, which excited and enticed patience under labour, almost incredible; a lofty and divine mind; an indefatigable study of truth; most fervent zeal for the house of God; fortitude, constancy, and an undaunted spirit, which was not diverted from its purpose, by imminent dangers, nor threats of tyrants, nor gibbets, nor flames! Are not these things known, and worthy to be known throughout the world? Who does not behold them harmonious in the capital truths concerning doctrine, discipline, worship, and government? And although the religion of Jesus Christ had been nearly lost in eternal darkness, behold how it arises, as though from the tomb! and shines in its true and native splendour. Who does not wonder at the incredible velocity with which this great work was promoted? The councils of Rome confounded; the designs of opposing princes frustrated; yea, princes themselves, who at first opposed, at last aiding in this happy Reformation! The Church renewed from ashes, and illuminating the world with truth and glory. Truly, when I contemplate those times, and those heroes, by whose ministry light was restored to the Church; when I place before my eyes their virtues; when I consider their labours; how much they attempted; how much they accomplished, and how much they endured, I am filled with astonishment, and am almost constrained to say, greater things could never have been effected by man.

*[To be concluded in our next.]*

FOR THE EVANGELICAL GUARDIAN AND REVIEW.

MR. EDITOR,

AS you appear to be engaged in an useful work, which promises to contribute to the advancement both of religious knowledge and of science, I shall probably now and then request the honour of being permitted to lend you, a moment, my feeble aid, when I can do it without being involved in the vortex of controversy. Sometimes I may dare to fill up too many of your important pages; I will again endeavour to make some atonement for the intrusion by the brevity of my remarks, if indeed they are on any subject that may claim an interest with your Readers. S.

## *REMARKS ON THE DEAD SEA, AND THE HISTORY CONNECTED WITH IT.*

I MEAN at present to confine myself to a few reflections on the origin of the Dead Sea, with a detail of several related events immediately preceding or consequent upon that interesting catastrophe. That sea is evidently not a division of the waters which entered into the composition of the original structure of our globe. Into what abyss the beautiful stream of the river Jordan was at first disembogued, whether into the northern end of the Red Sea, or the south-eastern angle of the Mediterranean, is uncertain; but we learn from the interesting history of the Patriarch Abraham, that the mass of its waters, collected into an extensive lake, now occupy the site of the ancient cities of the plain. That fertile plain had been formed by the alluvions of the Jordan through a long series of time, and had become the rich cover of vast mines of bitumen and sulphur lodged beneath the surface. The insensible exhalations of these vivifying minerals had enriched the soil with a most extraordinary fertility, which invited the growth of opulent cities, and nursed their inhabitants in luxury and magnificence. Their indolence and wealth had grown into prolific sources of the most audacious vice. And Sodom and Gomor-

rah, Admah and Zeboiim had become in time surnames of the most abominable crimes. Arrived at this extreme of depravity, they were, by an invariable law of the providence of Almighty God, destined to a speedy destruction, which, in corrupted nations, is the natural result of their internal licentiousness and disorder; or, otherwise, as in the present case, is produced by the immediate judgments of heaven, to rid the earth of such a load of guilt. When the terrible vengeance is to be accomplished by physical causes, the train is prepared in the structure of nature; and the combinations of its ordinary powers, though commonly remote from the view of mortals, produce an action, that, at the destined moment, bursts into fatal operation. The perdition of these devoted cities appears, from the history of the fact, to have been the effect of a tremendous earthquake and volcano. The inflammatory elements embraced in the bosom of the earth, and kindled into flame by their own fermentations, aided by lightnings engendered from the same causes, in an instant broke forth in horrible tremblings of the earth and convulsions of volcanic fires, which absorbed the whole region.

The holy patriarch Abraham, who had been selected by Heaven to be the founder of the ancient Church, was thought worthy, on this occasion, to be intrusted with the secret councils of the Most High, and to be made the depositary of the judgments by which He had resolved to exterminate those corrupted cities.

Three strangers appeared to the venerable man, as he sat in the door of his tent about noon, according to the usages of his pastoral life. A benevolent hospitality prompted him to meet them, and press them to accept from him all the accommodations and comforts on their journey, which the kindness of his heart inclined, and the beneficence of Divine Providence enabled, him to bestow. With the amiable simplicity of primitive manners, he spread, with his own hands, a rural repast for them under the cover of the branching tree, which extended its shade over the tent in which he resided. The travellers proved to be heavenly messengers, despatched on a gracious

and prophetic errand to this founder of Churches and of nations. One of them, by the extraordinary majesty of his appearance, attracted the profoundest reverence of the patriarch. After conversing with him on his approaching felicity in the birth of *the heir of promise*, when they arose to depart, two of them directed their course towards Sodom, with the purpose of rescuing his nephew *Lot* from the impending destruction of that devoted nation, in the midst of which he had unhappily planted his abode. The third, who now assumed to himself the title of JEHOVAH, still prolonging his discourse with the holy patriarch, reveals to him those fearful judgments, the terrors of which he should presently witness with his own eyes. Abraham, filled with compassion for a miserable people, presumes to intercede for them with Almighty God. And no where, perhaps, can we find an example of equal tenderness, fervency, perseverance, and yet humility and submission in prayer, as in that which reigns, in the supplications of this holy man. In condescension to his faithful intercession, the Eternal engages that, if ten righteous persons could be found among so many thousands of reasonable beings, the creatures of God, who worshipped him, who were not dissolute, profligate, abandoned, he would suspend his denunciations. Oh! horrible receptacles of vice! where those unnatural crimes, which mark the last stage of degeneracy among any people, had now become universal! Not ten righteous could be found!

For the purposes of the vilest lust, which still bears their detested name, the Sodomites sought to drag from the chaste house of Lot, the divine heralds who had entered it under the guise of strangers, and who were entitled, of course, to the piety of hospitable protection. Provoked with the enormity of their crime, these heavenly guests smote the wretches with a blindness, through which they were not able to grope their way; and then they hastened the retreat of Lot and his family from the ruin impending over this abyss of iniquity. Hardly had the good man made his escape from the flames, which were already bursting on every hand, when the cities, and the

extended territories around them, were converted into an universal and tremendous conflagration. Globes of fire kindled within the earth, and meeting the sheets descending from heaven, lighted the sulphurous and bituminous substances with which the soil in that region is impregnated, when, in a moment, the whole abyss below burst forth into a horrible volcano. Abraham, from afar, beheld the columns of smoke and flame ascending to the skies. Lot was escaping for his life; but the imprudent wife of Lot, either foolishly lingering about the purlieus of her former pleasures, or turning with a vain curiosity, to listen to the shrieks of the perishing, and the thunders and earthquakes which convulsed the burning vortex, the image of hell, was caught in the pestilential vapour, and fixed to the soil, a motionless *statue*,* saturated with the salts with which the atmosphere was now abundantly surcharged.

In one instant, these guilty cities, each of which contained a nation, sunk down into the flaming caverns of the earth; and the river Jordan, which formerly watered their fertile and beautiful plains, pouring its waves after them into the tremendous chasm, filled it up with an extensive lake, which has since obtained the name of the Dead Sea.†

* This appears to be the proper interpretation of that *term*, translated in our version, *a pillar of salt*, to the great amusement of the enemies of the Scriptures. Its original import is, a *fixture*, or *immoveable object* of any kind. And the probability is, that an extremely subtile, hot, and saline vapour, issuing from the volcano of Sodom, arrested the unhappy woman as she lingered too near the flames, and copiously penetrating her whole frame, fixed her motionless, and susceptible of a protracted preservation, to the spot. And there are not a few examples, in the histories of different countries, of persons, who, in this manner, have been fixed as statues, by the force of subterranean or volcanic vapours. Aventinus, (according to Heidegger, Tom. 2. Exercit. 8. No. 33.) in his annals of the Boii, an ancient people of Gaul, informs us of more than fifty peasants, occupied in milking their cattle during an earthquake, who were penetrated by a pestilential vapour, and converted into statues, abundantly impregnated with salt. [See also Kircher, Mundus Subter. Tom. 2. lib. 8. sect. 2. cap. 2.]

† This is apparently the just, as it is a most natural, account of the destruction of *the cities of the plain;* and of the origin of that great lake which has been called the Dead Sea: A denomination which it has received from a sluggish and bituminous oil with which it is covered, and which generally gives its face a smooth

Here we cannot forbear pausing a moment, to reflect on the fearful catastrophe of that soft, voluptuous people, wholly absorbed in the delirious dreams, and the mad pursuits of the lowest sensuality. Roused from their morning slumbers, which had succeeded the revels of the night, by the blasting fires of heaven, united with the exploding bowels of the earth, see them plunged, from their pillows, into the bosom of devouring flames;—for the soft music to which they danced, listen to the thunders which rend the firmament above their heads;—for the lascivious songs, at which they were melting away in sensual transports, hear the shrieks of despair with which they are sinking down to hell. Ah! how many thoughtless mortals, though not overwhelmed by the visible judgments of God, are, in a more silent and unobserved manner, continually descending from the midst of their unhallowed joys to the *blackness of darkness, where their worm dieth not, and their fire is not quenched!* S.

## REVIEW.

*A Series of Discourses on the Christian Revelation, viewed in connexion with the Modern Astronomy, by* Thomas Chalmers, D. D. *Minister of the Tron Church, Glasgow.* New-York, published by Kirk & Mercein. 1817. 8vo. pp. 275. bds. price $1 50.

THERE is nothing either novel or formidable in what is called, improperly indeed, the astronomical argument against the truth of Christianity. The more able infidels have been so sensible of this, that they have not urged it in their writings. It is frequently, however, referred to in conversation; and it is

and torpid appearance; and from a certain vapour said to exhale from its waters, which prevents or blasts all vegetation near its shores, and is fatal to the volatile tribes flying too near its surface.

understood, that some professors, in our own colleges, enforce it *ex cathedra*. It may, in such cases, have sometimes answered the purpose of deceiving novices in reasoning. Mr. Thomas Paine, the most virulent, if not the most popular writer of the deistical school, has ventured to give this objection to revealed religion a place in his *Age of Reason*. It is stated as follows :*

"To believe that God created a plurality of worlds, at least as numerous as what we call stars, renders the Christian system of faith at once little and ridiculous, and scatters it in the mind like feathers in the air.—The two beliefs cannot be held together in the same mind ; and he who thinks that he believes both, has thought but little of either."

The *principle* of this argument is obvious enough. A comparatively small object will not receive particular attention from one who presides over an extensive empire. All that can be said upon the subject, in the way of objection to the Christian faith, amounts to no more than this. The argument, of course, is neither new nor formidable. Its force is repelled with facility. It requires only to be understood in order to be contemned. A man of sense would scarcely venture his reputation before his friends in private life, so far as to repeat deliberately the bare assertion. It is well known that great men not only do, in fact, pay attention to some minute concerns ; but, in order to be great, they must have paid attention to many such ; and it is their imperfection and their loss, that they cannot always descend to the most minute details, without sacrificing more important interests. How absurd then, to apply the principle under consideration *against* that God, whose infinite mind is incapable of distraction by the multiplicity of objects—against Him, who, with equal ease, creates and preserves the seraph and the insect ; who controls, without embarrassment or fatigue, the destinies of mighty empires, and numbers the hairs of our heads.

* Page 47 & 40.

It by no means alters the case, or helps the argument, to dignify it with the epithet, Astronomical. The splendour of a thousand suns, and the reflected lights of their planets, may dazzle and confound the beholder; but they cannot alter the nature of truth, or transform sophistry into legitimate syllogism. If the government of this world, administered by the Lord God, does not prevent him from directing the revolutions of an atom, multiply the number of worlds as far as figures can reach, and the care of them all cannot prevent infinite goodness from extending mercy to the world on which we dwell.

As there is nothing of force in the argument, from the supposed magnitude of creation, against the truth of revealed religion, there is no credit, on the score of originality, due to those who urge it, under the pretence of their superior attainments in the science of astronomy. There is no novelty in the argument. The greatness of God's moral empire has often before been employed as an objection to the doctrine of his exhibiting special mercy to a part of his rational family. There is no controversy, in the catalogue of those disputes which have agitated the Church, more common than the one which depends upon this very absurd principle. It has been urged, again and again, by men who never pretended to any acquaintance with modern philosophy. It has been urged by the most ignorant Universalists, in favour of the system of the final salvation of all men. It has been urged by the advocates of general atonement against the doctrine of particular redemption. It has been advanced by the illiterate as well as by the learned objector to the doctrine of the decrees and providence of God, extending to the most minute concerns of every department of creation. In the principle of this very argument, the friends of the gospel of the grace of God recognize the old and steady antagonist of God's sovereignty, as a part of the faith once delivered to the saints. It is of no consequence, whether it be urged upon the hypothesis of one world, or of eighty millions of worlds. *Non majus aut minus alterat speciem.* In vain have sciolists attempted to introduce

this enemy as a stranger, discovered by astronomers, and enrobed in the lights of ten thousand stars. It is only the ancient pretence, from the magnitude of God's moral empire, against showing mercy to his peculiar people, chosen in Jesus Christ to everlasting life. Under every form it has been opposed, not to the principles of natural theology, but to the distinguishing doctrines of evangelical religion.

Infidelity itself has not ventured to reprobate all virtue among men. Every one admits the propriety of cherishing honesty, temperance, benevolence, disinterestedness, and even devotional feelings and expressions of some description. We do not remember ever to have known, that the magnitude of the creation has been urged as a reason, why men ought not to be intelligent, sober, industrious, devout, and benevolent. No, it has uniformly been urged against our faith in Jesus Christ, THE LORD OUR RIGHTEOUSNESS.

"From whence," said Mr. Paine, "could arise the solitary and strange conceit, that the Almighty, who had millions of worlds, equally dependent on his protection, should quit the care of all the rest, and come to die in our world?"*

It is by intermingling truth with falsehood, that error is usually propagated among the unwary. The sentence, which we have quoted, affords a good specimen of this practice, marked indeed with the characteristic profanity and vulgarity of its author. Christians never affirmed, or even *conceited*, that the Almighty "left the care" of any, or all the rest, of his creatures, when he came to this world for the redemption of his sons and daughters. On the contrary, they believe and affirm, that, at the very moment, in which Jesus Christ expired on the cross, his shoulders upheld the fabric of the universe: and yet, it is upon the insinuation of such desertion,

* First part, Age of Reason, page 46.

'Whence,' said another writer, professing Christianity, with the same reason, but more courtesy, 'whence the idea, that Jesus Christ, who had millions of others, equally dependent on his protection, should come and die for the elect?' Verily, Mr. Paine, with all his acuteness, did not invent this argument. Deists are not the only antagonists of the Christian doctrines.

as ignoble as it is false, that the whole force of the infidel objection depends. It is not the doctrine of Christ, therefore, but the principle, which makes it necessary, on the part of God, *to quit the care* of one part of his works before he can show mercy to another, that is disrespectful to his infinite attributes, both natural and moral. The fact, nevertheless, of Christ's advent into this world, which Mr. Paine calls, in his own peculiar style, *a solitary and strange conceit*, is confessed by all Christians to be a solitary and wonderful instance of divine condescension. *Without controversy* GREAT IS THE MYSTERY *of godliness: God was manifest in the flesh. This is the Lord's doing; it is* MARVELLOUS *in our eyes.** This glorious truth is the head of the corner. Take it away, and nothing of Christianity remains, worthy of being defended.

Let the argument, however, be tested by a fair application of the principle which it involves, to cases which come within the sphere of common observation, and then its fallacy will appear to every one. If the vast extent of God's dominions precludes him from making a particular display of the riches of his goodness in any one part of his empire, then the husbandman is prevented, by the largeness of his farm, from building his house and cultivating his garden upon any part of his property: then the ruler of a civilized commonwealth is, by the greatness of the number of his subjects, absolutely excluded from showing kindness to any person whatsoever, and from cherishing habits of particular friendship with any one individual in the community. Then, too, if no sovereignty is to be exercised in the distribution of privileges, the several classes of creation have a right to complain of the hand that formed them, saying, Why hast thou made me thus? Then, not only should man himself present his accusations for having been made lower than the angels, but the inferior creation should impeach the justice of him who put them in subjection.

Let it not be understood, that we have any controversy with men of a liberal and scientific character, about the utility of

* 1 Tim. iii. 16. Ps. cxviii. 23.

literature and philosophy. The lights of science are too valuable to be extinguished—too delightful to be defamed—too splendid not to be admired. They are favourable to every improvement in civilized society, while they direct individuals to many sources of high enjoyment; and, as truth is uniformly consistent, it is not possible that the progress of knowledge, in any department, should, of itself, become injurious to the hope of the children of Israel. He is not a child of light that would deprecate a spirit of inquiry among his cotemporaries; that would offer restraints to liberal discussion in others; or receive, as an article of his own faith, any idea which is confessedly inconsistent with some other truth demonstrated. It is a prejudice, as injurious to the true interests of religion in the world, as it is in itself contemptible, that represents sound philosophy as hostile to piety, or that would proscribe from the pulpit all allusion to the arts and sciences. It is not necessary for Christian Pastors to be superficial, in order to be intelligible, or to be unphilosophical, in order to be evangelical. Enough has already been done, through timidity, through indolence, and ignorance, to banish from the public ministrations, boldness of speech, extent of research, profoundness of thought, together with didactic and polemic theology. "It were well," says Dr. Chalmers, in his preface, referring to those who take alarm at the semblance of philosophy, "it were well for our cause, that they would suffer theology to take that wide range of argument and of illustration which belongs to her."

The volume which now lies before us, and which suggested these remarks, contains seven sermons, "chiefly delivered on the occasion of a week-day sermon that is preached in rotation by the ministers of Glasgow." The New-York edition is executed in the style of the Glasgow copy, and printed from it, page for page. Independently of the partiality in favour of popular British publications, which prevails in this country, these discourses deserve to be well received; and they have already obtained a good share of public estimation.* They

* We have seen already the fifth edition from Great Britain, and a second American edition is published.

require only to be read, in order to be admired; for they are "as a very lovely song of one that hath a pleasant voice, and can play well on an instrument."*

The object of the work is to refute the argument which the modern astronomy is supposed to furnish against the Christian system. "This argument," says Dr. Chalmers, "involves in it an assertion and an inference. The *assertion* is, that Christianity is a religion which professes to be designed for the single benefit of our world; and the *inference* is, that God cannot be author of this religion, for he would not lavish on so insignificant a field such peculiar and such distinguishing attentions as are ascribed to him in the Old and New Testament."† The Preacher combats both the *assertion* and the *inference*, and he combats them successfully; generally, too, with sound reasoning, and always with eloquence. He is far from calling in question the discoveries of astronomers. He admits, moreover, the hypothesis of countless worlds. He declares his own belief, that all the planets belonging to the solar system are inhabited by rational creatures. He thinks too, that all the fixed stars are the centres of so many distinct solar systems, every planet of which is peopled with moral agents. He even suggests, that each of these suns, having a progressive motion, travels, with all his tributaries, around some distant centre, from which there emanates an influence to keep them all in subordination. Nay, in referring to the *Nebulæ*, which the telescope has revealed to the human eye, he indulges a conjecture, that these higher and more magnificent systems are arranged into clusters, each forming a part of a more complicated and still more extensive system of peopled worlds. Indeed, no astronomer, not even those, who, leaving their demonstrations, indulge in hypothesis, can complain of Dr. Chalmers's liberality in calculating the dimensions of the universe.

"And after all," he exclaims, "though it be a mighty and difficult conception, yet who can question it? What is seen may be nothing to what is unseen; for what is seen is limited by the range of our

* The text of the last discourse in the series. † Page 6.

instruments. What is unseen has no limit; and, though all which the eye of man can take in, or his fancy can grasp at, were swept away, there might still remain as ample a field, over which the Divinity may expatiate, and which he may have peopled with innumerable worlds. If the whole visible creation were to disappear, it would leave a solitude behind it—but to the Infinite Mind, that can take in the whole system of nature, this solitude would be nothing; a small unoccupied point in that immensity which surrounds it, and which he may have filled with the wonders of his omnipotence. Though this earth were to be burned up, though the trumpet of its dissolution were sounded, though yon sky were to pass away as a scroll, and every visible glory, which the finger of the Divinity has inscribed on it, were to be put out for ever—an event, so awful to us, and to every world in our vicinity, by which so many suns would be extinguished, and so many varied scenes of life and of population would rush into forgetfulness—what is it in the high scale of the Almighty's workmanship? A mere shred, which, though scattered into nothing, would leave the universe of God one entire scene of greatness and of majesty. Though this earth, and these heavens, were to disappear, there are other worlds, which roll afar; the light of other suns shines upon them; and the sky which mantles them, is garnished with other stars. Is it presumption to say, that the moral world extends to these distant and unknown regions? that they are occupied with people? that the charities of home and of neighbourhood flourish there? that the praises of God are there lifted up, and his goodness rejoiced in? that piety has its temples and its offerings? and the richness of the divine attributes is there felt and admired by intelligent worshippers?" pp. 48—50.

Having, in the *first* discourse, presented us with a sketch of the modern astronomy, so far as it has any connexion with his subject, he shows, in the *second*, that the *assertion* which he combats, is made without sufficient warrant. He argues, that it is a bare presumption from human ignorance, and utterly unworthy of the followers of Bacon and Newton, as votaries of the inductive philosophy.

"It is not I who am pitching my adventurous flight to the secret things, which belong to God, away from the things that are revealed, and which belong to me and to my children. It is the

champion of that very infidelity which I am now combating. It is he who props his unchristian argument, by presumptions fetched out of those untravelled obscurities, which lie on the other side of a barrier that I pronounce to be impassable. It is he who transgresses the limits which Newton forbore to enter; because, with a justness which reigns throughout all his inquiries, he saw the limit of his own understanding, nor would he venture himself beyond it. It is he who has borrowed of this wondrous man, a few dazzling conceptions, which have only served to bewilder him—while, an utter stranger to the spirit of this philosophy, he has carried a daring and an ignorant speculation far beyond the boundary of its prescribed and allowable enterprises. It is he who has mustered against the truths of the Gospel, resting, as it does, on evidence within the reach of his faculties, an objection, for the truth of which he has no evidence whatever. It is he who puts away from him a doctrine for which he has the substantial and the familiar proof of human testimony; and substitutes in its place a doctrine, for which he can get no other support than from a reverie of his own imagination. It is he who turns aside from all that safe and certain argument, that is supplied by the history of this world, of which he knows something; and who loses himself in the work of theorizing after other worlds, of the moral and theological history of which he positively knows nothing. Upon him, and not upon us, lies the folly of launching his impetuous way beyond the province of observation—of setting his fancy afloat among the unknown of distant and mysterious regions—and, by an act of daring, as impious as it is unphilosophical, of trying to unwrap that shroud, which, till drawn aside by the hand of a messenger from heaven, will ever veil, from human eye, the purposes of the eternal." pp. 82, 83.

In the *third* discourse, the Author proposes to show, that, were the *assertion* true, that Christianity is a religion which professes to be designed for the single benefit of our world, the reasoning constructed upon it is false: and he pursues, with great ability, the same subject in the three following sermons. The *seventh*, and last discourse in the volume, is not immediately connected with his argument, but is designed to show, that the illusion of seriousness and of sentiment, which the circumstances under which Christianity is publicly taught, usually

"throw around the character of man," is essentially different from religion itself.

"Religion has its accompaniments; and in these there may be something to soothe, and to fascinate, even in the absence of the appropriate influences of religion. The deep and tender impression of a family bereavement, is not religion The love of established decencies is not religion. The charm of all that sentimentalism, which is associated with many of its solemn and affecting services, is not religion. They may form the distinct folds of its accustomed drapery; but they do not, any, or all of them put together, make up the substance of the thing itself." p. 122.

"A man may have a taste for eloquence, and eloquence the most touching or sublime may lift her pleading voice on the side of religion. A man may love to have his understanding stimulated by the ingenuities, or the resistless urgencies of an argument —A man may have his attention riveted and regaled by that power of imitative description which brings all the recollections of his own experience before him.—Now, in all these cases, I see other principles brought into action, and which may be in a state of most lively and vigorous movement, and be yet in a state of entire separation from the principle of religion." pp. 224, 225.

We would gladly make more quotations from this interesting volume: but we have given enough as a specimen; and we recommend the work itself to general perusal. The Author will recommend himself to public attention in this, as well as his native country, as a man of sense, and of fancy, a man of learning, and of piety. His sermons abound in fine description, and contain a great deal of, what is called in the language of the schools, *humanity*. The theology is throughout evangelical, and almost always correctly expressed. We blame Dr. Chalmers, nevertheless, on several accounts; principally, indeed, for that, which we are apprehensive will give him the greatest popularity—belabouring his style too much throughout, and sometimes almost into unintelligibility. He abounds in masculine conceptions; he has great command of words; and they are generally harmoniously arranged; but he incurs, in a very high degree, what his own distinguished countrymen,

the Critics of the Scottish capital, justly call "the great reproach of our modern literature."*

We select, in illustration of this charge, a small portion of a sentence from page 130. For the entire sentence we cannot spare room. It is spread over two octavo pages, and completely covers them with one idea—there are limits to human knowledge. The part we quote, is long enough for analysis.

"—the whole face, both of nature and of society, presents him with questions which he cannot unriddle, and tells him how beneath the surface of all that the eye can rest upon, there lies the profoundness of a most unsearchable latency—"

In this bit of a sentence of two pages, the Author *personifies* nature and society at once. To this we have no objection. It is still the simple and legitimate metaphor. The person, painted before us, has, of course, a face, *a whole face*, as he ought to have. But, this very face is, also, personified; and so becomes, in the picture, itself a whole man. This is a complex metaphor, and the picture is that of a monster. The new person then makes *presents; for he presents us with questions*; and he moreover speaks, for he *tells us of the surface of all that the eye can rest upon;* he tells us even *what* is beneath this surface, and *how* it is situated—*there lies*, not sits or stands, what? Why the very essence of profundity, the most abstract quality imaginable, personified in a recumbent picture, "there lies the profoundness." The profoundness of what? the profoundness of latency: but what kind of latency is that of which the profoundness is seen lying down to rest. We are told it is unsearchable, yea, "the most unsearchable" of all latencies. Let it not be forgotten, that we are introduced into this region of unintelligibilities, beneath the surface of all that the eye can rest upon, by "the whole face of nature and society."

* "He (Lord Byron) never dilutes his strong conceptions and magnificent imaginations with a flood of oppressive verbosity. In his nervous and manly lines, we find no elaborate amplification of common sentiments—no ostentatious polishing of pretty expressions—and we would fain hope he may go far, by his example, to redeem the great reproach of our modern literature—its intolerable prolixity and redundance." *Edin. Review.* vol. 27. p. 278.

A Preacher, of Dr. Chalmers's manly sense, ought not, when treating from the pulpit a question agitated by philosophers, to permit himself to be seduced, by the false, but too prevalent, taste for splendid declamation, so far from the exercise of his own vigorous intellect, as to spend his time, in arranging upon paper, sentences which contain such incongruities. Perhaps to the same unhappy cause, the prevalence of popular taste for declamation, should be ascribed another fault—the expulsion from his sermons of those Scriptural proofs and illustrations which he has inserted in the form of an appendix. In that situation they are of little use. Few will ever read them; and fewer still will take the trouble of comparing them with the parts of the argument, in the body of the work, to which they refer. We are not, as yet, on this side the Atlantic, arrived at so high a degree of fastidiousness, in matters of literary taste, as to exclude our Bible from the number of our classics, or to esteem a sermon less for its containing some quotations from that book in proof of the doctrine, and even for ornament to pulpit eloquence. We lament that any of the pious sons of good old Presbyterian Scotland should be found, and that too in her own favourite Glasgow, who should deem it degrading to his style of composition to have it interwoven with the word of God, or who should be satisfied with placing his quotations from the Bible behind his own work, in a place where their principal utility is the profit they yield to the setters of types and the venders of books.

We have already declared our approbation, in general terms, of Dr. Chalmers's theological doctrines. They are decidedly evangelical, so far as they are decidedly expressed: but there is one idea, repeatedly suggested, which we cannot in justice, as Guardians of the Christian Faith, permit to pass without remark. A suggestion from so popular a writer as Dr. Chalmers, merits attention. We refer to the idea, that the atonement, made in the obedience and death of Christ, expiates the sins of others than fallen Adam and his descendants. This idea is not *asserted;* but we censure even the *suggestion*, as useless certainly, and perhaps of pernicious tendency.

"From which we *indistinctly guess* at the fact, that the redemption itself may stretch *beyond the limits* of the world we occupy.—It must be admitted that the Bible does not speak clearly or decisively as to the proper effect of redemption being extended to *other* worlds.—We will not say how far some of these passages extend the proper effect of that redemption which is by Jesus Christ to *other quarters* of the universe—they give us a distant glimpse of *something more extended*—It does not tell us whether the fountain opened in the house of Judah, for sin and for uncleanness, *send forth its healing streams to other worlds* than our own. It does not tell us *the extent* of the atonement."* pp. 135, 144, 148, 149.

We do not know whether, in writing these words, the Doctor had in view the inquiry of Thomas Paine or not: but, we are certain, that there is no foundation in the Scriptures for either the interrogatories of the infidel or the *guesses* of his antagonist. "Are we to suppose," said the author of the Age of Reason, "that every world in the boundless creation had an Eve, an apple, a serpent, and a Redeemer? In this case the person who is irreverently called the Son of God, and sometimes God himself, would have nothing else to do than to travel from world to world, in an endless succession of death, with scarce a momentary interval of life." We are far from considering Dr. Chalmers' suggestion, of extending to rebels in other worlds the expiation for sin made on earth, to be so good an answer, to the scoffing suggestion of Mr. Paine, as that which was given long before by Mr. Andrew Fuller—"*Let creation be as extensive as it may, and the number of worlds be multiplied to the utmost boundary to which imagination can reach, there is no proof that any of them except men and angels have apostatized from God.*"* We have, moreover, proof positive, that Jesus Christ took not upon him the nature of angels; but was made of the seed of Abraham. The Scriptures exclude *guessing;* for, although the ransomed of the Lord be a multitude which no man can number, we know they are only the Church of God which he has purchased with his own blood.

* Gospel its own Witness. p. 205

The redemption of Christ is indeed the chief of the ways of God: and the salutary consequences of that glorious work extending through eternity, redound to the honour of its Author, and to the good of all his obedient subjects. The extent of the atonement is defined by that covenant of which the death of Christ was the condition; but its beatific effects pervade all the ranks of intelligent beings, wheresoever they continue, throughout the universe, in the friendship and favour of Jehovah. The redemption of Israel, his peculiar people, procures a merciful dispensation in this world, by which even the reprobate sinner experiences several advantages of a temporary kind; and the knowledge of this mighty work fills with joy and gladness the inhabitants of all the celestial abodes. This consideration, if it do not, in time, silence the reasonings of heretics, and the scoffings of avowed unbelievers, is sufficient to satisfy the hearts of those who sincerely search for truth; to settle them in the faith of that sacred revelation which God has been pleased to grant us in the inspired oracles; and to render them happy throughout eternity.

These Scriptures assures us that other intelligent beings, than those who dwell on earth, have a knowledge of the purpose of redemption, and of the execution of the high decree. The angels contemplate this world as the peculiar theatre upon which the riches of divine grace are exhibited to view. In the blessed effects of the exhibition, there is inconceivable joy among their elevated ranks—and the future rewards and punishments, which shall be publicly dispensed on the day of judgment, will afford, throughout every department of creation, however extensive its dimensions, sufficient discoveries of the perfect moral excellency, as well as of the grandeur, of the natural attributes of the Governor of all worlds.

We conclude this Review with a remark, to which philosophical sceptics should attend. The magnitude of creation, compared with the worth of any individual, is no new idea to the saints. Every believer has felt himself as nothing, has viewed this world as nothing, before God. By multiplying, indefinitely, the number of worlds, philosophy only give-

greater intensity to that conviction of unworthiness, with which every Christian on earth is previously familiar. We even go further, in our convictions of personal insignificancy, than the astronomical argument itself would carry us. We add to the idea of our natural littleness, the idea of our moral worthlessness. And yet, in the work of redemption, we rejoice with joy unspeakable and full of glory. It is worthy of infinite wisdom, amidst the immensity of His dominions, to select some part of the universe for a perfect display of the attributes of justice and of mercy in harmony; and it were fit that part should be selected, for this purpose, in which His power and His goodness were most vehemently opposed. This has been the case. On this earth rebel angels, joined with rebel men, united their exertions to oppose the Deity; and here, the Son of God triumphed over principalities and powers, making a show of them openly. Let the Professor of Astronomy, under the fatuity of his unbelief, demonstrate to his own satisfaction, the worthlessness of this world, and of every part of it. Let him, in the light of the thousand suns which blaze through the universe, prove, to his pupils, the insignificancy of country and kindred, of college, of students, professor, salary, reputation, science, and all; but still it is not unreasonable to believe, that He, who clothes the lilies of the field, should have mercy upon immortal souls—should glorify himself in the redemption of men, and in their introduction, in the bloom of perpetual health and beauty in body and spirit, into the kingdom prepared for them before the foundation of the world.

FOR THE EVANGELICAL GUARDIAN AND REVIEW.*

## *A VERSION OF PART OF THE SONG OF MOSES*

I.

GIVE ear, ye heavenly choirs above,
Ye pure, ethereal saints on high,
Attentive from your thrones of love,
Immortal tenants of the sky;—
Attend, the loud hosannas hear,
The hallow'd notes of bursting praise;
Hear, all thy regions, rolling sphere,
The grateful honours which I raise.

II.

Thy name, Jehovah, while I sing,
My words shall fall like heavenly shower.
Like fragrant dew in early spring,
That drops upon the op'ning flower.
Let rolling floods, and azure skies,
In mingled chorus sound his name,
And tow'ring mountains as they rise,
His wide beneficence proclaim.

III.

The Rock of Ages stands secure;
Judgment are all his varied ways;
His glory, like his truth is sure,
And angels glitter in its rays:
But man, frail child of sin and wo,
Here strays in error's devious path,
Has lost his happiness below,
A lasting monument of wrath.

* Our readers are informed that this communication was composed by a young gentleman when in his fifteenth year.

IV.

Look back, ye people, and survey
The rolling ages which have gone:
Bow, and your thankful honours pay,
All suppliant at a Maker's throne.
That wond'rous Providence adore,
Majestic through succeeding time,
Which reigns to earth's remotest shore,
Through every age, and every clime.

V.

Thee, Israel, in a desert land,
He found, and with his arm convey'd;
He led thee with a shelt'ring hand,
And gently in his bosom laid.
As anxious bird, with flutt'ring wing,
Looks fondly on her infant brood,
So watch'd o'er thee th' Immortal King,
While ocean heav'd her foaming flood.

VI.

Quick as his word, the fertile field,
With nature's varied honours crown'd,
The rocks and streams, their tribute yield,
And pour their scatter'd off'rings round:
The mandate came—the fruitful vine,
The fragrant olive's sable flower,
E'en these proclaim'd their sweetness thine,
And show'd the wonders of his power.

VII.

But Israel, wand'ring from the Rock,
From God th' Eternal Monarch's ways,
And, heedless of the chosen flock,
In wild, uncertain, darkness strays.
Wo, Jacob! to thy crown of pride!
Turn from your winding paths, and live:
In love and faithfulness abide,
Which lasting happiness can give.

VIII.

Why search for that, which no delight
Yields, or can ever yield below?
Whose pleasures sink to shades of night,
And cannot lasting bliss bestow?
No price th' extended favours claim;
Stretch forth your arms, and seize the prize;
Revere the terror of his name,
And seek for peace beyond the skies.

Q.

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# Religious Intelligence.

## BRITISH AND FOREIGN BIBLE SOCIETY.

ON Wednesday, May 7, was held the thirteenth Anniversary of this Institution, at Freemasons' Hall, London: at which their pious and noble patron, Lord Teignmouth, presided, who was supported by the Bishops of Salisbury, Norwich, Gloucester, and Cloyne, the Earl of Elgin, Lord Gambier, and several respectable Members of the British Parliament.

The report, together with the whole proceedings of this Meeting, were replete with the most lively interest, and equally encouraging with those of any former Anniversary.

The object of the Society is increasingly felt and promoted in every quarter of the globe, and new fields are continually opening for the dispensation of its bounty, by encouraging the establishment of Societies for perpetuating the distribution of the Holy Scriptures, by granting to them pecuniary aid at their establishment, and in the progress of printing large editions of the Holy Scriptures.—Among the Roman Catholics upon the continent, large impressions of the New Testament have been circulated at the charge of the Society, as well as to the Protestants situated in Catholic countries, which have been attended with the most beneficial results.

The Auxiliary Societies in the United Kingdom, although much increased in number, continue their operations with vigour; and, notwithstanding the past year has been one of peculiar distress, they have contributed to the Parent Institution no less than 52,027*l.* 9*s.* 8*d.*; and as their local wants become supplied with the Holy Scriptures, they progressively allot a considerable portion of those contributions to the general purposes of the Parent Institution, without requiring any return in Bibles and Testaments, thereby enabling them to promote more extensively the printing and circulation of the Holy Scriptures in countries destitute of the Word of Life. The sum of 21,954*l.* 7*s.* 6*d.* has been received during the past year for Bibles and Testaments.—The total *net* receipts was 84,240*l.* 17*s.* 4*d.* and the net expenditure 89,230*l.* 9*s.* 9*d.*

The total number of Bibles issued during the year, ending the 31st March last, was 92,239, and of Testaments 100,782; making the whole number issued by the Society exceed A MILLION AND THREE QUARTERS of copies of the Holy Scriptures

## LONDON MISSIONARY SOCIETY.

AT the twenty-third General Meeting of this Society, held in London, on the 14th, 15th, and 16th days of May, 1816, the Rev. Dr. Kollock, of Savannah, Georgia, made the following address:

I have marked the progress of this Society with gratitude to God; a Society that unites the sympathies of believers in every land. It must hold a distinguished place among those wonderful institutions, that have arisen in the bosom of Christendom within the last 50 years. But, its praises have been expressed by more eloquent lips,—and they have been expressed by the tears of rapture with which the converted in heathen lands have looked to the cross of Immanuel, and in the triumphs of those from among them who have ascended to the right hand of God. Yes, it is a Society which needs not, which desires not, the praises of men; its record is in heaven, it has that honour which cometh from God only.

I only say that in my country, the American Missionary Society generally looks to this as its parent, and great example. From this altar they have taken their fire, because they knew it was fire which came down from heaven: or rather they had been directed, before then, to look to the Redeemer, their Lord and ours, that they from the same source might receive the same heavenly fire.—Let me on this occasion observe, that when strangers come among you, it is by such institutions as these, that they are the most struck—the most deeply affected. We admire your progress in the Arts and Sciences; but our hearts must overflow when we witness, as we have done, during this past week, so many Societies in which British piety and benevolence are combined. If your Poets and Historians render you illustrious for your exploits in the field, yet you are still more exalted by the unbloody conquests that you have gained, and are gaining over Sin and Satan; by those conquests that are achieved, through the energy of prayer, through your benevolent exertions, and the accompanying influences of the Spirit of God.

At the same meeting the following address was delivered by the Rev. Dr. Mason, of this city.

My respected and honoured Christian Friends. Had I consulted merely my bodily feelings, I should not have attempted the task of addressing you this day: and did make an attempt to decline what I account both an honour and a happiness. But I confess that I felt the blush mantling in my cheek when I thought of shrinking from a little bodily exertion in giving my tribute of respect and reverence to a Society that is sending out my fellow-sinners, fellow-Christians, fellow-ministers, to carry their body and their blood into the service of Jesus Christ. Fifteen years ago, this day, or near it, I had the ineffable satisfaction of witnessing the zeal, the love, the efforts, of the London Missionary Society. And never shall I forget, Sir, the impression that was made upon my heart at the parting scene. Never can I forget the evident presence of the Spirit of grace and supplication, with the vows, and thanksgivings, and wishes, that were poured out at the conclusion, by a reverend and honoured Friend now present. I had not then the expectation that I should once more be permitted to witness a scene on which the angels of God (if on any on this globe) look down with delight. Inspiration tells us that angels are all ministering spirits, sent forth on a ministry for them who are to be heirs of salvation: and when the business is to send that salvation to the stray sheep who are not of this fold; if there be ever a general rendezvous of the angels, it is to witness the transactions connected with such an object.

It has been my lot, Sir, in the course of Divine Providence, to see things that have impressed upon my soul more than ever, the necessity, importance, and difficulty, of missionary labours. We think, my Christian friends, we sometimes think, that our hearts

*do* feel for the miserable state of the Heathen, who are without those glad tidings of great joy, that cheer our days, and tranquillize our nights. You do feel: but you feel, I was going to say, by halves:—to have the sensation come with all its power into your bosoms, you should *see* what you now only *hear*. I have been in countries nominally Christian, where there are millions upon millions bowing to stocks and stones with the blindest devotedness; exceedingly exact in their superstitions, but without a thought of God or eternity. The bonds wherewith Satan holds the minds of men are such, that it is almost impossible for me to resist the exclamation, as I contemplate these scenes, that in very deed—the progress of the Gospel among people who have become the servants of idols, is itself the greatest of all external demonstrations that it came down from heaven. For if there be any thing that can touch these people, open their eyes, that can make even a crevice for the entrance of a pure, spiritual, and eternal hope into their breasts, it is that power which compels all resistance to give way.—Here I saw of what stuff a missionary ought to be made. Here I saw, that zeal, excited by a variety of concurring circumstances in a Christian country, that has not counted the cost, is likely to evaporate. Here I saw, that faith, and love, and devotedness, as well as some important intellectual qualities, of which common sense is by far the most valuable, are indispensable to him who hopes to make an impression upon those that are without God, and without the Gospel. Here I saw, that any man who means to be a servant of Jesus Christ, in this cause, must go without conditions, except it be that his Master shall stand by him as long as he is engaged in his work. And if we are not satisfied that we are ready to have our blood spilt the next hour, we are not fit for the work, Sir.

There is one view of the operations of this Society which deserves very particular attention. We have had a great many finely-spun theories upon human society. We have had many of the wise men of this world, whose wisdom in this as well as every thing else where the kingdom of God is concerned, is mere foolishness; who will insist upon it, that there is no possibility of making men Christians unless you first civilize them. You must make them artisans, agriculturists, carpenters, tailors, and bakers—a sort of practical philosophers.—You must have the science of what they call Government introduced; they must be political economists; then, forsooth, you may make them Christians. Just as if the Son of God built the kingdom of his grace and glory upon political economy, Sir!—No, Sir, the great secret is this; the grace of God will do more than all the human schemes in existence—tame the wild heart. And then, whatever belongs to that which embellishes the human character, follows in the train of the Gospel of Jesus Christ: for it stands eternally true, that 'he who spared not his own Son, but delivered him up for us all, shall with him also freely give us all things.'

Permit me to press upon the minds of this Christian audience, one of the singular, the original honours of this Institution. I believe, Sir, it was in the bosom of the (London) Missionary Society, that the gospel spirit of catholic love and fellowship originated. If my memory does not deceive me, till that period, Christians were looking at their different peculiarities through a very thick mist. And we all know what a fog is: every man knows that if he see an object through a mist, it has a vast and imposing appearance; but when he comes up to it, it dwindles to nothing. The light and warmth issuing from this Society have driven away the mist: and Christians that were jangling about a variety of little things, have found that they were not worth their pains or trouble. They have discovered, with great surprise, that they are practically one in Christ Jesus. Out of that gospel spirit of catholic benevolence, that unites believers in the Son of God, whatever be their external forms, have proceeded, unquestionably, in a very great degree, all the other forms of noble munificence in this country. Had there been no Missionary Society, there

would have been no British and Foreign Bible Society: and I cannot help marking, with particular care and tender feeling, the march of the Divine Providence. Here is first the Missionary Society. The Missionary must go and break up the fallow-ground; he must go and tell the poor Pagans that there is a Bible, and what it is worth: then minds are excited to multiply this Bible, to follow up the blow, enter the breach, and pour in this Bible among the nations, who have been apprized of its value, and of its coming.—And permit me to repeat that general idea which has been communicated this day, that, with all the reverence and respect that I feel for the Bible Society—(let its name and praises be suspended in letters of gold from the wings of angels, and carried under the light of heaven from one end of the earth to the other end of the earth;) but permit me to say, Sir, that if there be nothing but the Bible to be sent, the world is never to be converted. Yet I would say; Fill the land with Bibles; put one in every house, in every chamber; God in his sovereignty may call some by the efficacy of his Word alone, to show the power of his arm; yet that will not convert the nations. Why? Because it is not the Master's ordinance for converting the nations. The Master's ordinance is, "Go into all the world, and preach the Gospel to every creature." And what amazing advantages are given to the living teacher, when he cannot put his foot upon an acre of Pagan soil without finding a Bible. He can go and teach the Heathen with that Bible in his hand. It is *the two together* that are to convert the nations. Our Lord has told us that the lips of flesh and blood shall be the instruments of conveying peace, life, holiness, and happiness. Such then are the wonderful steps of Divine Providence. Had the Bible Society commenced its attempts before the Missionary Society, it would in all probability have been unsuccessful.

Now it is not to be expected that such a system as this should proceed without difficulties, and very great ones; if it did, it would bear upon its forehead a mark of a no very desirable sort. You are not to suppose, that the Devil will allow his throne to be subverted without a struggle: that he is going to sit down in despair: that is not the history of that fiend.—Thanks be to our Lord, who subdued Satan. The Devil is against you, Sir; "but through God," as the Psalmist says, "we shall do valiantly; for he it is that shall tread down our enemies." If he undertake to do it, Sir, no matter how weak we are.—There may be difficulties with respect to pecuniary resources. We profess to be Christians, my friends. A faith that does not work is under the curse both of God and man: but the stronger the true faith is, the more it will work.—There is among Christian people themselves a sort of practical Atheism. They are afraid to trust the Providence of God. They do not realize the doctrine and fact of God's special Providence. Now, that God who has all things in his hand, only calls you to pay the same respect to him in this matter, as you pay to the word of an honest man. He said to Israel, when labouring under a severe chastisement, "Prove me now herewith; if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Who ever made the experiment, and found it to fail? Who ever was the worse for honouring God with his substance? Let the man step forward, who can, and charge God with breaking his word. "Honour the Lord with thy substance, and with the first-fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." He is the God of the seasons, the God of the elements;—that God commands us to honour him with our substance.—That Society which teaches faith to others, must live by faith itself: and, my friends, you may live by faith, and strong faith too; unless you are afraid that the firm in the heavens shall turn bankrupt. We must keep our eye fixed upon the end. God has promised that his knowledge shall cover the earth, as the waters cover the sea. It is the Church of the living God that must ex-

tend her own limits, under the immediate auspices of the Captain of Salvation. We know not the peculiar day, or the year, in which the Son of Man shall appear; but we do know that there is no time to be idle. You cannot fold up your arms now; the business presses harder and harder. Behold, the Son of Man cometh! Christians who are labouring in this great work are like John the Baptist, preparing the way of the Lord, and making his paths straight. The sound of their Master's feet is behind them. Ultimate success is sure. Already the iron band of the Hindoo caste begins to give way: and I thank my honoured friend for the idea about the Chinese wall beginning to totter. Go on, and one stone of that wall shall not be left upon another. One word more. We all know what apprehensions have been entertained for the condition of Great Britain. Fears without and fears within.——There is a protection to the island of Great Britain, better than all your fleets, your armies, your statesmen, your heroes, (I speak without derogation of any of them) the holy seed is the substance thereof. The head-quarters of the Kingdom of the Son of God upon earth are in Great Britain. And do you think that he is going to permit the Devil to break up his own head-quarters? No, dear Sir. No, dear Christian friends. Go on.——God will be a wall of fire round about you, and a glory in the midst of you.

## THE UNITED FOREIGN MISSIONARY SOCIETY.

PURSUANT to public notice, a General Meeting of citizens, belonging to the Presbyterian, the Reformed Dutch, and the Associate Reformed Churches, was held on the 28th of July, in this city, for the purpose of forming a Society for Foreign Missions.

The following Constitution was unanimously adopted:

"*Article* 1. This Society shall be composed of the Presbyterian, Reformed Dutch, and Associate Reformed Churches, and all others who may choose to join them; and shall be known by the name of "*The United Foreign Missionary Society.*"

*Article* 2. The object of the Society shall be to spread the Gospel among the Indians of North America, the inhabitants of Mexico and South America, and in other portions of the heathen and antichristian world.

*Article* 3. The business of the Society shall be conducted by a Board consisting of a President, six Vice-Presidents, a Corresponding Secretary, a Recording Secretary, a Treasurer, and twelve Managers, to be annually chosen by the Society. They shall have power to enact their own by-laws. Seven shall constitute a quorum.

*Article* 4. The Board shall present their annual report to the highest judicatories of the three denominations, for their information.

*Article* 5. Any person paying three dollars annually, or thirty dollars, at one time, shall be a member of the Society.

*Article* 6. The annual meeting of the Society shall be held in the city of New-York, on the ——.

*Article* 7. Missionaries shall be selected from the three churches indiscriminately.

*Article* 8. This Constitution may be altered by a vote of two-thirds of the members present at an annual meeting, with the consent of the highest judicatories of the three denominations."

The following Officers were elected for the current year:

*President.*

THE HONOURABLE
STEPHEN VAN RENSSELAER.

*Vice Presidents.*

ROBERT LENOX, Esq.
HENRY RUTGERS, Esq.
JOSEPH NOURSE, Esq.

Rev. Dr. Ashbell Green,
Rev. Dr. J. H. Livingston,
Rev. Dr. Alexander Proudfit.

*Corresponding Secretary.*
Rev. Dr. Philip Milledoler.

*Recording Secretary.*
Mr. Zechariah Lewis.

*Treasurer.*
Mr. Divie Bethune.

*Other Managers.*
Rev. Dr. Edward Griffin,
Rev. Dr. James Richards,
Rev. Dr. J. B. Romeyn,
Rev. Gardiner Spring,
Rev. Stephen N. Rowan,
Rev. Robert B. E. M'Leod,
Mr. Rensselaer Havens,
John E. Caldwell,
Isaac Heyer,
Guysbert B. Vroom,
Andrew Foster,
Samuel Boyd.

It was *Resolved*, That the Annual Meetings of this Society be held on the Wednesday preceding the second Thursday in May, at such place and hour as the Managers may appoint.

At this Meeting, Dr. Griffin of Newark, New Jersey, rose to move a resolution approving of the Constitution of the Society, and expressing a determination to subscribe to its funds. I hold in my hand, said Dr. G.* a resolution which I am sure will meet with the cordial approbation of every person present. Mr. Chairman, I hail this day with peculiar pleasure I am one of those who have long been looking forward with desire to two events—a general motion of the Presbyterian world on this side of the water in the business of foreign missions, and an extensive and mighty effort in favour of the destitute on our own continent. These two events are now incipiently accomplished. It has been a source of mortification that Presbyterians have not been sooner roused to an object which has employed so many of the cares of heaven, and which other denominations have been for several years pursuing with real effect. We must confess, that we are behind many of our brethren in this matter: but in the strength of the Lord we will overtake them, and endeavour to outstrip the foremost in this glorious race. On our own continent there are from twenty to thirty millions who are groping in Pagan darkness, or Popish superstition. These wretched beings, who are perishing at our own door, far away from the Christians of the old world, seem to be committed specially to us. In the division of a destitute world among different portions of the Church, I think I hear a voice from heaven saying, Let European believers extend their hand to Asia and Africa, but these thirty millions I commit to American Christians.

I hail this day with the greater pleasure, because I see in it the pledge of union and brotherly love. The happiness which good men have derived from the astonishing efforts of the present day, to enlighten the ignorant, has been greatly increased by the union among different denominations, which these efforts have carried in their train. Who has not bowed before the majesty of that union which has appeared in the British and Foreign Bible Society? What heart did not swell with delight, at a similar union lately commenced on this ground? One of the greatest ornaments of the European Church, who has been conspicuous in his labours to bring different denominations to act together on this common ground of Christianity, has said, *that until these bars are taken down, the millennium can never come on earth.* I bear testimony to the magnanimity of this sentiment with the greater pleasure, because it comes from one of a different sect, and a sect too which has been considered among the most exclusive. But long after bigotry shall have expired, the name of *Robert Hall* will be found honourably inscribed upon her tomb. If any unhappy circumstances have cast a temporary cloud over our harmony, this day is a

* It is proper that we should acknowledge that the speeches of Dr. Griffin, and Dr. Proudfit, are extracted from the Commercial Advertiser.

sure pledge, I will hope, that in future we shall love and act together as brethren. Spurning the littleness of monopoly and rivalship, the different members of this institution will act together on liberal and manly principles, calculated to stifle all jealousies, and to unite all hearts. And then, whatever success we may have among the heathen, of this one thing I am sure,—we shall exalt our own characters, and increase our own happiness.

Hitherto we have had no common receptacle in the Presbyterian world to receive the contributions of those who felt for 550 millions of Pagans and Mahometans. If the benevolence of our members grew impatient to do something for more than two-thirds of the human family perishing for lack of knowledge, they have been obliged to send their offerings abroad. Thus we became mere tax-gatherers for our brethren in the East. It was time for a collection of churches, covering, or destined to cover, thirty-eight parts out of thirty-nine, of the soil of the United States, to act on an independent scale, and to apply their own charities themselves. Now many Juvenile and Mite Societies, which have been gathering their little sums to aid the operations of strangers, will cast their all into your treasury.—Many Missionary Societies, already formed, will immediately arrange themselves as auxiliaries under you; many others will yet be organized for the same purpose; and thus the energies of the whole Presbyterian world in America, will be combined in a single arm.

It was the command of the ascending Saviour, "go ye into all the world, and preach the Gospel to every creature." This was not addressed to the twelve apostles for their own exclusive use, but to them as general depositaries of the commands of heaven, and it was intended for their successors in every age, as appears from the promise subjoined, "Lo, I am with you alway, *even unto the end of the world.*" How can you elude this direct command? To say that the Pagan nations may be as happy in this, and the future world without the Gospel, is to say that the Gospel is no blessing to mankind, and then you do not believe that it came from God. Even should we admit that men are as likely to be saved without, as with it, is the Gospel of no service in the present life,—as a foundation of hope, as a purifier of manners, as a tamer of the passions, as a means of civilization, as a handmaid to science? What nation since the Christian era, has ever risen from savage to civilized, without Christianity? If you are friends of the human family, I call upon you to weep over the degraded and comfortless condition of five hundred and fifty millions of people, destitute of the light of science and the comforts of refined society, subject, in a great measure, to the hardships of the savage state, certainly to all the horrors of a gloomy superstition.

But what believer in Revelation, except an Universalist, will say that men are as likely to be saved without the Gospel as with it? Grant that *good* heathen will be saved, yet the most of heathen are not good. All the passions and vices that can degrade humanity, there rage without restraint. Tell me not that their ignorance excuses them. Whence then the horror and resentment with which you contemplate savages breaking into a village at night, burning houses, murdering infants in their mothers' arms, dragging their prisoners to the slow tortures of the stake, and rioting on their groans? Does ignorance excuse all the infernal passions and crimes of the Pagan world? They will not plead this themselves. If they are conscious of no fault in these things, whence their resentment against each other? When they take revenge, when they execute their criminal laws, do they not give judgment that Pagans may sin? And if they sin, what chance for pardon but by the cross of Christ? And what *known* method of being interested in that remedy but by faith? "And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher?"

No objections can be raised against missions which will not lie equally against Christ and his apostles. The first mission-

ary band was sent forth by Him; and they met the shock of nations, and triumphed over an embattled world. The attempt is no more presumptuous now, the prospect is no more discouraging, the difficulties are no greater, the power that is engaged to give success, is the same, the promise is still in force, "Lo, I am with you alway, even unto the end of the world."

For many ages the Christian world had been in a profound slumber in regard to this duty; but for the last twenty-five years they have been waking up. He who had promised his Son the heathen for his inheritance, has sent his heavenly influence to rouse the Christian Church. He heard the groans of his people as with harps on the willows they were weeping by the river of Babylon, and he has come to bring them again to Zion with songs and everlasting joy upon their heads. Eternal thanks to God for what our eyes have seen and our ears have heard for the last five and twenty years. Eternal thanks to God for the increasing wonders which are rapidly opening on the world. And O! can we restrain the bursting emotions?—for ever blessed be his great and glorious name for what we have begun to see in our own land. We owe him the sincerest gratitude for giving us existence in so interesting a day. Many prophets and kings desired to see the day which is now dawning, but were not permitted. One spirit seems to have seized the Christian world to send the Gospel, with a great company of its publishers, to all the nations of the earth.—Missionary and Bible Societies, those stupendous monuments of Christian charity, have arisen so rapidly, and in so great numbers, throughout Europe and America, that in contemplating them we are "like them that dream." These Societies have already accomplished wonders, and are constantly stretching forward to future achievements surpassing even the reach of imagination. On the burning sands of Africa, where Christian feet never before trod, there is the pious Read, with his baptized Hottentots, singing hymns to the God of the Bible. There is the holy band of missionaries struggling amidst dangers and deaths to lead the sable tribes of Ethiopia to stretch forth their hands to God. On the plains of Hindostan is the excellent Carey, and his brethren at Serampore, surrounded by learned Asiatics, translating the Scriptures into twenty different languages of the East, and giving the word of life to a proportion greater than that of all Europe.—There also, on the Coromandel coast, are the successors of the apostolic Swartz, labouring to keep alive the flame of religion in many thousand Hindoo Christians. In China the persevering Morrison and Milner are struggling to acquire that difficult language in which they may present the oracles of God to one third of the population of the globe. In New Holland the discreet Marsden, with his little Christian band, is striving to give the blessings of religion and civilization to a new continent. The islands of the Southern Ocean, after baffling the hopes of Christendom for twenty years, are beginning to be vocal with the praises of God, and almost present the instance of a nation born in a day. In Bombay and Ceylon are the first fruits which the American Church has given to the heathen world. I cannot enumerate all. The Bible is travelling in all directions. Christ is preached in the four quarters of the globe, where his name was never heard before. God has signally favoured the exertions of his people, and will continue to succeed them, until "the earth shall be full of the knowledge of the Lord as the waters cover the sea." Shall not the noble example of our brethren inspire us, shall not the smiles of Divine Providence encourage us, to press forward to this mark—the salvation of a world?

The object which we have in view is not unattainable. In reference to the North American Indians, what equal amount of missionary labour, since the days of the apostles, ever produced so great a result as the preaching of the Elliots, the Mayhews, and the Brainards among this very race of men? If you ask why the effects have not been entailed upon successive generations,

those generations have been burnt up by ardent spirits introduced by the whites; or if any remained, they were never brought to the habits of civilized life, but left wanderers of the wilderness like their forefathers. But lately a new system has been entered upon by a sister institution, under the patronage of the general government, which promises complete success. Besides preaching the Gospel to adults by an interpreter, schools are to be established for the instruction of the children in the language, arts, and religion of the English; thus calling them back from the chase to the pursuits of husbandry, and fastening upon them our religion, by giving them our language, learning, and laws.

In respect to Mexico and South America, the providence of God is plainly preparing the way for all the operations which heart could wish. The existence of the American Bible Society ought to be ranked among these preparations. We may now have stereotype editions of the Spanish and Portuguese Scriptures, and missionaries to carry them forth. These two noble institutions may thus act and re-act upon each other with great effect. The new order of things, also, which Providence is introducing into those countries, cannot fail to have the most favourable influence on free inquiry and the diffusion of Christian knowledge. By the time your missionaries are ready to act, they may find a field, of almost unlimited extent, prepared to receive the seed, and inviting the hand of cultivation. Go on, brethren, and God will prosper your cause. A great day is preparing for the benighted nations of the South. Ere long we shall see a heavenly light capping the tops of the Andes, and rivers of salvation flowing through the plains of La Plate. Millions, who are not strangers, but Americans, will be the happier for this day, and will eternally bless God for your existence. I move, therefore, the resolution which I hold in my hand.—The resolution was then read.

[The speech of Dr. Proudfit, who seconded the resolution, will be given in our next number.]

*The following is the Address of the Board of Managers to the Public.*

The period of harmony and evangelical exertion has at length arrived. It will give pleasure to the friends of Zion to hear, that the three great denominations in America who are allied to each other by the form of their ecclesiastical government, as well as by a common faith, have entered, unitedly and in earnest, on the business of foreign missions. The Presbyterians, the Reformed Dutch, and members of the Associate Reformed Church, with perfect harmony, and under the sanction of their highest judicatories, have formed an institution which they have denominated THE UNITED FOREIGN MISSIONARY SOCIETY. This memorable event took place in the city of New-York on the 28th of July, 1817, a day second to none which this city has ever seen, except that which gave birth to the *American Bible Society*. The Constitution, which was formed by a joint committee of the three judicatories, and afterward approved by the judicatories themselves, is as follows:

[For the Constitution, and list of Officers, see page 234.]

The Board of Managers, thus constituted, beg leave to call the attention of their brethren of the three denominations to the great object of their appointment. They extend their address no further because they are unwilling to thrust themselves into the field of another; but they are happy to state, that the Society which they represent is open to individuals of all denominations who may choose to join them. To their own brethren they appeal with confidence, and congratulate them most sincerely that now at length a treasury is opened to receive the charities which they may design for the heathen and the destitute. We have been too tardy in this matter. We have suffered other denominations to run before us in this work of the Lord. For more than twenty years Christians in Europe have been setting us a noble example. They have shed a light through Asia and Africa, and taught untutored lips to sing the song

of salvation in the islands of the Southern Ocean. Our brethren in New-England have lately made an honourable beginning. They have done much to redeem the American character, but their exertions could not supercede the necessity of ours. A small section, containing scarcely more than a fortieth part of the territory belonging to the United States, could not be expected, however populous and respectable, to manage the missionary concerns of the whole. These three denominations, who hold so conspicuous a standing on all the ground south and west of that single section, could not answer it to God or their consciences, should they relinquish this work to others, or leave it altogether undone. The Indian tribes lie within our own borders and are fairly cast upon our care. As soon as the southern forests yield to the hand of cultivation, our limits will extend to Mexico; and the whole region of death from the river Del Norte to Cape Horn, including more than one quarter of the circumference of the globe, will reach from our own door. Who on earth, rather than ourselves, are the people to pour the river of life through that desolate region? On what plea can we turn off this honourable toil upon others? Can we allege poverty? We own a large share of the property of the whole country, and are daily advancing in wealth with unparalleled rapidity. A small part of what is rusting on our hands, would be sufficient to convey the gospel to every cottage and every aching heart in America.

Dear Brethren, with no ordinary pleasure we acknowledge the zeal and liberality with which you have lately come forward in support of Bible Societies. In this you have done well, and some of you may be tempted to think that you have done enough. But suffer us to say, that one thing more remains to be done to give efficacy to your benevolent exertions. The Bible will have little effect among rude nations without a living preacher. Your efforts thus far have supplied materials for a Missionary Society to employ; support Missionary Institutions or your labours will be half in vain. The American Bible Society will soon furnish editions of the Spanish and Portuguese Scriptures for Mexico and South America; in vain unless you raise up Missionaries to carry them forth, and to explain and inculcate their sacred contents. With what prodigious influence these two institutions may aid the operations of each other! With both, the whole system is complete; with one alone, it is defective, and will prove ineffectual. If you are the friends of the one, be the supporters of the other.

Brethren, have you considered the extent of the divine claims on your charity? Have you studied the laws given to the Hebrews on this subject? It has been affirmed that with the rates fixed in the statutes of that nation, and with the free-will offerings required, a generous and conscientious Hebrew would not get through the year without giving away one-half of his income. We shall not stop to settle proportions, but we are persuaded that the extent of God's demands has not been sufficiently studied. The age is opening when this subject is to be better understood, and when Christians will look back to the contractedness of former years, as we now do to the ignorance of the dark ages. Let those who wish to please God begin the examination at once, and anticipate the wisdom and holiness of their posterity.

Dear Brethren, have you surveyed the greatness of the work which the providence of God has cast upon your hands? There are in the world, at the lowest calculation, 550 millions of Pagans and Mahometans, comprehending more than two-thirds of the human family. Besides these, there are a hundred millions attached to the church of Rome, and many millions more belonging to other Christian communions, who are sunk in deplorable ignorance, their knowledge in many instances scarcely transcending that of the heathen. The Protestant world, on which devolves the chief labour of enlightening 700 millions of benighted beings, is comparatively small. And when the calamitous state of many of the Protest-

and churches on the continent of Europe is considered, a very large part of that body in which dwells the spirit of efficient missions, is really found in the United States. If the thirty millions on our own continent who are sunk in Pagan or Papal darkness, were assigned to our three denominations, it would not be one-half, probably not one-quarter, of what would fall to our lot in a fair division of the world among the sound and active parts of the Protestant Church.

Brethren, we have slept too long over this immense interest. This mighty task laid upon us by the plain direction of heaven, and we just preparing to begin the work! By all our tears we cannot recall the years that are past; but if the love or fear of God be in our hearts, we *must* strain every nerve to redeem the time that is lost. It is calculated that twenty thousand, of those who have come to years of discretion, die daily from the Pagan and Mahometan world, besides the vast numbers which go from Popish countries, and other benighted regions nominally Christian. It is not for us to limit the operations of the divine Spirit, and pronounce that none are saved without the gospel; but from the concurrent voice of Revelation and modern travellers, we are compelled to believe that the *mass* of the heathen live and die grossly wicked. Such a current constantly discharging itself into the burning lake, and one half of Christendom asleep! O that our heads were waters and our eyes a fountain of tears. In the name of God, dear Brethren, awake. By the blood and tears of Calvary, by the sorrows of a soul that has no God, we beseech you, Brethren, awake.

We entreat you also by the value of your own spiritual interest and that of your children. Of all the means of exalting and ennobling the human character, these benevolent exertions for the salvation of others are among the most effectual. Why should these three denominations, raised to heaven in other respects, lose so inestimable a means of advancing the holiness and happiness of themselves and their posterity?

Our long slumber over this infinite concern has too much resembled the sleep of death. Is it not high time for us all to awake together? Without this we must still resign the mass of the heathen to everlasting despair. What will avail the tears and struggles of a few? There is need of a general and simultaneous motion through all our churches. Has not that hour come? Will you not all rise up to the work as one man? Will you not without delay cast in your prayers, your counsels, and your contributions? Will not the Societies formed among you to support foreign missions, become auxiliary to this? Will not your Associations for the education of Pagan children, remember the children on their own continent and cast in their offerings here? Will not new institutions, expressly in aid of this, be raised up in every town and village within our bounds? Shall not every individual who has a soul to save and an account to render, feel that he has a part to act in this great concern? Will not our mothers and sisters come forward to a work so suited to their tenderness and benevolence, and so fitted to spread a new loveliness around the female character? Will not the generous emulations of the young be awakened? Shall not our dear children learn in this school the noblest of all lessons,—to relieve the miserable and please their Saviour,—and acquire the richest legacy that we can leave them,—the habit of doing good? Shall not our whole population thus combine in one great and continued effort to give the gospel to a perishing world?

By order of the Board,

STEPHEN VAN RENSSELAER,
*President*

PHILIP MILLEDOLER, *Cor. Sec'y*

*New-York, August* 6, 1817.

☞ Notices to Correspondents, from want of room, are deferred to our next number.

THE

# EVANGELICAL GUARDIAN

## AND REVIEW.

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### *THE SIN OF PROFANING THE SABBATH.*

IN a former number we endeavoured to prove the morality of the Sabbath; and, if (as we believe) the argument is conclusive, it follows, that the "Holy Day" ought not to be devoted to common or worldly concerns—that such devotion is a gross and heinous sin.

As we design to descend to some minuteness, in detailing instances, in which we suppose the Sabbath to be *profaned*, it will be proper to notice those works of *necessity* and *mercy*, which constitute exceptions to the general rules, by which we are to judge of such profanation.

*Works of necessity* on the Sabbath, are either the interpositions of Divine Providence, (in which God has authority to suspend his own laws,) or they are such as cannot be dispensed with, and at the same time promote the good of man, for whom the Sabbath was made. Among these works we may instance—flying from, and *defending* ourselves against an enemy; dressing and eating food, provided too much time be not employed therein, nor too many servants thereby kept from the worship of God; quenching fires, accidentally or wilfully kindled; standing by the helm, or managing a ship at sea: it being understood, that it is not lawful, because it is not *necessary*, to weigh anchor or set sail on the Lord's day. These, and other instances which might be noticed, could

either not be foreseen, or not provided against the day *before*, and therefore could not be delayed till the day after the Sabbath.

Under the denomination of *works of mercy*, we comprehend the performance of works which have a necessary tendency to, or connexion with the worship of God; works which will *promote the welfare of men's souls*.—Such as the establishment of schools for their religious instruction—or advising, exhorting, reproving, comforting, and praying with and for them;—or works which promote the *welfare of their bodies*—such as preparing medicine, and administering it to the sick; and taking up collections for relieving the wants of the poor;—or works necessary to the preservation of the life of beasts, giving them food, or relieving them from danger and from death. These cases, and others of a similar nature excepted, we consider the Sabbath profaned, by *doing any thing common or worldly, on that sacred day*, or by *neglecting to perform those holy services to which it is appropriated*. Who then are chargeable with this sin? We answer,

1st. Those persons who prosecute *their worldly business* on the Sabbath.

The law of the Sabbath explicitly confines all worldly employments to the six days of labour; and, of course, excludes them from that seventh part of time which God has reserved for his own glory. Every thing is good in its season. And, though spiritual exercises are not excluded from worldly employments, inasmuch as they are by no means inconsistent with such as are honest, yet worldly employments are excluded from the Sabbath, as an hinderance to, and inconsistent with, its spiritual exercises. Thus the *fourth* commandment particularly prohibits *every individual* from attending on this day to his worldly occupation. "*Thou* shalt not do any work." 'Whoever you are, or whatever may be your occupation on other days, you must dispense with it on the Sabbath. Nor must you allow either your *son*, or your *daughter*, your *man-servant*, or your *maid-servant* to carry on your business for you.' A command, thus comprehensive, condemns, as pro-

faners of the Sabbath, all merchants, farmers, mechanics, and others of every name, who, on the Sabbath, prosecute their respective secular employments. But, lest our readers should suppose this explication too strict, let them examine Nehem. xiii. 15—18. "In those days saw I in Judah some treading winepresses on the Sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the Sabbath-day: and I testified against them in the day wherein they sold *victuals*. There dwelt men of Tyre also therein, which brought *fish* and all manner of ware, and *sold on the Sabbath* unto the children of Judah, and in Jerusalem. Then I contended with the nobles of Judah, and said unto them, What *evil thing* is this that ye do, and *profane* the Sabbath-day? Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? *Yet ye bring more wrath upon Israel by profaning the Sabbath-day.*" Thus then, Nehemiah, under the influence of inspiration, pronounces all farmers, who leave home on the Sabbath, to bring their "sheaves" or other produce to our cities; all our fishermen, who, on this day, expose "*fish*" for sale in our markets; all our grocers and proprietors of pleasure gardens, who sell *wine*, *grapes*, *figs*, or *victuals*;" and, in short, all, in whatever station, who prosecute their worldly concerns, or attend to any of the necessary appendages of worldly transactions, such as posting their books, stating their accounts, or preparing their goods for exposure to sale on the following day—all such the Prophet pronounces *profaners* of the Sabbath. For, after specifying these very persons, he expressly asks, "What *evil* thing is this that ye do, and profane the Sabbath-day?" and further adds, for the alarm of all who are guilty, that, by such conduct, they draw down the judgments of God upon themselves and their country! "Yet ye bring more *wrath* upon *Israel* by profaning the Sabbath-day."*

* It affords us peculiar gratification, to be able to state, that the Corporation of the city of New-York did, some time since, take measures for the suppression of the crying vice of profaning the Sabbath-day;" that the laws in reference

2dly. They *profane* the Sabbath, who, on this day, participate in *worldly recreations.*

There are some things under this general denomination, without which we cannot exist, much less do business upon any day; and which are therefore both lawful and necessary on the Sabbath, such as the moderate refreshment of our bodies with meat, drink, and sleep. But there are others, voluntarily chosen for bodily pleasure and diversion, and which, though innocent on other days, are unnecessary and unlawful on the Lord's day—such as visiting from house to house, merely to compliment our friends; attending parties of festivity; starting on journeys;* jesting; telling idle stories; or diverting ourselves, by talking over the news. These are all subservient to our own pleasure, and are great hinderances to the duties of God's worship. They are therefore unlawful on the day which is consecrated to God. Thus saith the Lord, by the prophet Isaiah, "If thou turn away thy *foot*

to the sanctification of the Sabbath in general, are more strictly enforced; and that grocery-stores, in particular, which were too generally open, are now partially closed. And, while our rulers are thus setting the example, it becomes every friend to his country, and every friend to religion, morality, and order, to strengthen their hands, and to co-operate with them in the honourable work of reformation.

* From the fact of "a Sabbath-day's journey" being mentioned in Scripture,* it has been argued, that it is not unlawful to *travel* on the Lord's day. But this by no means justifies the practice. A "Sabbath-day's journey," according to Josephus, and other Jewish writers, was two thousand cubits, or about one mile. This was the ordinary length of their cities, together with the suburbs; and therefore a Sabbath-day's journey, though it would embrace the distance from the remotest habitation to the place of public worship, would not justify them in leaving the city *to travel* upon worldly business. The law of God indeed did not determine the distance the Jews might go on the Sabbath. It only said, Exod. xvi. 29, "Let no man go out of his place on the seventh day." Which, justly interpreted, would not forbid them travelling to the tabernacle or temple, for the purpose of worshipping God, whether these were nearer or more remote. But it would not permit them to extend a Sabbath-day's journey to the length of the journey of any other *day;* for, if they were to be travelling *all the Lord's day,* of course they could not arrive in season at the place of public worship.

* Acts i. 12.

from the Sabbath, from doing thy *pleasure* on my holy day; and call the Sabbath a delight, the Holy of the Lord, honourable; and shalt honour Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed them with the heritage of Jacob thy father." (lviii. 13.)

Thus all *wandering* of the *feet*, all idle use of *our own words*, and all pursuit of *our own ways for pleasure*, are expressly condemned; and those who avoid these things have an unequivocal promise of the blessing of Heaven. Notwithstanding that reproof, and this encouragement, how many, in all classes of the community, think their own *thoughts*, speak their own *words*, and pursue their own *pleasure*, on this holy day! Alas! we can find persons of this description, not merely in the walks of our merchants, mechanics, and farmers, but in many instances the paths of our legislators, statesmen, and magistrates, are beaten smooth with continual repetitions of this most abominable vice. But the word of God is no respecter of persons. And, whether the votary of worldly recreations on the Sabbath, be a ruler, in his chair of state, or a subject, in the lowest rank in life, it equally pronounces them guilty of the profanation of this holy day.

3dly. They profane the Sabbath, who, on that day, neglect the private and public duties of God's worship.

The Sabbath is, by God's appointment, devoted to his own worship and service. If then, it is sin, on any day, to neglect these *duties;* if, on any other day of the week, the families, that call not on God's name, are "the dwellings of the wicked, and the place of him that knoweth not God;" (Job xviii. 21.) much more may they be styled *wicked* and *profane*, if they neglect them on the Sabbath.

But, if they profane the Sabbath, who, on that day, neglect the *private* duties of devotion, so do they, who absent themselves from the public ordinances of God's house. "From one Sabbath to another shall all flesh come to worship before

me, saith the Lord."* The duties of this worship are the preaching and hearing of the word, prayer, praise, and the use of the sacraments. And every one, who has the opportunity, is required to attend the house of God, to hear what shall be spoken, to join in the prayers and praises of the congregation; and, as occasion offers, to commemorate the love of a crucified Saviour. And, if the neglect of these duties mark the profaners of the Sabbath, how many, alas! how many, may we find within the precincts of our own city and of every other community! How many suffer the most trifling excuses to detain them from the sanctuary? How many justify their absence in their wicked prejudices against particular men, and particular modes of preaching? As if the man sanctified the message, or the mode altered the substance! And how many stay from the house of God, because the plain preaching of the cross does not suit their *self-conceited supposed* refinement of taste! Their imaginations cannot be feasted with tropes and figures, and consequently their souls must starve for the want of spiritual food! In short, how many, for want of a relish for divine truths, in whatever style they may be clothed, stay at home, to sleep away their senses, or else join in all manner of unwarrantable amusements, on this holy day! Let those facts, which ring in our ears, and stare us in our faces, when walking the streets of any of our principal cities, or when lifting our eyes over any thickly settled place in the country, testify. Those crowds in our streets, and other places of public resort, account for the comparative emptiness of too many churches, and for the desolation of Zion. They testify, that the laws of God and our country are trampled under foot, and that the strong arm of civil power is necessary to enforce them; that the morals of our fellow-citizens are depraved, and that the Spirit of God is necessary to reform them; that the Sabbath is profaned, and the best interests of immortal souls despised and neglected. Yes, ye unhappy mortals, who thus sin away your privileges, did you reflect upon their infinite value—did

* Isaiah lxvi. 23.

you consider, that the time, during which you shall enjoy them, is short—and that those who have already lost them, would give millions multiplied on millions, to reclaim them, the ways of Zion would no longer mourn on your account! Ye would crowd her gates, and listen with interest and anxiety to the tale of redeeming love. But, alas! ye consider not your latter end. You have Sabbaths. and all the privileges of God's house, but you sinfully neglect them. And, unless ye speedily reform your lives, and fly for refuge to Jesus, the inhabitants of Tyre and Sidon will rise up in judgment against you, and condemn you.

But we should be unfaithful to souls, were we to leave them under the impression, that *mere attendance* in the sanctuary will relieve them from the imputation of profaning the Sabbath. "Holiness becomes God's house for ever." And, therefore, those who attend it from improper motives, and with improper behaviour, are as guilty of the profanation of the Sabbath, as those who stay away. What then shall we say of those, whose eyes, like the fool's, are wandering from one seat to another, during the time of divine service; whose hearts and thoughts are every where, but in the sanctuary; who indulge indecent levity; or, who take their seats, lay down their heads, and deliberately sleep away the time employed in the solemn exercises of God's house? Is not this the formal profanation of the Sabbath—a solemn mockery of that Being who presides in the worshipping assemblies of his saints? Concerning all such persons, Jehovah may well say, by his inspired prophet, "This they have done *unto me*—they have defiled my sanctuary in the same day, and have *profaned* my Sabbaths."

If these things are so; if *the rest* of the Sabbath is moral; and those, who attend to their worldly employments and recreations, who absent themselves unnecessarily from the public worship of the sanctuary, or who attend upon it without suitable fear and reverence, are guilty of profaning the holy day, who that reads this can say, "My hands are clean, and I am pure from the sin? Are *we* not, in some manner, guilty? and have we

not, in one or other of these respects, come short of the glory of God? Have we not, unnecessarily and shamefully, attended, on this day, to our worldly avocations? Have *we* not often indulged in sinful recreations—in visiting our friends, walking the streets, and idle talking and jesting? Have *we* not often loitered at home, when it was just as convenient, and far more proper, to be present in the house of God? And, even *when there,* have not our thoughts been wandering on the mountains of vanity; and have we not often secretly said of sacred services, as the Jewish hypocrites did in the days of Amos and Malachi, "Behold what a weariness is it, and when will the Sabbath be gone, that we may set forth wheat, and sell corn?"—that we may attend to our worldly recreations and employments!

If we are chargeable with any or all of these specifications, it is our duty to humble ourselves before God, and to repent in sincerity of our profanation of the Sabbath. It is our duty to take shelter, by faith, under the righteousness of Christ, from those arrows of vengeance, which are let loose against the transgressors of this law, and to seek grace from the Spirit, to enable us in future to "Remember the Sabbath-day, to keep it holy;" to endeavour, each in our several stations and relations, to sanctify the Sabbath ourselves, and to discountenance the profanation of it in others; as *Christians,* to set the surrounding world an example of devotion on the Lord's day; as parents, to prevent the breach of it in our children; as magistrates, to enforce the laws against delinquents; and, as citizens, to render obedience to those laws, for the glory of God, and the good of our country. And let all who read this, remember, that so far as grocery and fruit stores, pleasure gardens, and fish markets are concerned, you have partially the preventives within your own reach. For, if you do not frequent them, of course the proprietors will have so much less temptation to keep open their respective places of resort. And though others may be hardy enough to keep them in countenance, yet, by turning your backs upon them on this day, you will, at least, have the praise of honourable singu-

larity among men, and the hope of a blessing from the Lord of the Sabbath.

That you, therefore, so far as your example goes, may discountenance the vices which prevail on this day, suffer us to advise you, to make all your necessary purchases, and to set all your worldly business in order, the preceding night. Do the business of every week, in its week, according as the duty of the week requires, that you may not infringe on the Sabbath, by attending to secular concerns. As soon as the day arrives, consecrate it, in imitation of the example, and in obedience to the command of God, to the public and private duties of devotion. Endeavour, by prayer and meditation, to get above the world; to exclude all those thoughts, which would retard the soul in its goings out after God, and to realize the vanity and illusion of every earthly good, compared with communion with Him. Make it a concern of conscience, not to absent yourselves from the public ordinances of God's house; and, while there, unite with the congregation in all the acts of religious worship. "Keep thy foot, when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools; for they consider not that they do evil." Guard against all indecent and irreverent conduct. Watch against drowsiness and sloth; and, to this end, abstain from a too free indulgence in the gratification of your appetites. This, in connexion with a cessation from the ordinary duties of active life, is, we are persuaded, the principal cause of that languor and indifference, which characterize too many Christian congregations, particularly in the afternoon of the Lord's day. We address ourselves as to wise men: judge ye what we say. Let the *cause*, however, be what it may, permit us to urge you to guard against the effect. Whatever excuses may be offered in extenuation, for ourselves, we consider sleeping in the sanctuary utterly inexcusable. What! have ye not houses and nights enough to sleep in? Or despise ye the Church and the day of God? Shall we praise you in this? We praise you not. How ridiculous would it be for any one to go to market, for provisions for his family, and then fall asleep, and miss his

errand? But you go to the house of God, professedly, to get provision for your soul, and if you there fall asleep, you must go home empty. Will any one doze at his ordinary food? and yet many sleep, while the bread of life is breaking to them, and while the waters of life are passing by, perhaps never—never to return! Therefore guard against this indulgence; and be as *watchful* in the service of God, on the Sabbath, as you are on other days in your own. While in the sanctuary zealously unite in its spiritual exercises; and fill up the *intervals*, as much as possible, with prayer, reading the Scriptures, and meditating upon what you have read and heard. Exclude from conversation every thing that savours of the things of the world, and, as a substitute for them, let your lips be employed in talking of the wonders of creating power, providential goodness, and redeeming love. "Blessed is the man, who thus keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil.—For thus saith the Lord, unto those that keep my Sabbaths, and choose the things that please me, and take hold of my covenant; even unto them will I give in mine house and within my walls, a place and a name better than of sons and of daughters: I will give them an everlasting name that shall not be cut off." Isaiah lvi. 2, 4, 5.

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TRANSLATED FOR THE EVANGELICAL GUARDIAN AND REVIEW.

## *An Oration of John Alphonsus Turretin, concerning the various stages of the Christian Church, addressed to a Society established to propagate the Gospel.*

[*Concluded from p.* 208.]

LET us consider now the state of evangelical doctrine after the Reformation.

At that time there was great learning, a rational philosophy, and study pursued with indefatigable industry. By such

means, learned and excellent commentaries were produced; and profound discussion upon the capital points of the Christian faith was encouraged. In the mean time many reasons may be assigned, why the light of divine truth was not more universally diffused, and why it was covered with so many clouds. I do not accuse the funeral pile, nor executioners, nor exiles, nor dungeons. Believe me, these were not the most powerful enemies of Christianity. But the want of its extension and triumph was owing to peace, and the vices accompanying peace, to the contagion of the world, to intermitted zeal, to the schools of barbarism still existing, to the idle quarrels of the mystics, concerning their hypotheses, and foolish interpretations of Scripture, and bitter contentions for power. Yes, and more especially to those unhallowed schisms, (over which we ought to shed tears of blood,) which were visible in the Churches of Germany, Britain, and the Netherlands. To this we ascribe the fact, that Antichrist still reigns, and that the light of the gospel has not shined with higher and more noble splendour.

## THE CONCLUSION.

As it regards ourselves, when we speak of these things, it belongs to us to enjoy this light, and daily to endeavour farther to extend it. It is our privilege to walk in the footsteps of those great men, who were either the primeval, or are now the present defenders of Christianity. It is our duty, after their example, laying aside all local opinions, shaking off our pride, bidding an eternal adieu to all evil affections, to be borne on by a noble impetus to the investigation of divine truth, to admit it when found, to profess it when admitted, and to adorn it by practice. It belongs to us, all human authority being set aside, all human writings, however plain and conspicuous, being weighed in the balance of the sanctuary, to depend entirely on the word of our God, to adhere to that alone, nor to admit any thing into our sacred worship, but that which is derived from this heavenly fountain. It belongs to us to purge our theology from scholastic devices, from vain questions, and from strife of words, as was the practice of the

renowned Reformers. It is our business to blot out the unhappy names of Lutherans, Calvinists, Episcopalians, Presbyterians, and other party titles, (would to God they had never existed,) and all to be designated by the same Christian name. For, according to Hilary, whilst we are striving about words, while there are questions about novelties, inquiries about authorities, contest in studies, difficulty in agreement, and while one is anathematizing the other, there hardly remains to us a Christ. It is our business to propose, to urge, to reiterate the counsels of peace, through good report and bad report, through glory and through shame, through reproach as well as praise. When we are defamed, to pray; when we are loaded with reproaches, to bless; and to attempt to subdue men to our cause by no other weapons, than great patience, and purity, and knowledge, and lenity, and kindness, and unfeigned love. And, as Nazianzen said,

"Συγχωρησωμεθα τι μικρον ινα
Μειζον αντιλαβωμεν την ομονοιαν."

Let us yield in small matters, that we may obtain concord! It is our business, to lay aside all enmity and private animosities, and contend for the cause of our mutual Lord, to form a phalanx against the common enemy, and contend for the unfading palm. It is our business to model worship and discipline, if, in any place, they are found to be imperfect, after the example of the apostolic institution and the primitive Church. It is our business to renew communion among the different Churches, to cultivate it when renewed, and to cherish it in all its extent; a practice solemnly prevalent in primitive times, and in the times of the Reformation, and which produced abundant fruit in the Church of our God. It is our business to denominate our doctrine, the doctrine of true piety, and to concentrate the power of our labours, in endeavouring to extend and to instil it. It belongs to us, in fine, to transfer Christian discipline from the schools to real life, from theory to practice, from profession to morals, without which the truth

of God, instead of shining in its native splendour, is converted into a vain and empty show.

Can my mind deceive me? Already the morning of a bright day begins to dawn. Now,

*Novus ordo Sæculorum,*

a new order of ages begins; we behold a new progeny. Already many a genius has arisen for the investigation of truth. Now the study of piety in the minds of thousands is held in estimation. Now the reading of the Scriptures is frequent, yea, practised by those who once thought it unlawful to touch them. Now scholastic rooms have become foul. Now the solid marks of truth are visibly stamped upon the minds of multitudes. Now Christian moderation abounds. Now even kings and princes foster the Church, are influenced with godly zeal, and are pre-eminent in their practice of religion. Now societies are formed to promote Christianity, to erect Churches in every region, to establish schools, to maintain proselytes, to disseminate the Bible; yea, the perishing lucre of this world is liberally bestowed, that such eternal benefits may redound to the human race. Splendid examples of such beneficence shine in the midst of us. And now, many, distinguished for learning and for zeal, are applying all their power, in order to present the flocks, committed to their care, pure before the throne of the living God: and He is pouring down from heaven more than ordinary blessings. O may those blessings not deceive us! Let us strive then that the kingdom of Jesus Christ may be established throughout the world, that faith may shine, that piety may flourish, that all the Christian graces may appear in their beauty. Let us strive for these things by our studies, our talents, our prayers, and, above all, by that which is most powerful, by our example.

FOR THE EVANGELICAL GUARDIAN AND REVIEW.

## *DISINTERESTED BENEVOLENCE.*

CREDE QUOD HABES, ET HABES; that is, believe that you have, and you have, is an old maxim, which, as has been somewhere observed, is not confined to those only within the walls of Bedlam.

How many fancy themselves paragons of courage, candour, truth, and meekness, who are in fact remarkable for timidity, reservedness, duplicity, and pride! and how will they scowl and bluster, if one presume to call in question the soundness of their pretensions—if he ask for ocular evidence of the existence of these virtues! The maxim, however, though truly applicable in such cases, is ridiculously so when we speak of those who are ambitious of a character for something greater than a common or acknowledged virtue,—talk much about *general utility*, and *human perfectibility*, or lay claim to certain imaginary excellencies which no mortal can possess. Of such persons it may be *emphatically* said, *they have, because they think they have.*

But, reader, it cannot be denied that the imagination has a powerful influence upon us; and if you are not disposed to admit the truth of my maxim, make the experiment. Only believe yourself capable of *disinterested love*, for instance: stretch your fancy on this subject until you can bring yourself to believe that a man may cherish a love that is not excited by any selfish views or feelings whatever, or in the least swayed by them, and presently, if I mistake not, you will find your heart filled with such love. O yes! lost in the great WHOLE, in your own estimation; a desire to promote the good of that whole, without any regard to your own peace, whether temporal or eternal, will be the predominant motive to action. And though your deeds may be no better, either intrinsically or extrinsically, than those which men of ordinary virtue perform; yet you shall see a wide and essential difference between them. "Their's," you will say, "proceed from despicable selfishness; but mine from disinterested benevolence:"

and how will the multitude eulogize your worth, and gape, and point at you the finger of admiration, saying, *that man has disinterested benevolence! Only think that you have—and you have.*

One evening, after rambling through an adjoining wood, reflecting on this extraordinary virtue, till the heat and the walk had almost overcome me, I retired at an earlier hour than usual to rest. From what cause it happened, whether from extreme lassitude, or the state of my mind, or the early hour of retiring, I know not; but for a considerable time I was wakeful and restless; and though I laboured to dismiss the interesting subject, my thoughts would be still running upon it. At length, however, I fell under the soft influence of the wand of Morpheus; and yielding to somnolency while my mind was employed about disinterested benevolence, a dream succeeded which occasioned me no little agony of spirit, and which, if you please, reader, I will now relate, together with the result of my subsequent inquiries.

"The ideas which strike our fancy in sleep," says the Spectator, "arise in us, without our choice, either from the occurrences of the day past, the temper we lie down in, or, it may be, the direction of some superior being." My dream was no doubt produced by my waking meditations, as it was conformable to them; but you will own, I think, that it conveys some important instruction.

I dreamed that I was wandering through a low, fenny, and circuitous thicket, remote from any human habitation, and unable to discover any track leading to one. After remaining in this situation some time, a good deal perplexed and distressed, I set forward, as by a resistless impulse, on a course that soon terminated in a beautiful arbour, where the boughs of the trees were so closely entwined together as to exclude the burning rays of the sun, and form a most delightful retreat to the weary traveller. Here, being exhausted, I threw myself down on the grassy carpet which nature had spread underneath the bower, and began to moralize on the scenes through which I had passed, comparing my solitary and toilsome walk to

the seclusion and trouble occasioned often by the jealousy and hatred of neighbours,—the blessings enjoyed on this sequestered spot, to the salutary influence of private friendship, when sincere and seasonable. My reflections however were quickly interrupted by the sudden appearance of a being of strange and mysterious form, which addressed me in the following words:

"Sir, you must pardon me for interrupting your meditations: I am a celestial genius.—You were about (at the moment of my descent) to regale your mind with a view of the blessings of friendship, enjoyed occasionally in this world amidst the gloomy and wretched effects of malevolence; but, be assured, that the friendship you value, is very little better than the malevolence you dread. It is all *selfishness*. Men in general cultivate benevolent affections only to promote their private interest; and when they become religious, it is not the love of God that actuates them, but the love of self; for their supreme or single object is, to secure their eternal happiness. The operation of this selfish principle is the cause of much mischief, and none can be saved who are in any degree under its influence." Here it assumed the face of a crocodile, and wept. "My name," it added, "is DISINTERESTED LOVE." Here it changed again, and put on the face of an angel, for like old Proteus, it changed appearance without difficulty. "I have conducted you to this delightful bower, and if you will take me for your guide, and follow whither I will lead you, presently the most beautiful vistas shall open upon your view, and you shall pass through walks shaded with woodbine, and enriched with all manner of pleasant fruits; but by no means must you yield to the power of any selfish consideration, or be swayed at any time by interested motives." To this long address I attempted to make a reply: I stated the impossibility of constantly opposing nature's instinct, and observed, that though it was not proper to make my interest the *principal* object of pursuit, yet I knew of no law that required me to lose sight of it altogether. When I aim at advancing the glory of God, said I, my own interest is promoted, for they both are inseparably connected. The

countenance of my visitant now became wrathful; and turning suddenly round, he was simultaneously transformed into a *venomous reptile*, something like a scorpion, and creeping towards me, as if to make me feel the power of his sting, I gave a start that effectually awoke me out of sleep, and, behold! to my great joy, it was nothing but a dream. Well, said I to myself, when I find it difficult again to fall asleep, I will try Dr. Franklin's mode of preventing unpleasant dreams, and get out of bed, beat up and turn my pillow, shake the bed clothes well, with at least twenty shakes, then throw the bed open, and leave it to cool for a while, before I will encounter another visit from DISINTERESTED LOVE.

The dream is of easy interpretation; and the impression it made on my mind was so strong as to induce me, the next day, to sit down and inquire very carefully into the foundation, the nature, and the effects of this celebrated virtue. This inquiry seemed the more necessary, as my fancied Genius had informed me, that without such love there could be no salvation.

I will now give you, Reader, the result of this investigation. I consulted, in the first place, the volume of inspiration: but here I found the strongest appeals made to my hopes and fears—the strongest representations of the joys of heaven, and the horrors of hell, set before me to bring me to a sense of duty—to urge me to the Saviour of sinners. The promises and threatenings, the blessings and curses, the exhibitions of divine love,—the invitations, exhortations, and commands, contained in this holy Book, seem to be designed to lead me to seek my true interest—my eternal happiness. There is nothing in it like a plain or direct precept enjoining the cultivation of *disinterested* love, and those passages which are supposed to countenance the notion, after examining them with much attention, appeared wholly inapplicable to the point. The apostle Paul speaks of a "charity that seeketh not her own:" but are we therefore to conclude, that true Christian love is not at all connected with a regard to our own welfare; or that it has, for its object, exclusively, the things of others? If

private interest be always a bad object, then it is sinful to pursue it, and disinterested love is true Christian love; but if our interest, rightly apprehended, be a good object, then it is our duty to pursue it in due subordination to higher objects, and disinterested love is not true Christian love. The love of God is manifested when we render obedience to all his precepts; and, of course, when we endeavour, in the use of all lawful means, to make suitable provision for our own: because to do this is a commanded duty. The meaning of the Apostle is evidently this, that the man who exercises Christian love, does not seek his own, at the expense of another's comfort and prosperity; or, that he has an eye to the good and advantage of a brother, as well as to his own interest; or, as Dr. Doddridge expresses it, "he makes all *reasonable* concessions in any point of self-interest, where any superior interest of others is concerned."

In the epistle to the Romans, chap. ix. ver. 1, 2, 3. we have another passage which is often quoted in support of the doctrine of disinterested benevolence.—"I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart: *For I could wish* that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." Now to find any countenance given to the doctrine in this passage, it is necessary to suppose, that at the very time the Apostle penned it, *he could wish* himself accursed from Christ —that he was then willing to perish, if it would be the means of securing the repentance and salvation of his brethren. If this be not understood, there is benevolence, indeed, but not *disinterested* benevolence, displayed in it; and this we affirm ought not to be understood, because no such thing is expressed. The original is Ηὐχόμην γὰρ αὐτος ἐγὼ ἀνάθεμα εἶναι ἀπὸ τοῦ Χριστοῦ; and every person who has any acquaintance with the Greek language knows that the first word, Ηὐχόμην, is in the imperfect tense, middle voice; which translated literally, is, I DID WISH. This was the fact. Such was his attachment to his brethren the Jews, before he was called to be an apostle,

that he was willing to run all hazards for the sake of preserving the credit of their religion, and *he did wish* himself accursed from Christ, whom he accounted an impostor. He did join in the awful imprecation, "His blood be upon us and our children." Knowing the terrors of the Lord, he now felt deeply for those of his kinsmen who were so infatuated as still to cherish the same wish, and to persist in an obstinate rejection of the Messiah. He had great heaviness and continual sorrow in his heart for them, that they should remain under the guilt of this imprecation; and by the above declaration he merely intended to convince them that his former love to them continued, though he would manifest it in a different way, viz. in seeking their conversion to the Lord Jesus Christ. Other explanations might be given, but I deem them unnecessary. This I believe to be the true one. That Paul, at the very time when his heart was filled with the love of Christ, and he desired to depart and be with Christ, *actually* wished himself accursed from Christ, or could wish it, is, to say the least, a strange notion. I cannot conceive it possible, and believe no man of plain sense *can* conceive it possible, for one to cherish such *disinterested love* towards God, as to be willing to be HIS ETERNAL ENEMY.

Job declares "though he slay me, yet will I trust in him;" and this declaration has been wrested into the service of disinterested love. But was Job willing to perish for ever to promote the glory of God? For what then, let me ask, did he resolve to trust in God? His obvious meaning is, that he trusted he would not finally perish, whatever might be the issue of present afflictions; that though he might be slain by them, or die, yet he would hope for salvation. Some little time after he said much the same thing in other words—"For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God." Scripture is the best interpreter of Scripture; and if we consult the law and the testimony in a proper manner, comparing one part with another, we shall be at a loss to discover any evangelical ground

to be taken for the support of this extravagant doctrine. The investigation, thus far, resulted in the firm conviction that the assertion of my disinterested friend—that the cultivation of the virtue is essential to salvation, was utterly void of truth.

Laying aside my Bible now, I took up next the Mythology of the heathen, to see whether they represented any of their gods or goddesses under the bewitching charms of disinterested benevolence. Saturn, the most ancient of all the gods, and Cybele, the mother of the gods, Jupiter and Juno, Sol, Mercury, Mars and Bacchus, Minerva and Venus; their terrestrial deities, marine deities, infernal deities, and Dii Minores, as they were styled, passed severally under review, together with the three celebrated sisters called *graces*, or *charities*; but not one of them, that I could perceive, was distinguished for this rare and interesting virtue. The latter are represented with pleasing countenances, and without garments, to denote that our actions should be free and candid, without dissimulation or deceit; and a chain binds their arms together, to signify, that the link of love and harmony should be united and unbroken: but there is no character for disinterested benevolence.

Although the ancients, as Mr. Dutens, in his Inquiry, proves clearly, preceded the moderns, in the knowledge of many of the most important truths; yet it is evident that the latter are exclusively entitled to the honour of discovering the greatest excellence of which the human heart is susceptible—the very essence of all that is noble, and praiseworthy, and good.

Plato indeed speaks with great precision of the irregularity of the affections, and assigns, for the cause of it, that self-love, which, as he says, tyrannizes over the human race. By self-love, however, that sublime genius did not mean what is understood by the phrase at the present day. He had in view that selfishness which excludes a due regard to the interest of others, or the general welfare. That he neither exercised, nor even had an idea of, disinterested benevolence, is plain, from the fact of his believing that depravity pervaded the

whole of human nature; the *understanding*, the will, and the affections. The eye of the mind, he says, is immersed in a deep gulf of barbarity and ignorance; and the knowledge we have of things he calls *a dark light*:—great and important truths which cannot subsist in the heart that burns with disinterested benevolence.

My curiosity was now excited to ascertain the precise era of this discovery; and recollecting that the Age of Deism was the Age of Reason, it occurred to me that I might probably be gratified by referring to the writings of some of the most celebrated Deists. As none of these were immediately at hand, I turned to Leland's view of them, and found in this admirable work, in some quotations made from them, what I had long sought in vain to find elsewhere. In the first letter of his Supplement, Dr. Leland quotes the Earl of Shaftesbury exactly to the point. The Earl charges those who insist upon the rewards promised in the Gospel as powerful motives to virtue, with "*reducing religion to such a philosophy* as to leave no room for the principle of love," and as "building a future state on the ruins of virtue, and thereby betraying religion and the cause of God." "He represents them," says the Doctor, "as if they were against *a liberal service, flowing from an esteem and love of God*, or a *sense of duty and gratitude, and a love of the dutiful and grateful part, as good and amiable in itself*." He expressly declares, that "the hope of future reward and fear of future punishment, cannot consist in reality with virtue or goodness, if it either stands as essential to any moral performance, or as *a considerable motive* to any act, of which some better affection ought alone to be a sufficient cause." Here, says the Doctor, he seems not willing to allow that the regard to future retributions ought to be so much as a *considerable motive* to well-doing, and asserteth, that to be influenced by it as such a motive cannot consist in reality with virtue or goodness. This is in effect to say, that we ought not to be influenced by a regard to future rewards and punishments at all. For if they be believed and regarded at all, they must be a considerable motive; since, as he himself observeth,

where infinite rewards are firmly believed, they must needs have a mighty influence, and will over-balance other motives. If therefore it be inconsistent with true virtue or goodness to be influenced by them as a considerable motive, it is wrong to propose them to mankind. For why should they be proposed, or to what purpose believed, if it be inconsistent with true goodness to be influenced by them in proportion to their worth and importance?

His Lordship moreover observes, that "by making rewards and punishments the principal motives to duty, the Christian religion in particular is overthrown, and the greatest principle, that of love, rejected." When he here brings, says the Doctor again, so heavy a charge against those who make the rewards of the Gospel their principal motives, his meaning seems to be this: that they make the hope of future eternal happiness a more powerful motive than the present satisfaction and advantages virtue hath a tendency to produce, which are the motives he so largely insists upon, and which he calls the common and natural motives to goodness. And is the being more animated by the consideration of that eternal happiness which is the promised reward of virtue, than by any of the advantages it yields in this present state (though these also are allowed to have their proper weight and influence) so great a fault, as to deserve to be represented as a subverting of all religion, and particularly the Christian?

If the eternal life promised in the Gospel be rightly understood, the hope of it INCLUDETH A DUE REGARD TO THE GLORY OF GOD, to OUR OWN HIGHEST HAPPINESS, and to THE EXCELLENCY OF VIRTUE AND TRUE HOLINESS; all which are here united, and are the worthiest motives that can be proposed to the human mind. There is a perfect harmony between this hope and what his Lordship so much extols,—the principle of divine love, *such as separates from every thing worldly, sensual, and meanly interested.* Nor can it be justly said concerning this hope of the Gospel reward, what he saith of *a violent affection towards private good*, that the more there is of it, the less room there is *for an affection towards goodness itself, or any good and*

*deserving object, worthy of love and admiration for its own sake, such as God is universally acknowledged to be.* The very reward itself INCLUDETH THE PERFECTION OF LOVE AND GOODNESS; and the happiness promised principally consisteth in a conformity to God, and in the fruition of him; and therefore the being powerfully animated *with the hope of it* is perfectly consistent with the highest love and admiration of the Deity on the account of his own infinite excellency.

Reader, you may now easily guess the true source whence this famous virtue of disinterested benevolence has proceeded. It is a peculiar feature of the Deistical scheme. The Age of Reason brought it to light, and all reason's sublime discoveries, it cannot be denied, claim our respect and veneration. It was one of the Earl of Shaftesbury's virtues,—a great and distinguished Earl of Britain who wrote confessedly *pro bono publico*, and thus exhibited the powerful influence of his principle!

Some honest people, however, may be disposed to question its correctness for this very reason, that it was started and advocated in the first instance by the enemies of Revelation: and caution ought certainly to be observed in receiving any new doctrine, however plausible and inviting. But we ought not rashly to condemn it merely because it turns out to be of sceptical or infidel origin. The child of a vicious parent may be a very estimable member of society, and possess many excellent properties.

The fact is, there is something so grand in the idea of disinterested benevolence, and its effects as manifested in the conduct of those who profess to live under its benign influence, are so truly liberal, that it cannot fail to extort admiration, and excite a desire to possess it! One extraordinary effect produced by it is—a WILLINGNESS TO BE DAMNED. For my own part, I freely confess that I do not give much credit to the professions of those who say they would be willing to be damned for the glory of God, while they appear to hope, and pray, and strive for heaven. I cannot help thinking, that in the event of their hearing the sentence of condemnation passed upon them, they would do, as we are told many others shall do,—call to

the rocks and mountains to fall on them, and screen them from the wrath of the Lamb.

In the case of the Earl of Shaftesbury, however, we have a true exemplification of this effect. He was willing to be damned, because his great disinterested benevolence would not let him believe in a future punishment.

Again, It renders a person wise as a serpent, and at the same time, in his own estimation, harmless as a dove. If he make mental reservations when subscribing any contract, formula, or covenant; if he understand words or sentences in a sense different from that which they obviously convey, or will bear, from the connexion; if he practise art or dissimulation in his intercourse with others; still, as the end he has in view is a good one, viz. THE BENEFIT OF THE WHOLE, it sanctifies the means, and is justified in his own eyes. It was under the influence of this principle that Godwin said that "every engagement into which he had entered, an adherence to which he should afterward find to be a material obstacle to his *utility*, ought to be violated."

Finally, It disposes a person to be patient under injuries,—zealous in the work of removing old prejudices, (though, as Swift says, under the notion of weeding out prejudices, he may eradicate religion, virtue, and common honesty;) and courteous in his behaviour to all. Several very striking examples of these effects can readily be produced.

Can we wonder then, Reader, that this virtue is, of late, so highly extolled, and so eloquently inculcated by many Christian teachers? It is, unquestionably, a fine subject for a luxuriant fancy. It opens a wide field for the display of every species of eloquence; and as with them it has the precedence as a Christian virtue, it is very properly the favourite theme of public discourse, and represented as the touch-stone or test of all true religion. But I must acknowledge that I never hear it declaimed upon, but I think of the preacher who was discoursing on the subject of the Divine anger: this he defined to be *the dark side of the Creator set against the dark side of the creature to increase his darkness.* The illustration proved to be

as *clear* as the definition;—and, full of delight, an admirer of the orator asked his friend, what he thought of the discourse?—the reply was laconic and decisive: *I think it was the dark side of the preacher set against the dark side of the hearer, to increase his darkness.*

ἀγαπη.

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## REVIEW.

*An Address delivered before the Auxiliary New-York Bible and Common Prayer Book Society, in St. Paul's Chapel, in the City of New-York, on Tuesday, the 28th day of January,* A. D. 1817, *by* Thomas Y. How, D. D. *Assistant Rector of Trinity Church, New-York.*

(*Concluded from p.* 177.)

We proceed to examine another position of the Rev. Orator, viz.

2. The impossibility which he asserts, that departure from the true faith *can* enter the Episcopal Church, while she retains her apostolic constitution and her evangelical liturgy, p. 25. Though, in this assertion, he immediately refers "to the denial of the divinity of Christ, and salvation through the propitiatory merits of his atonement," yet, evidently, from *the design* of the address, its whole strain, and the manner in which he speaks of other doctrines, particularly in the series of connected remarks, from p. 20—25, intended to prove, that "the Word and Church of God ought to be united, for the purpose of diffusing the light of religious truth," he meant to leave the impression upon those who heard it delivered, or may read it, that any *fundamental* error could not enter into that denomination, which he considers as constituting the Church of Christ.

We do not mean to take *our opinion* of "the true faith" for our guide, but the Author's, as expressed in this Address. Calvinistic principles, of course, are excluded from it, by him. He, moreover, condemns the doctrine of meritorious good works, (p. 30, 31. note)—of the Novatians, Donatists, and Arians, p. 23—the Congregational societies of Boston, p. 25—the Socinians, p. 35. He has thus furnished us with materials, by which we will now try the correctness of his position. That our readers may understand the nature of these materials distinctly, we shall, in a few words, explain the doctrines condemned. Of meritorious good works, we need say nothing, here. Of the Novatians, Mosheim says "there was no difference, in point of doctrine, between them and other Christians. What peculiarly distinguished them, was their refusing to re-admit to the communion of the Church, those who, after baptism, had fallen into the commission of heinous crimes, especially those who had apostatized from the faith, though they did not pretend that such were excluded from all possibility or hopes of salvation. They also required such as came over to them, from the general body of Christians, to be re-baptized."

The Donatists, according to the same author, maintained "that the sanctity of their Bishops gave their community alone a full right to be considered as the true, pure, and holy Church." They avoided all communication with other Churches—pronounced the sacred rites and institutions void of all virtue and efficacy among those Christians who were not precisely of their sentiments; and not only re-baptized those of them who joined their ranks, but obliged those who had been ordained ministers of the gospel to be ordained a second time, if they did not deprive them of their office.

The Arians maintain, that the Son of God was totally and essentially distinct from the Father: that he was the first and noblest of those beings whom God had created—the instrument by whose subordinate operation he formed the universe; and therefore inferior to the Father, both in nature and dig-

nity: also, that the Holy Ghost was not God, but created by the power of the Son.

The Socinians maintain the simple humanity of the Lord Jesus, and reject his atonement for sin, together with the other doctrines connected with these.

The Congregational societies in Boston, to which the Author refers, are those who have rejected the doctrines of the Trinity and the atonement by Christ. They are better known by doctrines which they reject, than by those which they avow. Such of our readers as are disposed to ascertain the truth of this remark, will find authorities in the late Boston Anthology and Cambridge Repository, in the Christian Disciple, and in Mr. Channing's pamphlets, occasioned by the "History of American Unitarianism."

The motto, inscribed upon the theological escutcheons of the ministers of these societies and their adherents, is to be found in 2 Tim. iii. 7. "Ever learning, and never able to come to the knowledge of the truth." They seek that "one thing needful," of which the Redeemer spake to Martha, conscious, from their misgiving fears, that they have not, as yet, obtained it, but consoling themselves with the hope, that they shall have peace, though they walk like blind men. But, whilst we thus characterize these men, we take the liberty of reminding Dr. How, that *all the Congregational societies* of Boston do not deny "the divinity of Christ, and salvation through the propitiatory merit of his atonement." Two, at least, of them, are orthodox in those doctrines to which he refers; and we do know, that very many, in most of the rest, do adhere to the faith of their forefathers, in these particulars.

As to the fear, which he expresses, that the Congregational societies of New-England and other religious bodies may imitate the Bostonians, he may rest assured it is groundless. Throughout the General Association of Connecticut, a Socinian minister cannot be found. So soon as any one avows his departure from the true faith, he is compelled to relinquish his place. The attempts made to procure a footing for Socinianism in Vermont, have failed. And, even in Massa-

chusetts, its supporters are not increasing. We trust, this statement of facts will operate as a quietus to the Doctor's fears.

Such then are the errors, some of them denominated impious, viz. Arianism and Socinianism, (p. 24.) which our Author says "never can enter" the Episcopal Church, "whilst she retains her apostolical constitution and evangelical liturgy."

Now let us see, how far *facts*, indubitable facts, prove the Assistant Rector's position. Either the position is true, or that Church has abandoned her "Apostolical constitution and evangelical liturgy," he, himself, being judge.

The radical principle of the Novatians, "that those who had committed gross sins, or apostatized after baptism, could not be admitted into the communion of the Church," and of the Donatists, "that the sanctity of their bishops gave them the exclusive right to be considered as the Church of Christ," it is true, are rejected by all the members of the Episcopal Church, so far as our knowledge extends. But it is worthy of notice, that their conclusions from these principles, made the re-baptization of those laymen, who joined them from the general body of Christians, a necessary measure for their admission in both these denominations, and that, in one of them, they required the *re-ordination* of those ministers, whom they received. Both of them, in their practice, recognized the authority of diocesan episcopacy as apostolical, are not charged with changing the liturgy then in general use, which, *of course*, must have been evangelical, and held the same leading doctrines with the Church at large. And yet both, according to Dr. How, were chargeable with "fundamental errors." p. 23. We will not avail ourselves of the argument, which this fact affords us, that a "departure from the true faith can enter the Church which has an apostolical constitution and an evangelical liturgy." We wish our readers merely to recollect, that, in the Episcopal Church, *re-ordination* of ministers is required, and that, to escape the necessity of re-baptization, they admit the validity of *lay* baptism.

The doctrine of "meritorious good works," our Author justly, as we think, condemns, quoting, with entire approbation, the eleventh article of the Confession of his Church, and the Homily on Justification. We were pleased and gratified, in no ordinary degree, to find him so explicit in stating, that "the ground of the justification and salvation of fallen man is simply and exclusively the merits of Christ."

We perfectly agree with him, in the following observations, "When it is considered, how far we fall short of the pure and perfect law of God, the idea of attaching *merit* to any thing connected with us, whether it respects faith or works, is so utterly preposterous, that we are at a loss to conceive, how it should ever, even in the darkest ages, have entered the human mind." We join issue in the astonishment, expressed by our Author, on this subject: but must inform our readers, that this very "preposterous" doctrine of meritorious good works has been maintained, and is maintained, in that very Church, which possesses, as he thinks, "an apostolical constitution and evangelical liturgy." Our proofs for this assertion, we take from Overton's True Churchman ascertained. Chap vi.

Dr. Hey, the Norrissian professor of Divinity in Cambridge University, teaches, that the Reformers went too far in depreciating good works, and extolling "the necessity of founding *all pretensions to reward on the merits* of Christ." He talks of making our article (on Justification) more acceptable, by softening some expressions, seemingly tending to Antinomianism, and by strengthening expressions, tending to encourage virtue, and the hopes of *its rewards*." He, moreover, says, "the merits of Christ supply imperfection."

Mr. Fellowes says, "those persons, who expect justification upon easier conditions than those of good works, will find themselves miserably and fatally deluded."

Dr. Burns, Chancellor of the Diocess of Carlisle, roundly asserts, that "the laws (of the gospel) never promise any thing but to *obedience*. No man will be acquitted at the day of judgment, but only for working and obeying. There is no pardon to be purchased without obedience. Our obedience is

the only thing which will be admitted as a just plea; and as a qualification able to save us in the last day." "Nor," adds Mr. Overton, "is it obedience taken in an extensive sense, as consisting especially in believing in him whom God hath sent, that is here chiefly meant; but obedience to the moral law, obedience as distinct from faith." This is clear from what follows. Having observed, how fatally "men evade this doctrine, because the gospel promises salvation to faith, love, being in Christ, &c." "*These*," he says, "save us no otherwise than by being springs and principles of our obedience—so that, first or last, *obedience* is—that *alone condition* which our Judge will accept, and which we may safely trust to."

"Were we," says Mr. Benson, "to utter those pressing calls, which elsewhere you may hear—'Come to Christ, and throw yourselves on his mercy—come to him, bringing nothing but your sins—seek him, not by your deeds, but seek him by faith'—Were we, I say, to call you in such terms, we should but turn conspirators against the welfare of your souls. The call you desire to hear, is uttered *only* to the RIGHTEOUS. He (Christ) speaks comfort to the RIGHTEOUS."

To Bishop Fowler it appears self-evident, that "None but HOLY souls ARE CAPABLE of remission of sin."

Mr. Daubeny, now Archdeacon of Sarum, if we are not mistaken, says the clergy "feel themselves called upon to enforce obedience to the moral law as necessary to the accomplishment of the Christian scheme; necessary to bring fallen man into a state of acceptance with God, by QUALIFYING him for the salvation which has been purchased."

These extracts prove, that the "abominable system," as Dr. How justly calls it, which represents man as able, by his own unassisted powers, to prepare himself for grace, so as to *deserve* it; and, with the help of grace thus deserved, to attain to that higher degree of merit which entitles him to heaven, is actually propagated and defended in that Church which boasts of her apostolical ministry and her evangelical liturgy.

This departure from the true faith is not the only one, with which the members of this Church are chargeable. Bishop

Newton denied the eternity of future punishments. Dr. Clarke, Rector of St. James, London, was an Arian. The celebrated Dr. Whitby, the Commentator on the New Testament, espoused Dr. Clarke's opinions. Woolston, a fellow of Sidney College, Cambridge, was tried for blasphemy. Dr. Middleton, the author of the life of Cicero, was charged by Bishop Pierson, with infidelity. Dr. Clayton, bishop of Clogher, in Ireland, maintained Arian principles. Bishop Law, of Carlisle, was a Materialist. The celebrated Chillingworth, in answer to a letter of a friend, who "desired to know what judgment might be made of Arianism from the sense of antiquity," replied, "In a word, whosoever shall freely and impartially consider of this thing, and, on the other side, how the ancient fathers' weapons against the Arians, are, in a manner, onely places of Scripture, (and those now, for the most part, discarded as impertinent and unconcluding,) and how, in the argument drawne from the authority of the ancient fathers, they are alwayes defendants, and scarce ever opponents; he shall not choose, but confesse, or at least be very inclinable to believe, that the doctrine of Arrius is eyther a truth or no damnable heresy." Fellowes is a Socinian.

For the correctness of this statement, we refer to the writings of the persons mentioned, and to Kippis' Biographia Brittanica, and Chalmers', with Lempriere's Biographical Dictionaries. We forbear enlarging, satisfied that these cases are sufficient, until they are disproved, to show that the apostolical ministry and evangelical liturgy of the Episcopal Church cannot prevent a departure from the true faith in those matters which Dr. How has particularized.

These cases also show the degree of credit which is due to the assumption of the Christian Observer, which we noticed, p. 174. The articles and formularies of the Church of England do, unquestionably, license latitudinarianism, to the utmost extent, as appears from the fact of the prodigious variety of opinions, discordant with each other, on subjects of fundamental importance, which actually exists in that Church, and is tolerated.

3. We proceed to examine *the fact*, which Dr. How maintains, "that many of those societies on the continent of Europe, which laid aside the divinely-constituted order of bishops, have grievously fallen from the distinguishing doctrines of the cross." The Church of Holland, the Swiss Churches, the Reformed Churches of protestant Germany, and the Church of Geneva, must be meant by him. We say "must be meant by him," because he and his coadjutors claim the Lutheran denomination, as well as the Russian and Greek Churches, as Episcopal, in their controversy with Presbyterians. He and his friends may take their choice, for we are little concerned about the issue. As the High Church party have committed themselves, we, for the present, meet them on the position assumed by Dr. How, in this address, connected with the claim of the party of the Lutheran Church, on their side, as it respects the question of government.

The Church of Holland, which is purely Presbyterian, we do know, from correct information, has never departed from the true faith, *in point of doctrine*, as that true faith is described by Dr. How. Nor have the Swiss Churches departed from this faith, in the sense of our Author. In Geneva there have been defections, and sad ones, but never until Bishop Burnet, an Episcopal divine, succeeded in producing an abolition of the subscription to Calvinistic principles, by the authority of Geneva. With the Church of Geneva, as it now is, "that Church, which has an apostolical ministry and an evangelical liturgy," must settle the controversy, in reference to departure from the true faith, in Dr. How's sense.

We are aware of the fact, that, on the continent of Europe, there has been a sad and grievous departure from the truth. But, reader, be it known to you, that it is to be found among a denomination, whom the Episcopalians claim, as on their side, in the article of government. Bahrdt, Eberhard, Dam, Teller, Semler, &c. were all Lutherans. These men, who supported "the impious system of Socinus," never had been Calvinists. So much for Dr. How's assertion, relative to the continental Churches, who have "laid aside the divinely-con-

stituted order of bishops." p. 24. "Passing from one extreme to another," says the Doctor, "they have exchanged the absurdities of Calvinism for a system still more frightful"—"the impious system of Arius and Socinus." Besides the absolute and utter want of proof for this assertion, as it respects the Calvinistic Churches on the continent, there is an unfairness, as it respects the Lutheran Church. As a Church, they never have embraced the heresies of Arius and Socinus, though many of their ministers and professors are supporters of these heresies. Nay, more, we say, that "not a single society," if Dr. How means, by that appellation, a denomination of Christians, "not a single society," Presbyterian in their government, on the continent, have embraced the system of either Arius or Socinus. We challenge the Rev. Author to prove his assertion.

Not less unhappy, because equally incorrect, is his statement of the condition into which England was brought, when, as he is pleased to call them, "the barriers of a primitive Episcopacy," were thrown down, p. 24. We venture to say, and we appeal to the impartial histories of that period, that there were less "impiety and heresy" in the nation then, than there were after the restoration of Charles, and since that time, until the rise of the Methodists. With all the canting hypocrisy of the day, there was a high degree of external morality and attention to religion, throughout England. The scene was sadly reversed, when Charles ascended the throne. Did Episcopal authority interfere to prevent the debauchery of the nation? Let the reader cast his eye over Burnet's history of his own times, but particularly over his prefaces to the first and third editions of his Pastoral Office, and he will see what had been done by them so far down as his day.

4. We proceed to examine the dubious or incorrect use of Scripture which Dr. H. has made. We confine our remarks to the interpretation which he gives of Antichrist, and of the passage in Timothy, where the Church is called the pillar and ground of the truth.

With respect to the first, viz. his view of Antichrist, we consider it to be dubious. It would not have been noticed by us, were it not for the positive and imposing manner in which the author states his view. Dr. H. well knew that all the old Protestant writers on prophecy, consider the Romish Church as Antichrist. Faber, however, has ably and conclusively corrected some of the mistakes of his predecessors, but has certainly failed in settling decisively the question concerning Antichrist. The word is found in only four places, all of them in John's epistles. We will present our readers with them in their connection. The first place is 1 John ii. 18. "Little children, it is the last time; and as ye have heard that Antichrist shall come, even now are there *many Antichrists;* whereby we know that it is the last time. They went out from us, but they were not of us." The second place is the 22d verse of this Chapter. "He is Antichrist that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father." The third place is 1 John iv. 3. "And every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God; and this is that spirit of Antichrist whereof ye have heard, that it should come; and even now already is it in the World." The last place is 2 John 7. "For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an Antichrist." The discriminating character of Antichrist then, according to the beloved disciple, is, that he confesseth not that Jesus Christ is come in the flesh. The want of such a confession is exhibited as a denial of the Son; and whosoever denieth the Son, hath not the Father, and of course denies both the Father and the Son; for Christ and his Father are one. Moreover we are informed that there were many Antichrists in the disciples' days, who he says "went out from us, but they were not of us;" which description proves that they were apostates. Their apostacy, from the discriminating character marked by the disciple, to which we have just referred, related to this one grand point, that they confessed not that Jesus Christ was come in the flesh. That is, they rejected the incarnation of the Son of God, and consequently all the doctrines connected with, or flowing from his

incarnation, such as atonement for sin by the one sacrifice o himself on the cross, his essential divinity, or oneness with th Father, to make his atonement complete and satisfactory, an his Almighty power to apply effectually, his purchased redemp tion to the salvation of sinful men. Such rejection is strictl antichristian, because it is aimed at the essential part of th whole Christian system, which discriminates it from all othe religions, viz. salvation purchased by the death of the Son o God. Thus the ancient Cerinthians, Artemonites, &c. and th modern Socinians, are Antichristians: and by way of eminenc the Church of Rome, by the doctrine of her unbloody sacrific of the mass, with the doctrines flowing from, or connected wit this, is the Antichrist, since by these doctrines she rejects t *fact*, the one offering of Christ for sin; and thus confesseth no that Christ has come in the flesh. We state our difference o opinion on this subject, from Dr. H. not to charge him with he resy, but merely to observe that we do not consider Mr. Fabe has succeeded in attempting a new explanation and applicatio of the term Antichrist.

The passage from 1 Tim. iii. 15, from the use which ou author makes of it, deserves particular animadversion. H has committed "the Bible and Common Prayer Boo Society" of this City, as a body, with himself individuall as considering that "the Church is denominated in Scriptur the pillar and ground of the truth; whence the conclusio seems fairly to follow, that the Church being removed, th truth of which *it* is the support and bulwark, will not long co tinue to stand," p. 22. We shall first examine the premises a sumed, and then the conclusion. The premises are found in th above-mentioned passage from Timothy. It is allowed by a the established biblical critics and commentators, that this one of the most difficult passages in the New Testament, and ha furnished accordingly a field for a more than ordinary divers ty of constructions Dr. H. and the Bible and Common Pra er Book Society of this City, would have acted wisely had the referred to Suiceri thesaurus Ecclesiasticus, under the wo Βτύλος, for some information on this subject. Had they don

so, they would have avoided the awkward predicament in which they have placed themselves. Cameron, Schultetus, Bengelius, Griesbach, Heinrich, Doddridge, and the late Dr. J. Erskine, to mention no more names, consider the punctuation of the received text to be incorrect. They make the 15th verse to end with the words, "the Church of the living God," and the 16th verse to commence as follows, "the pillar and ground of the truth, and without controversy, great is the mystery of godliness, &c."

Those who consider the punctuation correct, differ among themselves. Procopius, Cyril of Alexandria, and Epiphanius, made Christ the pillar and ground of the truth. Others suppose that Timothy is meant, and in support of this opinion Chillingworth has given his name. Of those who refer the pillar and ground of the truth to the Church, we omit the opinions of Chrysostom and Theophylact, who gave one interpretation, Francis Junius another, and John Gothofredus a third, whilst we proceed to exhibit Dr. How's and his associates, which is their conclusion from the premises assumed. As the former are disputed by the best authority, the reader will not be surprised to find the latter not entitled to much credit. In fact it is the Popish doctrine, avowed by the council of Trent. We shall arrange the Dr. and the council in separate columns.

*Dr. How.*

"The Church is denominated in Scripture, the pillar and ground of the truth; whence the conclusion seems fairly to follow, that the Church being removed, the truth of which *it* is the support and bulwark, will not long continue to stand." p. 22.

*Council of Trent.*

"The Holy Church forbids all men whatsoever to explain the Scriptures, in things relating to faith, and the doctrine of manners, by trusting to their own lights according to their particular sense, contrary to the senses which our holy mother, the Church has held and does hold, to whom only it appertaineth to judge of the sense and interpretation of Scripture." Sess. IV. second decree: Dupin's Eccles. Hist. of the 16th Cent. Book 3. chap. 1.

Here we have on the one side, the apostolick protestant Episcopalian Assistant Rector, gravely and peremptorily saying that the Church is the support and bulwark of " the truth," without which it (i. e. the truth) could not long continue to stand: and on the other the apostolick Roman Council, saying that to the Church only, it appertaineth to judge of the sense and interpretation of Scripture. The former unquestionably means by " the truth of the Church," the Scriptures; and therefore as he insists that the Church supports and defends the Scriptures, he must unite with the latter in claiming for the Church the right of judging of the sense and interpretation of Scripture. We say that *he must* thus unite; we ought rather to say that he has thus united with the apostolick council; for his rule and that of the Bible and Common Prayer Book Society of this city, is " give not the Scriptures, i. e. the truth," without giving with it the Church, i. e. the liturgy of the Episcopal Church. If our author does not identify (in p. 20, 21, 22, 23) with Scripture, the above-mentioned liturgy, he reasons most strangely and absurdly. But we cannot mistake his meaning; inasmuch as he has been at such pains to be plain. He informs his hearers and readers, " the Church supports and defends the truth." If they ask, what is the truth? his answer is the word of God, or the Scriptures. If, which denomination is the Church? Our's, i. e. the Episcopal, of course. If they prosecute the inquiry and desire to know, what constitutes your Church? The Episcopal liturgy, the Episcopal liturgy, the Episcopal liturgy, that is, the Church of the living God! But may not the word of God be given without the Episcopal liturgy? Oh no; for the latter, which is the Church, is the candlestick, and the former is the light. " The candlestick being taken away, the light is in perpetual danger of being thrown down and destroyed." How can that be? Because *the Church*, i. e. the Episcopal liturgy, the production of sinful, frail men, is the support and bulwark of the word of the infinite and holy God! Worthy is such a view of the Church, and the Scriptures, to be advanced by the man of sin; but utterly unworthy, when advanced by a protestant, boasting of the apostolical constitution and evangelical liturgy of his

Church. We refer him and his coadjutors, the Bible and Common Prayer Book Society of this City, to Whitby on this passage, who refutes the popish interpretation which they have adopted. Such interpretation, whether given by protestants or papists, wherever we meet with it, reminds us of a pleasant story, which amused us in early life. A Collier being asked, what he believed, answered, what the Church believes. Being again asked, what that was, he answered, what I believe. And again, when the inquiry was, "what do you and the Church both believe?" he replied, "the Church and I *both* believe the same thing." Thus it is that men roundly claim for themselves the faith of the Church. On examination, the faith of the Church is just what each of them believe. Hence Universalists, Arians, Socinians, Materialists, as well as Arminians, sign the articles of the Church of England.

5. We proceed lastly to consider the author's misrepresentations of Calvinistic doctrines. On this subject we shall not long detain the reader. The radical defect in the treatment of our doctrines, is the habit of our opponents to exhibit garbled extracts, or if any thing like a system, a caricature, so as to produce effect.

We have already extended this article to such a length, as to compel us to draw to a conclusion. We shall subject to the process of examination only two of the author's misrepresentations. The one is with respect to the heathen world. The Larger Catechism to which Dr. H. refers, does not determine the fact whether there is mercy for the heathen world; but it states the truth, that the light of nature cannot save. We do not pretend to limit the application of Christ's blood to the heathen in a manner of which we have no conception. In the third sect. of the tenth chapter of the West. Confess. it is assumed as a principle, "that persons incapable of being outwardly called by the ministry of the word, may be elect." But of this we shall say a little more under the next head.

The other misrepresentation relates to persons dying in infancy. Because *elect* infants are named in the Westminster Confession of Faith, it does not necessarily follow that there are reprobate infants. The word as used evidently alludes to such

cases as those of Jeremiah the prophet, and John the Baptist. We, who believe in the doctrines of this Confession, do not conceive ourselves as prevented, in good faith, from believing, so far as we can be said to believe without positive information, that *all infants*, whether Christian or heathen, dying in infancy, belong to the election of God. But as this is not revealed, it is right in public Confessions of Faith to go no farther than the written word. Therefore in the West. Confess. " elect infants" are mentioned, not however to constrain the supporters of that Confession, to believe that there are any infants reprobate. The great truths recognized in the Calvinistic system are these. " There is but one way of salvation, that is, through Christ; they who hear and are capable of improving this way and reject it, shall perish; they who, though born in a Christian land, are incapable from infancy or idiocy, of improving this way, *may* be saved." Upon the same principles, without relinquishing one single article of our faith, we consider that God may apply to all infants dying in infancy, and to the dying pagan, the blood of Christ. We state it *hypothetically;* merely to show that Dr. H. has not sufficiently examined the standards of the Calvinistic Churches.

But we must draw to a conclusion, assuring our readers that when the proper occasion offers, we are not unwilling to enter the lists in defence of Calvinism.

Though we have declined taking a part in the Episcopal controversy, yet we cannot resist the temptation which the present address affords us, to endeavour to teach the author a little wisdom, prudence, and moderation in the controversy. In p. 28 he says, " In the ecclesiastical history of Eusebius, composed within 200 years of the Apostolick age, the lists in question (viz. of Bishops) will be found as copied from the records of the different Churches by Eusebius himself." Then in a note our author gives the succession of the Bishops of Jerusalem, as given by Eusebius, who he says, transcribed the same from the Church records. As Dr. H. has not referred to the place in Eusebius where he found the above account, we had to search for it as well as we could. It is in the fifth book and twelfth

chapter of his history we meet with these words, αἱ τῶν αὐτοθι διαδοχαὶ περιέχουσι, episcoporum series, quæ in archivis illius ecclesiæ, servantur, ostendunt, in plain English, "after whom the successions of the (Bishops) there do show." Upon this passage, Valesius, the editor of Eusebius, after mentioning that the Churches founded by the apostles, did keep a record of their bishops with great care, adds, "these our Eusebius had diligently examined, as appears from this place: and he has digested the Bishops of the principal sees from these tables only." Thus then Dr. How has palmed upon his hearers and readers Valesius for Eusebius, the Editor for the Historian. Besides the plain import of the words quoted, we have more decisive authorities from Eusebius himself, concerning these said Bishops of Jerusalem, so imposingly introduced in the note to p. 28. In the fourth book and fifth chapter of his history, Eusebius says, "moreover, the space of time which the Bishops of Jerusalem spent in their presidency over that see, *I could in no wise find* preserved in writing: for as report says, they were very short-lived: But thus much *I have been informed of* from old records, that unto, &c." Such then is the fact as stated by Dr. H. from Valesius, contradicted by Eusebius himself. Of this contradiction, see Pearson de success. prim. Rom. Episc. c. 2, p. 8, as quoted in Reading's Cambridge ed. of Eusebius by Valesius, p. 225.

We now conclude our long review. Nothing but the standing of the author, and the credit which he has with his party, would have excited us to pay so much attention to so short a pamphlet. The style is better than that of the author's other productions. The characteristic fault of the man appears throughout, to make assertions without proving them, and to discolour, for the purpose of exciting disgust, doctrines which he does not understand. Many things are introduced, not for giving unity to the whole, but to disclose party views. We honour his honesty in avowing his sentiments, and respect his motives; but wish he may in future afford a better specimen of his talents, and the correctness of his reading.

FOR THE EVANGELICAL GUARDIAN AND REVIEW.

## *THE DAYS OF DARKNESS.*

ECCLES. xii. 7, 8.

OH sweet is heaven's cerulean light,
Fair from the blue vault gleaming,
And sweet, the golden radiance bright,
That from the sun is streaming.
Yet live, fond man, thy little hours,
Of earthly bliss a lover,
And cull the charms of earthly flowers—
Death shall thy path discover!

The days of darkness soon shall brood,
Thy transient pleasures blasting,
Death sweeps his waves of solitude—
Dark, and for ages lasting.
For all is vanity on earth—
Then seek the joys of heaven;
There, flow'rets of celestial birth
Shall to thy hand be given!

L. S.

## *HYMN.*

DOWN from the hill of Calv'ry flows
A living stream of joy and love,
Whose gentle wave the shepherd knows,
And every traveller longs to prove.

O'er barren fields and sandy wastes
It spreads, to bless the sterile land,
And o'er the dreary desert hastes
To crown with life, by Christ's command.

The soil, no longer now accurst,
Blooms with the verdure of the skies,
The weary flocks allay their thirst,
The flowers are cloth'd with lovelier dies.

The fainting pilgrim sees the wave,
He tastes, pursues its guiding way,
Passes the confines of the grave,
And triumphs in eternal day!

L. S

## Religious Intelligence.

### *SUNDAY SCHOOLS.*

HAVING received the report of the annual meeting of The Sunday School Union Society, held in London, in May last, we feel anxious to lay before the public a brief outline of the progress of this mighty system for educating and enlightening the poor of all nations.

The report first notices the establishment of "The Female Sunday School Union Society," and the "New-York Sunday School Union Society," in this city; and gives a copious extract from the report of the latter, the particulars of which are here sufficiently known. They then proceed to report—

The formation of two Sunday Schools in France, containing about 200 of the poorest children.

The formation of one Sunday School at Cape Henry, St. Domingo, where the Scriptures are read, at the particular desire of the king.

The establishment of a Society for Sunday Schools in New South Wales, and the formation of schools in five different towns, under the patronage of the governor. The correspondence from this new, but interesting, country, seems also to hold out the hope of soon fixing schools in Van Diemen's land, and in the unnumbered islands in the great South Seas.

The report also mentions the recent establishment of Sunday Schools in Canada, though many particulars of their progress had not reached the London Union.

The school established in Ceylon "is going on prosperously, and is diffusing the blessings of religious education among the children of that island."

The progress of the Sunday School Society in Ireland deserves particular notice. From their seventh report, presented to the annual meeting in London, it appears—That, on the 16th of April, 1816, the schools were, in number, 350, containing 38,598 children; whereas the returns, on the same date of the present year, give 439 schools, and 51,410 scholars, being an increase, in the past year, of 12,812 children. The receipts of this society had been 1878*l.* 17*s.* 6½*d.*, and their expenditures only 1231*l.* 15*s.* 4½*d.*, leaving a balance, for future operations, of nearly 400*l.*, and this at a time of most unparalleled pecuniary distress.

Various interesting details are given in the report, of the blessed effects of the Sunday School system. Numbers had been redeemed from the lowest sinks of vice and misery. Parents and children were found together, regardless of God and man, despising religion, and hating all lawful re-

straint—the disciples of designing infidels, they had drunk deeply of the poisonous cup, and were both temporally and spiritually, "vessels of wrath, fitted for destruction." In this state the Sunday School teachers found them. But what a change does this report present! The most hardened have been subdued; the most profligate reformed. The Catholic, the Protestant, and the Jew, have been taught, in the same schools, to read the Holy Scripture, and to attend to the word of eternal life. The abandoned and destitute of *all ages* have been invited to forsake their unhappy courses. They have done so, and their grateful hearts never cease to return thanks to their kind benefactors.

It would make this abstract too long, were we to dwell on all the effects. Some few more must not be passed over. In one school 74 scholars had received *honourable dismission*—and not less than 73 had been received as *members of Christian societies.* In another school *ten of the present teachers were once scholars.* Many have died in the faith, giving their dying testimony, that their first religious impressions were received in the Sunday Schools.

From the report of the Arbroath society, in Scotland, it appears, that, in *one school*, out of 344 scholars, no less than 150 are *pious young women, from 15 to 20.*

The whole number of scholars, under the superintendance of the "Sunday School Union," is 219,952; of which 2,396 are adults. And when it is understood, that those in the "Union Society" do not make one half the number of those taught in the Sunday Schools in Great-Britain and Ireland, who does not perceive the wonderful effect which such a system must have upon the moral and religious habits of the rising generation? The result is incalculable; but of this we may be certain, that in proportion as this system spreads, must be the increase of moral and intellectual light. Ignorance is chased by its mild, but cheering beams, while vice and irreligion die at its approach.

## *SUMMARY OF MISSIONARY INFORMATION.*

AMIDST the varied scenes of this chequered life, some produced by the extended dominion of sin, others arising out of that promise which points to its final destruction, how delightful is it to the Christian to cast his gaze over the moral map of the world! There he beholds the dawnings of the Sun of Righteousness on regions, where his beams had never shone, or from which he had for ages departed. The heart bounds with transport at the prospect. Placed by the hand of Divine Providence on the sacred mount, the Christian is not called to contemplate the kingdoms of this world, or their wasting glory. No! Before him are placed scenes of more endearing grandeurs. The vast landscape presents to him nations of various hue, tribes, kindreds, and tongues, and as he stretches his view,

"To rivers unknown to song,"

he sees darkness, in a great degree, covering the earth, and gross darkness the hearts of the people. Anon, he lifts his wondering eyes. Flying in the midst of heaven is seen the angel of the covenant, with the everlasting gospel in his hands; the messengers appointed by the head of the Church are spreading themselves, to carry this word to the very ends of the earth. And again is realized another Pentecost, when "Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea and Cappadocia, in Pontus and Asia, Phrygia and Pamphylia, in Egypt, and in the parts of Lybia about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians, do speak in their own tongues the wonderful works of God."

We are led to these reflections, by a but hasty perusal of such abstracts of the annual

Bible and Missionary reports, for 1816 and 1817, as have reached us through the medium of the London Magazines. They are the most cheering which we have yet seen. Notwithstanding the discouragements the societies had to encounter, at their first outset; the almost insurmountable obstacles which opposed their progress; the vast exertions, and the great sacrifices to be made before there was the smallest prospect of success, we have seen them proceed with steady step, and with increasing zeal. The ambassadors of the cross have gone forth—the torch of truth in their hands—the arm of Jehovah for their support. They have entered the strong-holds of superstition, and have laid prostrate the gods of wood and of stone. They have penetrated the most inhospitable regions, where the mists of ignorance were deep as thickest night. Darkness has fled, and the pure light from above has cheered the dreary abode. The savage Caffree, the ferocious Bushman, and the stupid Hottentot, have listened to the word of life. At the sound of this gospel the Hindoo has forfeited his caste, and the Mussulman abandoned his prophet of lies. Through the innumerable islands of Australasia and Polynesia, civilization is sapping the foundations of barbarism—truth is erecting its standard in the temples of the greatest idolatry, while the cry of murdered innocence, and of unprovoked insult, so long calling to heaven for vengeance, is hushed by the still voice of the religion of the Redeemer. Let us, for a moment, "turn aside, and see this great light."

From the 23d report of the London Missionary Society, it appears: That in Eimeo, the number, who have entered their names as professors of Christ, are 362. The scholars amount to between 600 and 700. The principal priest had openly renounced heathenism; the king persevered in his profession of the faith of Christ. The altars of idolatry had been overthrown, and the gods committed to the flames. The number of candidates for Christianity, says the Sydney Gazette, exceeded 1000. The chiefs of the adjacent islands are entreating the missionaries to visit them, places for the worship of the true and living God are erecting, and there is every reason to believe that the whole of the inhabitants of this group of islands, so long in the shadow of death, will become the humble followers of a crucified Redeemer.

Mr. Milne still proceeds in his endeavours to enlighten the Chinese inhabitants, "dispersed among the numerous and populous islands of the Eastern sea." A missionary house is erecting at Malacca. Mr. Milne has 70 Chinese scholars under his care. He is besides engaged in translating the Scriptures, and in publishing a *Chinese Monthly Magazine*. In his missionary exertions he is assisted by Mess. Thomsen, Medhurst, and Slater, and there is every prospect of their being extensively useful.

The mission under Mr. Morrison has met with some obstacles, but he goes on in his great work with unabated ardour. New editions of the Chinese Testament have been commenced, and the whole of Genesis, and a great part of the Psalms have been translated.

In Amboyna, and the Molucca or Spice islands, a "great door, and an effectual, has been opened." This account, however, is so minute and affecting, that we cannot abridge it. It shall be given in a future number. Mr. Kam, the active and intelligent missionary to these islands, is erecting a new Church in Amboyna. When he preaches in the Malay language, so great is the desire to hear, that the Church is filled long before the service commences: and it may serve to chide our lukewarmness, to be told, that at the missionary prayer-meetings in Amboyna, one thousand persons attend; and that so great is the thirst of the people for the word, that they will part with any thing they possess for one copy of the sacred records.

In the island of Ceylon the word has "free course." The missionaries are indefatigable in preaching the gospel in the native tongue. Government, without regard to sect, fosters their endeavours by every possible means. There appears among the

aboriginal inhabitants of this hitherto benighted island, a desire, at least, to be informed of this "new way." We trust the time is not distant, when they shall receive, and believe in that word which is able to save their souls.

The plan pursued by many of the missionaries, in several of the Indian stations, seems to be that of *school instruction*, and through the medium of tracts. The good effects of this mode are already visible. In adopting it, they offend fewer prejudices than they would by any other. They do not force the poor heathen to an open profession, before they are fully prepared for it, by either deep conviction or sound conversion. The seed is sown silently; is frequently strengthened by conversation, and watered by the divine blessing; in this way it is likely to produce abundant fruit. In Vizagapatam, Belhary, and Surat, these schools have been singularly useful.

In the Mauritius, under the superintendance of the missionary Le Brun, the schools are in a most flourishing state. Governor Farquhar, who is a nursing father to these schools, writes to the Directors as follows: "It is with great pleasure I now communicate to you the flourishing state of the schools established here by Mr. Le Brun. This indefatigable missionary has succeeded in the difficult task of inducing the free coloured population of Port Louis to send their children for instruction, not only in the elementary part of education, but also in the doctrines of the Christian religion; and this he has effected, notwithstanding the indifference, not to say opposition, which was to be expected in a colony, and in a class of population, whose religious principles were destroyed by the revolution, and the profession of them treated as hypocritical and contemptible. On this account Mr. Le Brun deserves the greater credit: he has shocked no man's opinion or prejudice; but, holding the noiseless tenor of his way, persevered in the meritorious course, until the numbers of his scholars have become too great for one man, however zealous and assiduous, to attend to."

## *SPEECH OF THE REV. DR. PROUDFIT,*

### *At the formation of the United Foreign Missionary Society.*

WHEN the Rev. Dr. Griffin had closed, the Rev. Dr. Proudfit rose, and thus addressed the Chair:

*Mr. Chairman*—I rise to second the motion proposed by that very respected and beloved brother who has now addressed you, and with him most cordially unite in hailing the auspicious occasion of our meeting. It may justly be considered as forming a new era in the history of missions, and various considerations rush irresistibly upon my soul, and swell it with more than ordinary transports of joy. Fifteen months have not yet elapsed since we convened in this city to organize that grand national institution, "the American Bible Society:" again, we are convened for a different purpose, but one equally important, to constitute a "Foreign Missionary Society," because *faith cometh by hearing, but how shall they hear without a preacher*. It is not, however, the importance of the work in prospect exclusively which elevates and transports my soul; not merely the anticipation of glory which may result to Jesus from our present decisions, or their benign influence on perishing immortals: there are other considerations which concur to render our meeting more than ordinarily interesting. We are collected from different regions of country, and different sections of the church; we are collected, not in our individual capacity, but as

the Representatives of churches, of churches too long sundered by separating walls, and marking the movements of each other with the eye of sectarian jealousy; we are collected, not for the purpose of enlarging or aggrandising the denomination to which we respectively belong, but to compare our views, and combine our efforts, for giving to our common Saviour, in actual possession, *the heathen, which are his inheritance* by right; with united hands we have taken the standard of the cross, and with united hearts have resolved to aim at rearing it in lands where the throne of the arch-usurper has hitherto remained uninvaded, undisturbed. Suppose, Mr. Chairman, that our holy and revered fathers, who have seen, in the light of heavenly glory, that Christians are ONE; that they are ONE with Christ, and ought to be ONE with each other in every expression of mutual affection and confidence; suppose that they were present, within these hallowed walls, as Moses and Elias were present on Tabor with Peter, and James, and John; what would probably be the theme of their conversation? As the latter *spake of that decease which should be accomplished at Jerusalem*, the former would probably speak of the fulfilment of ancient prophecy; that the period foretold by Isaiah had arrived, *when the watchmen* upon the walls of Zion *should see eye to eye;* and in speaking of it would probably unite in the exclamation, *behold, how good and how pleasant it is for brethren to dwell together in unity.* And who knows but the spirits of our deceased fathers are now present? who knows but they are really, although invisibly, hovering in the midst of us, exulting at the occasion of our meeting, and the harmony of our deliberations. Surely, if there is a moment when the church triumphant appoints her delegation to meet with the church militant, it must be when the latter are assembled to devise new schemes for advancing the glory of Jesus, *their Lord and ours.*

The period in which we live is generally and justly denominated the period of wonders.—Events, awful and auspicious in the extreme, have occurred in our own age and under our own eye. Equal displays of the indignation of heaven in scourging the nations, and of its merciful interposition in behalf of the nations, have perhaps, in no former instance, been witnessed by one generation of men. We have seen the torch of war lighted up and blazing frightfully in almost every part of the earth, and we have seen that torch as suddenly and unexpectedly extinguished. We have seen the tempest collecting, and darkening the whole heavens, and bursting forth to the perplexity of the nations, and we have seen the cloud almost instantaneously evanish. *The storm is changed into a calm.* The sword of war, seemingly sated with the blood of man, now slumbers in its scabbard; and after a long night of ignorance, and disorder, and crime, and misery, we behold the dawn of a brighter day. And as the personal advent of Messiah was preceded by a general peace upon the earth, we have reason to hope, that the peace which now prevails is the precursor of his spiritual advent; of his coming in the universal spread of his gospel, and the more radiant manifestations of his glory. Indeed, Mr. Chairman, great things have been already done for promoting his universal reign among the nations. The Bible has recently been translated into various languages in which it was not formerly known. The servants of the cross, *who teach the way of salvation*, are now reaching parts of this globe where no spiritual pioneer had formerly penetrated, and thousands are rejoicing in the love of Jesus on continents and islands where the inhabitants, during the lapse of ages, had seen no ray of his glory nor heard the sound of his fame. Yes, *the Rose of Sharon*, that Rose of celestial origin, now flourishes, regaling with its beauty and fragrance the senses of the spiritual beholder, in many places where nothing but *the heath of the wilderness* formerly appeared. Great things are yet doing for diffusing more generally over the earth the savour of *this Plant of Renown.* Wherever we travel, in our own country, or in other countries, we find these sacred associations, the Bible or Missionary Society for promoting the

spread of that Gospel *which brings life and immortality to light.* In these "holy alliances," whether less or larger, all party distinctions are overlooked; *the hay, and stubble, and straw* of sectarian feeling are consumed by the hallowed flame of love to Jehovah and to each other. There, in heretical spirit, one no longer exclaims, *I am of Paul,* or another, *I am of Apollos,* or another, *I am of Cephas,* but all rally round the standard of Christ, and pray, and converse, and contribute, for the enlargement of his kingdom.

But, Mr. Chairman, much yet remains to be done before Jesus the mediator *will have the uttermost parts of the earth for his possession.* There is no need to indulge yourself in a general survey of the globe and its inhabitants. Look around for a moment on the Southern, and Western, and Northern parts of this continent. There you see hundreds, and thousands, and millions, enveloped in the thickest gloom of spiritual night. They have no Bible, in which they may read the cheering record that *God hath given to us eternal life;* no peaceful sanctuary to which they may repair and hear *those good tidings of great joy, that unto all people a Saviour is born.* What then is becoming us who are *their* brethren by nature, and by the destination of Providence are thrown into the same hemisphere with them? The path of duty is, in my opinion, clear to us as the "milky way." Let us arise and *tell them how they,* and their benighted, besotted, pitiable offspring may be saved. Here is our commission, in the very hand-writing of our Master, and Witness, and Judge, *Go ye into all the world, and preach the Gospel to every creature. Teach, make disciples of all nations.* This commission was delivered to apostles by our Saviour in person, and by them has been transmitted to us their successors in office, and their sharers in the anticipation of future glory. Here we are commanded to *disciple all nations;* but the conversion of the heathen upon our own borders appears more immediately incumbent upon us. They occupy the same soil; they breathe the same atmosphere; they are by local situation more accessible, and a mission to them is attended with less peril and expense. Their forlorn condition is more obvious to our view, and into their wounds, as *the good Samaritan,* we ought, without delay, to pour *the oil and the wine.* It is therefore a prominent and a very proper article in our constitution, "that we shall attempt first to spread the Gospel among the Indians of North America, the inhabitants of Mexico, and South America."

I hope that you will excuse an obscure, insignificant stranger for intruding so long on your patience. My solicitude for the honour of Jesus, for the honour of the Christian character, and for the welfare of fellow immortals, is my only apology. I say, among other considerations, my solicitude for the honour of the Christian character has constrained me to enlarge. Shall we profess that we are infinite debtors to the Saviour's love, and be unwilling to *spend* in his cause, and for his glory? Shall we be either illiberal in the measure of our contribution, or reluctant in sparing what we do contribute? Our heroes and patriots, by their recent exploits, have reflected no inconsiderable lustre on the American name. On the land, on the lakes, and on different oceans they have erected numerous trophies of martial enterprise and valour; trophies which will remain imperishable monuments of our patriotism and prowess. Let us now unite in adding to the lustre of our national character as Christians; let us attempt this day at erecting a lasting monument of disinterestedness in the cause of our Master and of mankind. I have no doubt but the patriot and the hero of future ages, in reading the page which contains the record of our military achievements will catch the patriotic fire, and burn with augmented ardour in the defence of all that is interesting to them as men; let us also, in the present occasion, exhibit an example of zeal, at the contemplation of which our children, and our children's children, and the friends of Zion in other countries, may be inspired with new zeal, and ani-

mated to nobler exertions for the living God. I trust that not an individual within these walls will retire without entering his name as a subscriber to the "United Foreign Missionary Society." I see around me gentlemen whose enterprise and activity in their respective pursuits have been crowned with eminent success, and upon whom Jehovah in his bounty has showered profusely the blessings of his providence. I trust that such will give not only their own names, but those of their families, as members of this benevolent institution. For my own part, I am free to declare, and the declaration is made, my Master bearing me witness, without the least ostentation, that I entered this room with the resolution of constituting each member of my family a member of the Society for life. It is a small tribute of gratitude to that Jesus who *redeemed me to God; who redeemed me to God with his own blood;* and I am fully persuaded, that the discharge of this duty, without the least diminution of temporal interest to them, will conduce hereafter to my own glory and joy. Mr. Chairman, I must again solicit your forgiveness of the trespass which I have now committed upon *your* patience and that of this venerable audience. I must solemnly declare, that I feel anxious for the result of this meeting. Angels are anxious. They look down from their elevated mansions to see who will be first in entering his name, and most liberal in the sum which he annexes to his name. The Lord of angels is anxious. He looks from heaven to see whether we are prompt to throw into his treasury as in his providence he has prospered us; he looks to notice with what impressions we recollect the scenes of the manger, and of the garden, and of the cross. In our love to himself, in our love to each other, in our zeal for his glory, in our holy emulation in spending for the advancement of it, may *he see of the travail of his soul;* may he feel a fresh exultation that he did not *come*, and *weep*, and *groan*, and *bleed*, and *die* in vain.

## To Correspondents.

**Y. is received, and will be attended to.**

**Q. & L. S. will be inserted. The writers have our sincere thanks.**

**L. will perceive that he has been anticipated by one of our friends, whose piece is in the present number.**

**S. M. is inadmissible.**

**The notice of the "Greenwich Cent Society for the support of the Theological College of the Reformed Dutch Church," was received too late for insertion in the present number: it shall have a place in our next**

THE

# EVANGELICAL GUARDIAN

## *AND REVIEW.*

VOL. I. NOVEMBER, 1817. NO. 7.

### *THE SUCCESS OF IMPORTUNATE PRAYER.*

THE life of the Patriarch JACOB was marked by a number of peculiarities; but the most prominent one was affliction. Hence, when near the end of his earthly course, he could, in truth, tell Pharaoh, "Few and evil have the days of the years of my life been."*

While yet in the morning of life, he was obliged to secure his own safety from the sanguinary resentment of his brother Esau, by going to a distant and unknown country. While there he met with new troubles, from the covetousness of his *uncle* and *father-in-law;* and when, by the command of God, he left Padan-aram, to return to the land of Canaan, he seemed to be beset on every side with relentless enemies and insurmountable difficulties.

Laban, so soon as he ascertained Jacob's departure, pursued him, with unfriendly designs against both his person and his property. And when, by the immediate interposition of God, this difference was amicably adjusted, he had new trials to encounter with his brother Esau. Aware of *his* former animosity, and apprehensive that it had not been diminished by an absence of twenty years, he, with a view to conciliate him, sent before him to his brother a most respectful message, attended with a short and friendly account of his past adven-

* Gen. xlvii. 9.

tures, and his present situation. When the messengers returned, he was surprised to find, that Esau had already received intelligence of his advance; and he was alarmed to hear that Esau was coming to meet him with four hundred men.

Some suppose, that those four hundred men were Esau's ordinary retinue, and that he brought them on this occasion, not with any hostile design, but merely for the purpose of conferring *honour* upon his brother. Be this as it may, Jacob did not so understand it. He viewed them as collected, and armed, for the purpose of his destruction, in revenge for the loss of the birthright, and was accordingly exceedingly alarmed for the safety of his defenceless company. "Then Jacob was greatly afraid and distressed." His all he considered at hazard. 'Perhaps,' thought he, 'in a few hours I shall be stripped of all the substance, which I have gained with the sweat of many a sultry day, and the chill horrors of many a damp and sleepless night. Perhaps I shall see my faithful servants led captives by a persecuting lord; and the *blood* of my babes, and of the wives of my bosom, recking on a ruffian's blade, whilst I am reserved, a witness of all this barbarity, to be the last victim of a brother's vengeance.'*

In the midst of these fears, he made the best disposition of his family and flocks, which time and circumstances would permit. And, at the same time, as if he had very little confidence in the success of this expedient, he invokes the help of that God, with whom all things are possible, and who alone could extricate him out of his present difficulties. Thus we find it recorded, that he engaged in the most solemn prayer. But his calling upon God, and his consequent composed trust in him, did not, in his view, supersede the necessity of the use of means for safety. Accordingly, on the day following his night of prayer, (as the record† seems to intimate) he resolved to see whether a substantial present would more effectually appease his brother, than a respectful and complimental message. "He took of that which came to his hand, a present

* Swanston.—Who has several admirable lectures on the whole chapter.

† Gen. xxxii. 13.

for Esau, his brother;" and, on the evening of that day, as if regardless of consequences, he sent his wives, children, and servants over the brook Jabbok. And when he was most probably preparing to follow them, suddenly a man appears to him, and without any previous warning, or any reason assigned, closes with him in a hostile manner. What Jacob's first impression of this strange combatant was, we are not informed. Probably he thought him an adversary, who designed, if possible, to prevent his passage of the ford; and, accordingly, he strained every nerve to gain the victory. But having soon been convinced, as well from appearances, as the supernatural dislocation of his thigh, that he was contending with the Angel of the covenant, he accompanied his bodily wrestling, we are told by the Prophet Hosea, xii. 3, 4., with "weeping and supplication" for a divine blessing. And this was one of the most striking cases of importunity and holy violence in prayer, to be found on sacred record. From this the fervent prayers of God's people have derived their appellation, of *wrestling with God*. And as there are few Christians who have not experienced obstacles, in their approach to a throne of grace, whose faith has not been obliged to struggle with unbelief, it may conduce to edification, for us, in the present number, to exhibit the importunity of Jacob, as an example, for their imitation, in similar circumstances. "And the angel said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me." Gen. xxxii. 26.

We shall endeavour to show when God may *seem* to the Christian (as in the case of the Patriarch) to be backward to answer his prayers; and what there is in the resolution of Jacob, worthy of his imitation, under those afflicting circumstances.

1. We would lead our readers to consider, when God may *seem* to the Christian to be backward to answer his prayers, as, in the case of Jacob, is intimated in the address, "Let me go, for the day breaketh."

These words of the angel look, at first sight, like a *refusal* to grant the desired blessing; or, at least, a determination to

withhold it a little longer. "Let me go, for the day breaketh:" i. e. It is not proper that any persons should witness this interview; it must be secret; and, as the day now dawns, postpone your petition till some other opportunity. The result proved, that this was not the real object of the Angel of the covenant; and that he meant, by a request to be "let go," to quicken Jacob's earnestness, in soliciting his stay; that he only meant to confirm his resolution, *not to let him go:* but, at first view, they seem to import something very different; and surely *unbelief*, at such language, would have said, "It is presumption to proceed: after this it is vain to plead the strongest and most applicable promises." Christian reader, you may remember the time, when such reasoning occupied your mind; when such unbelief was cherished in your heart; when *you* interpreted these words of the angel *wrong;* when they spoke to your apprehension a rejection of your supplication!

This was the case with you,

1. When the state of things in your soul was such, that you felt no freedom nor engagedness in prayer.

A sense of *guilt* has at times overwhelmed your soul; and this very thing, which is the strongest argument for the necessity of prayer, you have found in your experience to hinder its performance. When you have felt the stings of conscience; when your transgressions have appeared before you in all their variety and aggravations, then you have felt a dread of entering into the presence of God—have been led to despair of obtaining his mercy, and induced to adopt the language of the Psalmist, "Mine iniquities have taken hold upon me, so that I am not able to look up; they are more than the hairs of mine head, therefore my heart faileth me."*

The same difficulty has been felt, when you have cherished *unbelieving thoughts*, or been assailed by *the temptations of Satan.* Sometimes you have been in perplexity about the *meaning*, and even cherished doubts of the certainty of God's word. Sometimes you have been made to doubt your title to the promises; to view them as a rich and abundant table, en-

* Psalm xl. 12.

compassed with a flaming sword, forbidding your approach, and thus, led away from the consolation of Israel, you have in vain sought for a foundation of comfort in yourself.

And sometimes you have, by the wiles of Satan, been driven to the very brink of the precipice: you have been made to doubt the very being of a God, and the reality of all religion. And, if these things have not removed the conviction of the necessity and use of prayer, they have, many times, cooled its fervour, and destroyed its comfort.

You have had to contend with the same difficulty, when your own heart has been *cold*, and *dead*, and *slothful;* when, though you have been speaking to the great and eternal God, you have found it difficult to maintain a serious and attentive frame of spirit; when, though you lay under great and unspeakable obligations to his mercy, your sense of gratitude has been weak and languid; and when you were *indifferent* in asking blessings of the most inestimable value. In such cases your soul becomes like a wilderness. Every thing seems dark and confused. Then God seems to say, "Let me go—wrestle no more." Then the language of the heart is, "The child is dead; trouble not the master." Then, like the Psalmist, you are ready to say, "I looked on my right hand, and beheld, but there was no man that would know me: refuge failed me; no man cared for my soul."*

2. The Christian is led to conclude, that God is unwilling to answer his prayers, when he does not find an immediate compliance with them. Though the petitions of Christians may be offered up in faith, and for things agreeable to the Divine will, they are not always granted in the manner, measure, and season, which they desire, and think most proper. The answer is reserved for the time which Infinite Wisdom sees is best; and is sent in a manner which promotes their good, and his glory. The interval, however, often proves a season of suspense; and, in many cases, not only abates fervour, but witnesses *despair of success*. They have often looked out for the morning, but, behold, the shadows of night still rest on their

* Psalm cxlii. 4.

habitation; and it is like a sword through their vitals, to be asked, "Where is thy God? where are thy prayers? where is the fulfilment of the promise which you have so often pleaded?"

Such was Jacob's trial. He wrestled until the dawn of day; and yet the night of darkness rested on his soul. And such is the case of many modern Christians; they pray long, and yet obtain no relief; and are, therefore, led to conclude, that the *delay* is their *final answer*.

3. The language, "Let me go; for the day breaketh," discourages Christians, when they are denied fellowship with God in his ordinances.

When Christians cannot find God in *prayer*, nor in the *word*, they seek him in the *other institutions* of his house. And then, if his visits are only like those of the wayfaring man; if his Spirit comes and goes, before they can realize that he has been present; if they feel little life in the duty—less access to God by it, and no consolation derived from the promises, they think God has forgotten them. Unbelief suggests—"This evil is of the Lord. God abhors his ordinances for thy sake. If God was with you, why should all this evil come upon you?" This is indeed a severe trial to one who cannot be satisfied without finding God in duty. But it affords a fit opportunity for holy fervour and importunity in prayer; for wrestling with God, like Jacob, with a view to prevail, like Israel!

II. Let every reader then attend to what is implied in the resolution of Jacob, "I will not let thee go, except thou bless me," that is worthy the imitation of Christians, under such circumstances as have been described.

Though the address of the angel has the *appearance* of unfriendliness, it is, indeed, marked with the greatest condescension. It is a sort of request to sinful dust and ashes. It, as it were, yields the victory to Jacob, and contains the language of the vanquished, asking the victor permission to quit the field. "*Let me go.*" How amazing the condescension of God, to his worm Jacob! He, who could lame him for life, by a single

" touch," could most easily have disengaged himself from the feeble grasp of a mortal. But he wished to be detained; he came to command the blessing. Accordingly, through the influences of Divine Grace, Jacob becomes more bold and resolute, at the intimation of being separated from the only source of his help, " I will not let thee go, except thou bless me." " Since thou art pleased to leave the matter to my choice, I cannot grant the permission requested, upon any other terms, than obtaining thy blessing. This is all I want. This will secure me thy favour and protection against the evils to which I am now exposed. With all the firmness, therefore, which my extreme need, and thy great condescension warrant, I declare I will not let thee go, except thou bless me." This resolution implies,

1. That the Patriarch sincerely wanted a *blessing*, and that he expected it only from the Angel of the covenant—" *Thou bless me.*"

" Blessing" is, every where, opposed to " cursing." Consequently the blessing, which Jacob expected from Christ, was opposed to that curse, under which all men are by nature. It needs no laboured proof, that the person with whom Jacob wrestled, and who, in consequence of his importunity, blessed him, was " God—manifest in the flesh." This person had indeed the appearance of *a man*, in token of his future incarnation; but he was also God, as is plainly intimated in the expression, v. 28, " as a prince thou hast power *with God.*" And Jacob was assuredly sensible that he was a Divine person; for he says, v. 30, " I have *seen God* face to face; and my life is preserved."

This Lord Jesus is the only person from whom the blessing can come. He endured the *curse*, that he might *bless* us with freedom from the guilt, the punishment, the power and pollution of sin. The blessings which, as the *surety* of the covenant, he purchased by his blood, he bestows upon his people as the administrator of that covenant. And hence the prediction concerning him, " Men shall be blessed in him, and all nations shall call him blessed."

To the truth of this, the resolution of the Patriarch attests. He needed the blessing of freedom from the effects of the curse—of a title to future glory—and, in the mean time, of Divine guidance and protection. Accordingly, while in the company of the Angel of the covenant, and under a consciousness that he only could bestow the boon, he resolved, "I will not let thee go, except thou bless me."

2. This resolution implies an earnestness and importunity after the blessing, which could not be checked by any opposing difficulty.

It was an unfavourable circumstance to Jacob, that his conflict happened during the darkness of the night, when he could not see how to conduct himself to the best advantage; when the surrounding gloom was calculated to increase his terror, and to nourish his despair. His trial too, was severe; inasmuch as it lasted, probably, for hours, until the dawn of day. His difficulties were increased by the omnipotence of his opposer; and, especially, after he had lost the use of one of his limbs. But, through surrounding darkness, a protracted struggle, opposing strength, and personal weakness, grace was given him to persevere in seeking the blessing. "I will not let thee go:"—"I can take no denial; without thy blessing my case is desperate." Here was no cold heart—no labour of the lip—the whole soul was engaged—and all that was within him was stirred up, to obtain the heavenly benediction.

3. This resolution implies the exercise of faith.

Under Jacob's circumstances, *unbelief* would have charged him to desist, as engaged in a hopeless contest. It would have drowned the voice of God's word, "wait on the Lord," with the cry—darkness, delay, disappointment, defeat. Jacob's perseverance, therefore, discovers his persuasion, that his covenant God could not mean his destruction. While he found the angel put forth no more strength *than he was enabled to oppose*, his faith rightly concluded, that the *opposing* exertions were only intended to exercise the vigour, *with which he was constantly supplied*. This is the only way to account for Jacob's persevering in the contest against unequal force. Every

moment he persevered against so many disadvantages, added fresh lustre to the strength of his faith in the promise of God. It was acting a similar part with that of Job—"Though he slay me; yet will I *trust* in him."

4. The resolution, "I will not let thee go," implies a determination to make the best possible use of the present favourable opportunity.

God was now near; the day was dawning; the necessities of the Patriarch were urgent; and none but God could supply them. All that was dear to him, therefore, for time and eternity, was suspended upon that hour! Accordingly, neither the discovery which Jacob made of the omnipotence of the angel, by the touch of his joint, nor the sense it gave him of his own weakness, nor the acute pain with which it was probably attended, disposed him to relinquish the contest. He was now more than ever convinced, that the person to whom he clung, not only with the arms of his body, but with the arms of his faith, was able to bless him in the most effectual manner. He knew that he had every thing to expect from the grace manifested in this interview, and that every thing would be lost, if it was broken off, without the desired blessing; and, therefore, he is resolved not to lose so good an opportunity as the present.—"I will not let thee go, except thou bless me."

These are the particulars in the resolution of Jacob, worthy of the imitation of Christians under circumstances similar to his.

Have you, Christian reader, any difficulties to encounter, in adopting the resolution, "I will not let thee go, except thou bless me?" Are *your enemies* numerous, subtle, and powerful? So were Jacob's. But the greater their number and might, the greater did he feel the necessity of urgency at a throne of grace for strength. Therefore, as you would disconcert the plans and paralyze the power of your adversaries; as you would obtain the victory, and glorify the God in whose strength you are to achieve it, wrestle with God by prayer and supplication. Not only put on the whole armour of God, but pray always, with all prayer and supplication in the Spirit.

Are you overwhelmed with a *sense of guilt and pollution?* Does conscience smite you for having offended God, and crucified afresh the Saviour? and are you, therefore, ashamed and afraid of drawing near to God for his blessing? But what stronger argument can be presented for your applying to the fountain opened for sin and uncleanness? Without the shedding of blood there is no remission of sins. Without the application of the merits of the blood of Jesus, your guilt will sink you down to perdition. Therefore, cry mightily, for justification by the blood which speaketh better things than the blood of Abel.

Are you *tempted by Satan* to cease from importunity, because you have, in times past, experienced delay? still persevere; "For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry." Habakkuk ii. 3.

Do a deathlike coldness and *indifference pervade your heart and affections?* Do you feel a sense of *weakness* and *unworthiness*, in consequence of the wounds and filthiness of sin? Recollect the *weakness* and unworthiness of Jacob, and, at the same time recollect, how, notwithstanding that weakness and unworthiness, he wrestled still. Let not discouragements prevail, nor your hands *hang down* for such reasons as these. Say not that your difficulties are greater than those of others. This is the common suggestion of unbelief; and even, if the suggestion were true, it affords you a peculiar opportunity of glorifying God; of acknowledging his faithfulness; of paying practical homage to the person and work of Christ, by your earnest and importunate wrestlings.

Consider too, for your encouragement, that these pressing exercises are so far from being considered as the boldness of presumption, that they are peculiarly pleasing to God. They are a sweet-smelling savour in his sight. Listen to the language of Christ to his Church and people, "O my dove, that art in the clefts of the rock, in the secret places of the stairs, let me see thy countenance, let me hear thy voice; for sweet

is thy voice, and thy countenance is comely."* The tears of the praying, mourning Christian are collected in Christ's bottle; and in them he sees the travail of his soul, the fruits of his Spirit, and is satisfied. Therefore say, "I will not let thee go, except thou bless me."

Consider also the inestimable value of the blessing for which you ask, and the peculiar necessity of your case in reference to it. It is the blessing of Him who endured the curse; the blessing which will remove the guilt, the power, the defilement of sin; the blessing which will secure all the benefits of the covenant of grace; the blessing which the Lord bestows in this world, and in that which is to come. These blessings you need. Without them you perish. Can you then endure the thought of letting the Angel of the covenant go, until you receive the blessing? Can you be contented without an interest in Christ? Are you willing to be led captive by Satan, and your own devouring lusts? Are you willing that you and Christ should part for ever?

Then let no mere lip service satisfy you at a throne of grace. When the Saviour admits you to converse with him; when (if the expression be allowable) He is upon speaking terms with you—and his *word* declares his willingness *to bless*, and not to curse, be importunate. Let thine heart overflow with fervent desires; and manifest some of the ardour which glowed in the breasts of Scripture saints, when they said, "As the hart panteth after the water-brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God: when shall I come and appear before God?" Psalm xlii. 1, 2.

As you would be encouraged to adopt the language, "I will not let thee go, except thou bless me," consider the success which attended it, in the case of him who first made use of it. Jacob wrestled, and he prevailed. V. 27. "And the angel said unto him, what is thy name? and he said, Jacob," which signifies *supplanter;* and was calculated to remind him of the dishonest mode in which he attained the birthright. But God had now forgiven and forgotten his past failings, and therefore

* Cant. ii. 14.

he said, "thy name shall be called no more Jacob, but *Israel*." By this change of name he published his act of oblivion for past offences,—destroyed the association of his name with artful and fraudulent management,—and ever after connected it with an event honourable to God, and a *blessing* to himself. For *Israel* signifies "a princely prevailer with God."

Imitate Jacob's example, and you shall realize Israel's success. "The angel blessed him:" and if you manifest the same importunity, He will bless you. Wrestle like *Jacob*, and you shall prevail with God like *Israel*.—Wrestle like Jacob, and you shall realize the fulfilment of the promise,—*the seed of Jacob shall never seek my face in vain.*

## EXTRACTS

*From the Minutes of the General Assembly of the Presbyterian Church in the United States.*

[We think proper to publish the following document, which we believe has never before been printed, and of which few copies are extant; and we intend it as an introduction to a number of short Essays, which we purpose to insert on the principal doctrines which have recently been so much contested and misrepresented.]

THE consideration of the references on Mr. B.'s Creed, &c. was resumed.

Ordered,—That Dr. M'Whorter, Dr. King, Dr. Green, Mr. Armstrong, together with the moderator, (who was Dr. John B. Smith) be a committee to form a minute on the subject of the references before the General Assembly.

The consideration of the reference relative to Mr. B. was resumed, and after some amendments made on the draught brought in by the committee, it was adopted, and is as follows, viz. The committee appointed to take into consideration cer-

tain references and inquiries from the Synod of the Carolinas, relative to the publication and import of a creed, the preaching of false doctrine, and the use of indecent language, by the Rev. H B. beg leave to report:—That having carefully examined, and seriously considered, the subjects submitted to them, they remark, upon the first article of the creed aforesaid,

That Mr. B. is erroneous in making disinterested benevolence the only definition of holiness, or true religion; because this may perplex the minds of those not accustomed to abstract speculations,—is questionable in itself,—and may convey the idea, that an absolute God, or a God out of Christ, is the object of the highest affection to the renewed mind.

Upon the second article they remark,—That Mr. B. has confounded self-love with selfishness, in an abstract speculation calculated to puzzle plain Christians, and lead to unprofitable disputes.

Upon the third article they remark,—That the transferring of personal sin or righteousness, has never been held by Calvinistic divines, nor by any person in our church, as far as is known to us; and therefore, that Mr. B.'s observations on that subject appear to be either nugatory, or calculated to mislead. But with regard to his doctrine of original sin, it is to be observed, that he is erroneous in representing personal corruption as not derived from Adam; making Adam's sin to be imputed to his posterity in consequence of a corrupt nature *already possessed*, and derived from we know not what; thus, in effect, setting aside the idea of Adam's being the federal head, or representative, of his descendants, and the whole doctrine of the covenant of works.

It is also manifest that Mr. B. is greatly erroneous in asserting, that the formal cause of a believer's justification is the imputation of the *fruits and effects* of Christ's righteousness, and not that *righteousness itself;* because righteousness, and that alone, is the formal demand of the law, and consequently the sinner's violation of the divine law, can be pardoned only in VIRTUE of the Redeemer's perfect righteousness being im-

puted to him, and reckoned as his. It is also not true that the *benefits* of Christ's righteousness are, with strict propriety, said to be *imputed* at all; as these benefits *flow to*, and are *possessed by*, the believer, as a *consequence* of his justification, and having an interest in the infinite merits of the Saviour.

On article fourth no remark is necessary.

With regard to the fifth article, it is to be remarked, that Mr. B. appears to confound sentiment with the mere perception of truth; whereas it always partakes of the disposition of the heart, and consequently involves in it either sin or holiness. The article, as stated by him, contradicts the principle laid down in the introduction, to our form of government, and levels the important distinction between truth and falsehood, so as to be liable to the construction, that it is no matter what a man believes. And though Mr. B. may not, and probably did not, intend to insinuate any thing disrespectful to the holy Scriptures, where he asserts that "there are wrong sentiments in the Bible," yet as his expression is liable to such a construction, we judge it highly censurable.

With regard to the sixth and seventh articles, no remark seems to be necessary, except that the offence given by the reflection cast on his brethren, the Presbyterians, in the seventh, has been sufficiently removed by his candid acknowledgment before the Synod and General Assembly.

The eighth, ninth, and tenth articles require no remark; except that they appear to be unimportant.

With regard to the twelfth article, it is remarked, that his observation upon love, as exercised by the human race, so far as it may be applicable to a state of infancy, is unintelligible; and that though a distinction may be made between regeneration and conversion, yet the terms in which the article is expressed, are exceptionable, as they seem to discourage the use of the means of grace.

With regard to the thirteenth article, it is remarked, that in making repentance and faith to proceed wholly from love or charity, Mr. B. has expressed an opinion unnecessary and improper.

In regard to the subject of false doctrine, in discoursing from Psalm li. 5. and Isaiah xlviii. 8. nothing seems necessary to be added to the remarks made on the subject of original sin, as contained in Mr. B.'s creed, except that he charges Calvinistic divines with holding sentiments relative to infants which they do not hold; and that he makes positive declarations in regard to the state of infants, when it has pleased a wise and holy God to be silent on this subject, in the revelation of his will.

In regard to the subject of indecent language, alleged to have been used in the pulpit by Mr. B. it is remarked, that, if he was not misunderstood by the witnesses, he has notwithstanding declared such a deep and suitable abhorrence of all such language in public discourse, as renders it unnecessary to take any further notice of it.

On the whole, your committee recommend that Mr. B. be required to acknowledge before the Assembly that he was wrong in the publication of his creed; that in the particulars specified above, he renounce the errors therein pointed out; that he engage to teach nothing hereafter of a similar nature; that the Moderator admonish him of the divisions, disorder, trouble, and inconvenience, which he has occasioned to the Church, and its judicatories, by his imprudent and unwarrantable conduct, and warn him against doing any thing in time to come that may tend to produce such serious and lamentable evils: That if Mr. B. submit to this, he be considered as in good standing with the Church; and that the reference and queries of the Synod of the Carolinas be considered as fully answered by the adoption of these means.

From this decision Mr. Langdon and Mr. Williams dissented. This decision was read to Mr. B. and he having requested time for further consideration, the indulgence was granted.

On motion, Resolved, (two-thirds of the house consenting) to reconsider, in the decision on the case of Mr. B. these words, "he renounce the errors therein pointed out." It was moved that these words be striken out of said decision. Thi-

motion was determined in the negative; and Mr. Irwin and Mr. Langdon asked and obtained leave to have their dissent from the opinion of the Assembly in this last vote, entered on the minutes.

Mr. B. appeared before the General Assembly, and made the following declaration, viz. "I do fully acknowledge that I was wrong in publishing my creed. I do solemnly declare, however, as in the presence of my final Judge, that I never did entertain the ideas, nor intend to teach the doctrines, which are pointed out as errors in the statement of the Assembly. But as I cannot so well judge as the Assembly what ideas my language actually conveys, and the Assembly declares that my language has conveyed these ideas and doctrines to their minds, I do cheerfully and fully renounce them as wrong and improper, and I do solemnly and sincerely engage, in reliance on divine grace, never hereafter to teach or preach what the Assembly have stated as erroneous. And I do finally and cheerfully submit myself to the admonition which the Assembly may see meet to give for my irregularities, which I acknowledge to deserve censure, and for which I am sincerely sorry." Whereupon the Moderator gave Mr. B. the solemn admonition agreed to; and the Assembly declared themselves fully satisfied in the case of Mr. B. and that he is and ought to be considered as in good standing with the Church: and the whole transaction was concluded with prayer.

## REVIEW.

ART. I. *The Power of Faith exemplified in the Life and Writings of the late* MRS. ISABELLA GRAHAM, *of New-York. Second edition, New-York.* Kirk & Mercein. 12mo. pp. 428.

THE appearance so soon of a second edition of this tribute of filial respect to the memory of a pious and useful female,

proves that the work has, independently of our aid, recommended itself to the taste of a respectable proportion of the religious public in America: it also brings the book within the limits which we had marked out for ourselves when we commenced our Review. This edition, being in the duodecimo form, by reducing the price, brings the book within the reach of a greater number of Christians; and the additional matter which the volume contains, renders it, intrinsically, of more value than the *first* edition. The TRIBUTARY VERSES, from the pen of Mrs. Brown, afford a pretty specimen of tender friendships, of poetry, and piety: and the FUNERAL SERMON delivered by her brother, on occasion of the death of their common friend, and their father's friend, is, of itself, sufficient to set the volume of which it is a part, at a distance from the ephemeral productions of the press.

It would afford us great pleasure, were this a fit occasion for entering upon a critical analysis of Dr. Mason's style of eloquence—that style which has, unquestionably, secured to him a place among the first ranks of living orators. It would be gratifying to ourselves, and perhaps not unprofitable to others, to distinguish his high excellencies from his faults, for faults he has; and they are pernicious; because, being imitable, they are in fact imitated—to distinguish, too, that kind of excellency which, being common to men of talents and erudition, comes properly within the sphere of the student's field of labour, from that kind which is peculiar to the late reverend Provost of Columbia College—that particular and powerful machinery, rude enough indeed sometimes, in its construction, which always at a blow strikes the nail to its head, but the patent right to which cannot be purchased, at any price, by any one, however he may produce the same effect in some other way, who does not naturally possess Dr. Mason's mind. But in the work under review, Dr. M. is not a principal. His excellent sermon is only an appendage.—We dismiss the consideration of it with the following quotation.

"Such active benevolence could hardly be detected in company with a niggardly temper, wishes which cost nothing; pity which

expires on the lips—"Be ye warmed, and be ye clothed," from a cold heart and an unyielding gripe, never imprinted their disgraceful brand upon Isabella Graham. What she urged upon others, she exemplified in herself. She kept a purse for God. Here, in obedience to his command, she deposited "the first fruits of all her increase;" and they were sacred to his service, as, in his providence, he should call for them. No shuffling pretences, no pitiful evasions, when a fair demand was made upon the hallowed store; and no frigid affectation in determining the quality of the demand. A sense of duty was the prompter, candour the interpreter, and good sense the judge. Her disbursements were proportioned to the value of the object;* and were ready at a moment's warning, to the very last farthing. How pungent a reproof to those ladies of opulence and fashion, who sacrifice so largely to their dissipation or their vanity, that they have nothing left for mouths without food, and limbs without raiment! How far does it throw back into the shade those men of prosperous enterprise and gilded state, who, in the hope of some additional lucre, have thousands, and ten thousands at their beck; but who, when asked for decent contributions to what they themselves acknowledge to be all important, turn away with this hollow excuse, 'I cannot afford it.' Above all, how should her example redden the faces of many who profess to belong to Christ; to have received gratuitously from him, what he procured for them at the expense of his own blood, 'an inheritance incorruptible, and undefiled, and that fadeth not away;' and yet, in the midst of abundance which *he* has lavished upon them, when the question is about relieving his suffering members, or promoting the glory of his kingdom, are sour, reluctant, mean! Are *these* the *Christians?* Can it be that they have committed their bodies, their souls, their eternal hope, to a Saviour whose thousand promises on this very point of 'honouring *him* with their substance,' have less influence upon their hearts and their hands than the words of any honest man? Remember the deceased, and hang your heads—Remember her and tremble—Remember her, and bring forth fruits meet for repentance." pp. 419—421.

The body of the work before us consists of the Life of Mrs.

* The author knew her, when, in moderate circumstances, to give, unsolicited, *fifty pounds at once*, out of that sacred purse, to a single most worthy purpose.

Graham,—her Devotional Exercises,—and her Correspondence; all of which are interspersed with miscellaneous pieces of religious poetry, original and selected.

The account of Mrs. Graham's life and death, is, we understand, from the pen of her son-in-law, Divie Bethune, Esq. merchant of this city: and we are pleased at seeing that one of that busy class of our citizens can rescue some time from the employments and the cares of the counting-house and the exchange, for the compilation of a volume intended for the instruction of the religious public. With equal pleasure we remark, that as a composer and an editor, he discovers a high degree of those relative affections which, however private and limited the domestic circle in which they act, constitute the principal enjoyment of life; and while they tend to promote the Christian's influence and usefulness, open a more extensive field of operation, greatly assist in the progress of personal holiness, and in preparation for the everlasting glories of heaven. Did this work possess no other merit than to exemplify the mutual esteem, the respect for character, the constant and tender solicitude, the reciprocal kindness to be cultivated and exercised by those who are of near kin, it would not be without its use in the parlour library of the Christian.

The notice which Mr. Bethune takes of the history of his mother-in-law, is, we confess, rather a narrative than a biography. True, it answers in some degree the purpose intended—to show THE POWER OF FAITH in the tenor of her virtuous life. We had been better pleased, however, with the writer and the book, had he taken the trouble of interweaving with the narrative more of such incidental facts and reflections as would have enabled us more perfectly to identify his relative in the portraiture which he has furnished. The skill of the painter consists, not so much in blending his colours on canvass, so as to make a good picture of a human head, as in tracing with his pencil those peculiar lines, and fixing permanently those marks, which distinguish his subject from every other human being, and thus hitting off a likeness. We are aware that the power of doing this is a rare attainment; and that

the modesty of the amiable writer of the narrative did not permit him to aim at the highest excellence of a biographer. We, notwithstanding, lament the want of it in this instance, because we know his mother was a proper subject to sit for her moral likeness. There are many females in New-York, who live by the faith of the Son of God—who are accustomed to the duties of prayer and fasting—who display an intellect and a culture of high order in their social economy and deeds of love. It would be easy to praise them for their qualities and their actions: but each has her characteristics, and they are all distinct and distinguishable from one another, and the late Mrs. Isabella Graham. It is painful to reflect, that from the vast mass of modern biography with which our shelves are burdened, we have so often to turn to the writers of romance for that peculiar TACT of composition by which we are introduced to a perfectly familiar acquaintance with the persons of whom they treat. He alone understands human nature in its individual forms, who has attended minutely to those traits which constitute personal distinctions. In the representation of this individuality, the loss of which we so much lament, even Samuel Johnson, who in some cases has admirably succeeded, has in many instances failed.

Religious writers, who compose for the instruction of the Christian world, of which the Bible is the standard, are least of all excusable for their negligence in this particular, considering not only the importance of it to their designs, but the superior advantages which they enjoy from the peculiar school in which they have studied. The Bible exhibits the most splendid galaxy of sanctified portraits, and the best models for imitation. In describing those holy men who are set up for an example of faith and good works, the inspired historians employ no laboured declamation,—no multiplication of general epithets,—no constrained eulogies: the characters are set before us as they actually were, both living and dying. And we see them, in contempt of the maxim *de mortuis nihil nisi bonum*, with their *own* blemishes and their *own* excellences: we know them, and we distinguish them without an effort. Moses, and

Samuel, and David, and Paul, were all great men—were all men of faith and of love,—were all schooled by adversity,—were all partakers of the common salvation: but they are all different the one from the other. The characters of Hannah, and Deborah, and Elizabeth, and Mary, are equally distinguishable. Each of them is an individual whom every child will recognize.

We will now lay before our readers an epitome of Mrs. Graham's history. She was the daughter of Mr. John Marshall, a Scottish husbandman, who once farmed the estate of Eldersley, the residence of Sir William Wallace, and the widow of Dr. John Graham, a surgeon in the 60th Regiment of Brit. Foot. At the age of seventeen she had been received to the communion of the church by the Rev. Dr. Witherspoon, when one of the ministers of Paisley. Having crossed the Atlantic with her husband, she dwelt for some time at Niagara; and thence, at the commencement of the revolutionary war, which terminated in the establishment of our independence and our liberties, she passed, with the regiment to which her husband belonged, to Antigua, one of the English Leeward Islands of the West Indies. Here Dr. Graham died, and the widow, with her children, determined to return to her native country. The pension which, as an officer's widow, she drew, during her life, from the British treasury, was inadequate to the maintenance of a rising family, consisting of a son and three daughters; and she accordingly opened a school for the instruction of young ladies, first in Paisley, and afterward in the city of Edinburgh. Thence she removed, in the same capacity, to New-York. The extensive patronage which her friends and her talents secured her in this city, soon raised her to comparative affluence; and in the evening of her day, after seeing her daughter comfortably married, she enjoyed with one of them, in the house of her son-in-law, Mr. Bethune, all the comforts which the good things of this life, in ordinary cases, can command. Here too she died, esteemed and lamented, on the 27th July, 1814, in the seventy-second year of her age. She had previously to lament the wanderings of her

only son, who is supposed to have been lost at sea, or in some distant country; and to weep, but not murmur, at the death of her eldest daughter, Mrs. Stevenson. Several benevolent institutions in the city of New-York, owe to her suggestions, and her zeal in deeds of kindness, in a great degree, both their origin and their success. The Widow Society, and the Orphan Asylum, are particularly indebted to her exertions; and the Magdalen Institution, the Schools for teaching on the Lord's day, and the Society for the promotion of Industry, are under no small obligations for her advice and attentions. It is, however, her religious character (for this appeared in all she did) that the history of her life and her writings is designed to exhibit. This is best displayed by her own diary, and by her letters.

THE DEVOTIONAL EXERCISES constitute not only a great part of the book under review, but the most interesting part of the evidence illustrating THE POWER OF FAITH, which it is the special object of this volume to set forth. We include in these remarks all that is called, rather quaintly, PROVISION FOR PASSING OVER JORDAN.

Mrs. Graham evidently carried her religion with her wherever she went. Seated in the heart, it could not be otherwise. It appears in the most minute concerns of domestic economy, as well as in her public deportment. The sermons which she heard on the Lord's day, were subjects of meditation when she retired to her closet; and these meditations were committed to paper. In perusing them we were peculiarly struck with this fact,—That a woman of so clear discernment, and accurate attainments in theological knowledge, as well as in the common criticisms of polite life, should have her principal attention uniformly absorbed by the plain elementary truths of evangelical religion. These, not matters of taste, were her daily bread.—Verily, it was well. *This is the bread which came down from heaven.* Her personal guilt and corruption—her own inability by nature—the Lord Christ as her righteousness and her strength—her complete justification in him—her imperfect holiness—daily dependence on the mercy of a cove-

nant God—duty, obedience, evangelical humiliation, and good works,—these were the objects of her religious contemplations and study. We think that in her frequent fasts and confessions—in her prayers and self-dedication to God, it is not difficult to recognize the woman, who, at the age of threescore years and ten, (no stranger to the luxuries of life, and having them at her command) was in the habit of setting out in the morning, with her crust of bread for her only dinner, and travelling all day among the suffering sons and daughters of indigence, to administer to their urgent wants.

We offer now to our readers some passages of this work, by which they may form their own judgment. They are selected partly from her Devotional Exercises, and partly from her Correspondence, always written in a neat style, with an evangelical spirit. The Poetry of Mrs. Graham is, without remark, referred to the taste of every reader of the volume.

"February, 1812.

"Dr. M.—John i. 'Behold the Lamb of God, which taketh away the sin of the world.'

—— The Lamb of God which took away the sins, not only of the Jewish transgressors, but the sins of the elect out of every nation, kindred and tongue, throughout the world. On this Lamb of God, rests my individual hope for pardon and acceptance. I lay my own individual hand of faith on his dear head, confess my sins, and rely upon his sacrifice for pardon and acceptance, through the atonement made by himself, God's anointed Priest." pp. 185, 186.

"March, 1812. Sabbath.

"Dr. R.—Jer. xxxi. 9. 'And they shall come with weeping, and with supplications will I lead them.'

"Chiefly in the latter day. But it is the Lord's way of leading every sinner to the Saviour with weeping; and through after life, when reconciled, by supplication.—What testimony does my heart and conscience give? He found me and described my exercises, about the age of seventeen; with weeping and supplications he led me to the Saviour, gave me lively faith, and much joy, and peace in believing; but, alas! no claim can I lay to the description of after

life. The subjugation of the will, the devotedness of the heart, deliverance from the love of the world, peace with God and with conscience, delight, calm, serene, and steady, in communion with God! I see this in others, a lovely group of my own intimate friends now surround the throne, who answered to this description, and some are now on the way, abstracted from the world, God's people their chosen companions; his ordinances, public and private, their delight, they walk with God. But, oh, oh, far different the race I ran for many years! Careless and remiss, the world again got hold of my heart; love waxed cold, creatures became idols; early instruction deeply laid in, and recollection of former experiences, dread of self-deception, and touches of the rod, were the means by which the Lord again led me with weeping and supplication. But no sooner was pardon manifested, and the rod removed, than my vile, abominable, unstable, guilty heart, was again caught in pleasure's net, seeking to reconcile God and mammon, even forsaking 'the fountain of living waters, and hewing out broken cisterns; now drinking the waters of Sihor, then the rivers of Syria.' Yet never—amazing! O how amazing! never altogether forsaken! Repenting and sinning; sinning and repenting was my business, the Lord God still manifesting as many pardons. And how is it now? The Lord leads me again with weeping. He has pardoned: he has freely pardoned all, and he has manifested, and does manifest, that pardon so fully, that I scarcely ever feel a doubt; but shame and confusion, self-loathing, painful remembrance and self-reproach, mar my comfort. I have communion with God; He is my reconciled Father; He has given to me eternal life in the gift of his Son. I am a saved sinner, by the amazing plan of redemption, which comprehends even me. God's covenant stands fast: the covenant which he gave me in my youth, by which Jesus was surety to God for righteousness, and surety to me for covenant grace, the one only mediator between God and man." pp. 186, 187.

"What is there within us, or without us, on which a sinner can rest in a dying hour? If it be a holy life, there is no peace for me. Taking the law of God for my rule, backslider is my name; yet peace I have found, and on the best security; this blessed Bible is my charter. I have searched it with diligence and prayer, and my mind is confirmed in the following truths:—That the whole world

is become guilty before God, and is under his wrath and curse on that account. This is our state; a miserable state it is, and as hopeless as miserable, for any thing we can do for ourselves. But I read in this Bible to the full amount of the following conclusions—That in the counsel of the mysterious triune Jehovah, Jesus Christ, the second person of the incomprehensible Trinity, was sanctified, or set apart to become the Saviour of law-condemned sinners, to take their nature upon him, and the whole of the requisitions of the eternal immutable law of God upon him; to become in every sense their surety. Man is a rebel, it is put to his account—a penalty is incurred, He, as their surety, is made liable. Are they again to be made heirs of eternal life? Perfect obedience is the condition, and of him, as their surety, it is demanded. All this being fulfilled, sinners are become his property—he has paid their debts, fulfilled their duties, and merited for them eternal life, all in their own nature, as their head and representative; so that believers are complete in him. This is the righteousness of God wrought out by Jesus Christ, in his own person, God-man, as their surety. To this nothing of the believer's is to be added—with this nothing of his mixed; it is for ever perfect; entirely distinct from that holiness of heart and life which is wrought in him in consequence of this. It is the believer's by pure imputation. God has declared himself well pleased with this righteousness, and that being himself reconciled, he is in Christ Jesus reconciling sinners to him."

"I am invited to put in my claim, I believe the record, I rest my salvation on his word; God giveth to me eternal life, and this life is in his Son. Jesus calls me to look unto him, and be saved; I do look unto him, and I am saved. He assures me that those who come unto him shall never be cast out. I do go to him, and commit my sinful soul to his keeping; I shall not be cast out."

"This gift is held out to the sinner's acceptance in many places of the word of God, and becomes the sinner's in the moment of acceptance. Provision is made by the same covenant for his sanctification; but that makes no part of justifying righteousness." pp. 352—354.

*A Sketch of the Life, last sickness, and death of Mrs.* Mary Jane Grosvenor, *left among the papers of the late Thomas P. Grosvenor.* 12mo. pp. 82. Baltimore. Coale & Maxwell. 1817.

FOR many months past, we have had very frequent occasion, and as often with pleasure as with regret, to exclaim, *tempora mutantur.* One of the most important and gratifying of the changes which have taken place, is this—*the violence of party spirit has passed away.* It is not long since we were regarded as a *divided* people. This was the exultation of our enemies; and they anticipated a feeble government, the existence of civil wars, the downfal of our liberties, the erection of petty kingdoms, and the rise of petty tyrants. But whatever were the grounds for such anticipations, events have shown them to be fallacious. We all can recollect when an invading foe was expected on our shores; we all can recollect too, that then the noise of party was hushed—contentions and animosities ceased—one spirit seemed to animate all ages, all ranks, all professions. No toil was refused; no labour was disdained; and every citizen of New-York can point around him and say, 'Yonder heights, yonder barriers bear witness that an invader will be opposed by every freeman; and that, whatever may be our divisions among ourselves, we have but one soul to defend the land of our fathers—we have but one arm to repel the foe that pollutes the soil of our country.' Ever since the termination of the war, the spirit of party has been subsiding; the honest and the upright of all parties have found that they could unite, and they have united in adopting the same measures; and the late journey of our chief Magistrate has appeared to be not at all a politic visit of the head of a faction, but rather the triumphal march of 'the man of the whole people.'

Now we, who are an association of clergymen, rejoice in this change, as well as others. It has freed us from the danger of being suspected as political partizans whenever we referred to political men or political measures; and we can declare on

honest opinions, not only faithfully, for that we have always endeavoured to do, and we always intend to do, whatever the consequences, but also fearlessly, and assured of the candour of others.

We may then venture to speak of the late Hon. Thomas P. Grosvenor, who was an eminent political character, and a principal man of one of the *late* parties into which our nation was divided. We may speak of him with praise, and yet we shall not *now* be considered as praising his party; and perhaps we might even review his political conduct, and yet not excite any animosity against ourselves for the correctness or the errors of that conduct which we might point out. This, however, is not our design: we wish to recommend to our readers the very valuable monument of conjugal affection which he left behind him; we wish to indulge the dictates of our attachment to one whom we once knew as a very promising youth, and whom this volume exhibits as a pious man; and we wish to extract some instructive truths which he has recorded in very impressive and eloquent terms. Such is the design of this article.

We proceed to the review of this volume with a firm determination to adhere to the precept, *De mortuis nil nisi bonum*; and though there are some inaccuracies in the style, and some expressions which are very questionable, if not decidedly incorrect; yet we shall omit the notice of them, except in this cursory and summary manner.

This volume is a sketch of Mrs. Grosvenor's life, sickness, and death. But it also affords materials for a *short* obituary notice of her husband: for this purpose we now make use of it.

The late Thomas P. Grosvenor was born in or about the year 1780. He possessed a good constitution, and enjoyed through life almost uninterrupted health. His person was large and noble; his countenance expressive and engaging. He was educated at Yale College, where he graduated in 1800. He was then a youth of high and early promise; and we well recollect our admiration of his talents and his eloquence, and the general attachment which he secured by his affectionate disposition, by his merits, and by his kindnesses. He soon

removed to the state of New-York, where he was elected a member of the Assembly, and afterward a representative in the Congress of the United States. Circumstances induced him to leave the state of New-York, and to settle in Baltimore as a practitioner of law. In less than two years after this, on the 24th of April, 1817, he died, in the prime of life, being in the 38th year of his age.

We shall not enlarge on the general esteem in which he was held; the members of the Baltimore bar unanimously testified their respect for him, as a brother, and their regret for his early loss. Nor shall we remark on his talents as a statesman, and his powers as an orator. We had rather dwell on that best character of any man, however great and however applauded, *he was a pious man.* If he had not manifested this in any former period, we think that in the last months of his short life, there were evidences of the fact which are strong and convincing: witness his careful study of religious writers; witness the devout manner in which he commences his sketch of his beloved wife's life and character; witness the language of the minister who attended him in his last moments; witness the whole of the little work which has occasioned these remarks. We do not hesitate to express our opinion that this work does more honour to Mr. Grosvenor as a Christian, than even as an affectionate husband; and it thus does him honour, as it shows a degree of acquaintance with sacred truths, and with the exercises of real godliness, which warrants the hope and the belief that he himself was a subject of the grace of the Gospel.

He employed himself, after the death of his wife, in writing this small volume. The man, who but a little while before had been one of the first in the 'party storms of debate,' becomes the humble eulogist of Christian virtues. He, who but a little while before shone in 'the blaze of public admiration,' forgets the plaudits of men, and seeks to honour his God and his Saviour by recording what Divine Grace had wrought in the heart of his departed wife. He, whose whole soul had seemed but a little while before to be absorbed by the schemes and the efforts of a political partizan—even he appears to fix his

chief attention on the excellence of religion, and to find his chief delight in defending its cause, in relating its triumphs, in seeking the experience of its power, and in practising its duties. What a contrast! How loudly does it proclaim the energy of Divine Grace! How forcibly does it prove that that Grace had wrought mightily in the soul of the author of this little volume! It is, indeed, 'a rare and highly interesting piece, and calculated to be extremely useful.' We think that he intended it for the public eye, for he writes —

'A short sketch of that life, that sickness, and that death, may solace her surviving friends, and do justice to her memory. O thou God of all grace, vouchsafe that the example here displayed may encourage the strong in faith to persevere, may sustain the weak in a course of piety, and lure the infidel from his hopeless wanderings to the path of faith, hope, and happiness, which the religion of Christ points out to the miserable children of mortality.' p. 14.

'Mrs. Grosvenor was the only daughter of the late Alexander C. Hanson, Esq. Chancellor of Maryland.' Her father and mother are stated to have paid much attention to her education and her morals; and her mind, 'docile, brilliant, and strong, under their skilful culture, was reared rapidly to maturity.' But she lost both her parents when at that most important and usually decisive period of life, the age of 16. She was then 'left in the city of Baltimore, a new and strange abode, without friends and guides of her own sex, without property, without even common acquaintance, a young, refined, and artless girl, to the sole care of her two brothers, neither of whom had attained the age of 21 years.' The period of 5 or 6 years, which ensued, she afterward regretted as thrown away.

'For if she did not live without God in the world, the world and its frivolous amusements stole too much of her time from more solid pursuits, and rational and religious studies.' p. 19.

At this time she became intimate with some very excellent persons of her own sex; and if all of them were equally deserv-

ing with such of them as we have the pleasure to know, (for Mr. G. has recorded their names) we can say that they were friends of incalculable worth. These friends, by their conversation and example, and particularly the death of one of them, were instrumental in exciting her attention to her spiritual interests.

'Now she wrestled with her God more earnestly—explored the original corruptions of her own heart more vigilantly—searched the book of life more frequently, and became daily more importunate with her God to guide her steps in the right way.' p. 24.

'Gradually, she became enlightened in the great truths of Christianity; gradually, she received the illuminations of Divine Grace; gradually, was her soul filled with love to her Redeemer; gradually, were her affections weaned from earthly objects, and fixed on heavenly. She had no mystic flashes of conviction, no sudden illuminations of the spirit, no miraculous warnings or passionate ecstacies by which her soul was instantaneously renewed.* Her's was the work of earnest and devout prayer, of tearful and agonizing contrition, of solemn reflection, of heaven-directed meditation—she asked, and it was given her—she sought, and she found—she knocked, and it was opened unto her—she asked in prayer, believing, and she received. She advanced from knowledge to knowledge, from grace to grace.' pp. 25, 26.

The following extracts show what were her conduct and language in her last hours.

'As she approached nearer her end, she seemed to become more and more calm and familiar with death—she frequently conversed on that event with all the serenity, solemnity, and fervour, which always marked her conversation on any religious topic. On one

* By this, we understand Mr. G. to mean that she did not *thus* instantaneously *become convinced* that she was the subject of that spiritual and saving change which we call regeneration; for, however gradually we may *discover* that change, it yet is *always wrought* 'instantaneously.' Nor are the particulars which Mr G. mentions the supposed *causes* of regeneration, but rather the supposed *evidences* of it in the minds of many persons.

such occasion she was asked whether she felt prepared to meet her God; whether she could fly to the arms of her Saviour with hope and confidence of happiness. "O yes," she said, "such are my feelings now—I think I have taken a final leave of this world—I think nothing could induce me to wish again to mingle with it." "It is long since I have prayed for my recovery—It seems to me that all I now want is to be present with my Redeemer. Yet," she continued, after a short pause, "It is an awful meeting, and well may the purest saints tremble at the thought of it—to enter undisguised and alone in the presence of the great God—the just, omniscient, offended, insulted, Almighty Judge of heaven and earth—to be viewed by Him—to be judged by Him!!—O! who is without sin? Who shall be able to stand?—None, none but those whom a merciful Saviour shall support. O! blessed Redeemer, on thy cross, on thy blood, on thy body, are placed all my hopes in that awful hour—supported by thy Almighty arm, I can meet death without fear—I can pass through the dark valley without fainting—I can enter into the presence of my Judge with hope and confidence—for thou, O! blessed Saviour, hast washed my soul in thy own blood—hast satisfied the claims of divine Justice, hast interceded with thy Father and my Father, and hast procured the pardon of my sins." pp. 45–47.

"It is the constant business of my lingering life to examine and search my affections."——"O! pray for me, that my heavenly Father may not suffer me to be deceived. I have no reason to suspect that I am deceived. On the contrary, I have the firmest reliance on the mercy of my gracious Father. I have the most undoubting hope that the cross of my Redeemer hath subdued my heart. Yet pray for me that I may not be deceived."——"O pray for me that my gracious Father may enable me, in my last hour, to show you a good example of Christian hope, confidence, and joy."——"God is good, merciful and true. He will not abandon me then—he will sustain me, for I have no other hope, no other consolation—hath he not said, *I will never leave thee, nor forsake thee?*"—pp. 47–49.

It was not long after this, when the final moment arrived. Her last words were, "GOD BLESS YOU ALL. GIVE HIM THANKS THAT HE HAS ENABLED ME TO SET YOU THIS EXAMPLE.'

'Such was the end of this young and lovely woman. It was a happy and glorious death. *It was a triumphant appeal to all, whether our blessed faith brings not comfort unspeakable; but how strong, how suitable, how glorious, its consolations are, no one can ever know, until, like her, he is bereft of all others, and, like her, finds them sufficient when all others fail.*" pp. 61, 62.

We recommend this work to all, and particularly to every mother and to every daughter; not, indeed, as free from defect, but, in the language of the Rt. Rev. Bishop KEMP, as suited to 'warm the heart, and improve the best qualities of the soul.' It is, no doubt, a partial sketch, written by a fond and mourning husband; but, with every allowance for his partiality, a partiality which does him high credit, it is consoling and cheering to the Christian, and it is calculated to win over to the side of religion all the tendencies of our humanity to loveliness and excellence, and perdurable good.

The style in which it is written is far above mediocrity, and there are some pages of very fine writing, manifesting deep thought and uncommon powers of language. It was, however, evidently written hastily; and the writer appears constantly to have been intent on his chief design, to honour her memory whose life and death he was sketching, and to honour that religion which had been her support and her comfort. He has given us a biography, which future writers would do well to imitate. He, as it were, renders us intimately acquainted with Mrs. Grosvenor. We seem to stand by the side of her sick bed; hear her expressions of faith and penitence—of love and hope; we witness her peace; we see 'the smile of triumph on her face,' even when she feels the pangs of death.

Are any of our readers lovers of 'those polite amusements which fashion sanctions?' To their consideration, we recommend the following extract.

"She doubted whether they were objects worthy the pursuit of beings destined to eternity—whether they were consistent with that improvement of the few hours of our earthly pilgrimage which the Scriptures enjoin; and whether their tendency is not to counteract

that blessed Spirit of grace which is constantly striving with man.—Certain it is, that in her own case she felt such to be the fact.—They had ceased to give her pleasure—and she had long ceased to mingle in them, but when solicited and urged by her friends. Now that she became convinced that they were wrong, the case was at once decided. While enjoying her usual health, she resolved to abandon them wholly." pp. 27, 28.

We rejoice to read the following passages, and, knowing that the ideas they contain ought to be more generally disseminated, we extract them.

"Recurring on one occasion to the events of her past life, it was remarked to her, that her life had been uncommonly innocent and virtuous, and that this must be a subject of great comfort to her in her present condition.

"She said, she hoped it was true, that from her infancy she had endeavoured to shun positive sins, and wicked pursuits—she had generally attended the public worship of God, and had not neglected the duties of private devotion; and, as long as she remembered, had been inclined to good and useful actions, rather than useless and evil ones. Certainly, she said, this reflection was consoling and precious to her—a consolation she would not barter for worlds. Yet, she said, her hopes of forgiveness and salvation were none of them placed on this foundation—her motives, even in the most virtuous actions, had not been pure—the glory of God, the love of her Saviour, obedience to his will, had not been her motive—no, her actions would not bear the scrutiny of that all-just Father, who cannot look on sin with the least allowance, and whose indispensable requisition is, *My son, give me thine heart.* How much of the feelings of this vain world had entered into her best actions! How much precious time had she thrown away on the vanities of this world! How many opportunities of serving and worshipping her heavenly Father had she neglected! How often had she resisted the suggestions of the Spirit of grace striving with her, and urging her to enter on the great work of salvation!"——"Oh no! the catalogue of my sins is endless—my life would justly subject me to eternal punishment—for I have constantly rebelled against a tender, long-suffering, gracious Father." "It is the blood of the Lamb slain for the sins of the

world, which alone can blot out my dreadful transgressions and cleanse my soul for heaven."——"How do they deceive themselves who think that a life of common morality can atone for sin, entitle them to mercy and salvation, or even fit them for the pure and holy joys of heaven." pp. 50—53.

We had intended to insert one extract more; but we have already so far exceeded the limits assigned to this article that we must forbear. The reader will find it in pages 37—41, and we commend it to his attention as manifesting, at once, the good sense, the fine talents, and the deep and Christian experience of Mr. Grosvenor.

FOR THE EVANGELICAL GUARDIAN AND REVIEW.

### *LIFE AND DEATH.*

YEARS roll, and ages swiftly fly,
Moons rise to wane, man blooms to die.
To-morrow's dawn, by sudden fate,
Sees prostrate pride, and ruin'd state:
Finds ruling monarchs yield their crowns,
To lordling's will, and tyrant's frowns:
Views wither'd age, and burning youth,
Unthinking vice, and watchful truth,
The infant's bloom, and manhood's fire,
Quit the gay drama, and expire.

Man fades. The maxim's granted. All
Must wither on this fleeting ball.
The boast of power, and beauty's pride,
The bridegroom and the laughing bride,

Must yield their joys, and drop the bloom,
That waits till Time prepares the tomb.
But why, with careless gaze survey,
The yawning grave, or sheeted clay?
Pause! while the ghastly ruins tell,
How glory sunk, and virtue fell.
Muse on tale of vanish'd times,
Ambition's stains, and murder's crimes.
The bleeding wounds that deck'd the brave,
Were warning preludes to the grave.
The deeds of War, the arts of Peace,
Began their little reign to cease.
All point with beck'ning hand, to show
The giant arm that heaves the blow:
In living strains, to all, and you,
The voice of ages answers true:
Proclaims the fate, reveals the end,
That waits the hero, and the friend.

So dark a picture, Youth, survey,
As ent'ring on the chequer'd way.
Stop your brief smiles, for Death restrains
Your bursting mirth with final pains.
He calls—knocks—enters—life is o'er,
And Folly lifts her voice no more.
The pangs of love, the thirst of power,
And fame, the meteor of an hour,
The soldier's shout, the victor's cry,
The songs of mirth, the dying sigh,
All cease—the grisly monarch's charm
Controls the will, and curbs the arm.
For reason's light, and wisdom's ray,
Are but the beacons of a day.

Q.

*New-York, August* 12, 1817.

## Selected.

### *DEATH OF ONIM, A CONVERTED INDIAN SORCERER.*

*The following Narrative is extracted from the Diary of the Mission of the United Brethren at New Fairfield, in Upper Canada, for the year* 1816*; and is printed in the* 78*th Number of the "Periodical Accounts," just published.*

THIS Indian had given evidence of his hostility against the Mission, from his early youth. He was one of those who calumniated John Papunhank, at Friedenshutten. (See Loskiel's History of the United Brethren's Mission among the Indians, Part III. p. 65.) At that time he used to wear a tomahawk in his girdle; and, when questioned what he intended to do with it, he replied, "to cleave the Missionaries' sculls for deceiving the Indians."

This enmity he manifested, on all occasions, against the Missionaries and the Christian Indians generally, till within a few years, when the infirmities of age put a stop to his activity. The first sign of a change of sentiment in him was observed when he entertained the brethren Luckenbach and Zacharias, in his cabin at the Monsey Town, on their way to Grand River. Till then, he had always been lurking in the neighbourhood of our settlements, as the old diaries prove, trying to create disturbances: and being a preacher among his countrymen, he used to dissuade them, by all the means in his power, from embracing the doctrine of the whites. "For, said he, "their skin is white, and our's is brown; and our whole manner of life is entirely different from their's: of course, they must also have a different way to happiness; and those Indians, who embrace their doctrine, are altogether deceived." He taught the existence of three gods—a brown, a white, and a black god; and that each nation ought to live conformably to the directions received from the god of its colour. The Indians, of course, were to preserve their own religious ceremonies, their feasts,

dances, sorceries, &c. He opposed, in particular, the gospel doctrine of the remission of sins; teaching his countrymen, that those who lived according to the will of the Great Good Spirit, would, after this life, go to him; but that those who acted differently, would be banished to the haunts of the Evil Spirit. As to reforming the wicked through the Gospel, and their being saved through repentance and remission of their crimes, he rejected the idea altogether. He believed not only in the immortality of the human soul, but even asserted that all creatures, and also trees and herbs, are inhabited by a living soul; accounting for their withering, when cut down or plucked up, by saying, that their indwelling spirit then left them.

To judge from his expressions, during his last illness, it would appear, that what gave occasion to his reflecting upon his lost state, was a remark addressed to him by an Indian Sister, Anna Paulina, (as related in our Diary, under date of the 10th Dec. 1815,) who met him at a sick woman's house, whom he had in vain endeavoured to cure by his sorceries. Speaking to the Assistant, Jacob, he observed, "A word spoken by you Christian Indians lately, laid hold of my soul. I began to be troubled in my mind, and to grow doubtful concerning my spiritual state; since which time I have often thought and said, 'Oh for somebody to show me the right way!'"

He was taken ill when on his way to the Monsey Town, to assist at a great feast to be held there; and, not being able to proceed farther than this place, he returned to his friends, at whose camp he died.

On the 10th of March, in the evening, Onim sent for the assistant,* brother Jacob, as he lay sick in our neighbourhood.

* Assistants, in the Missions of the United Brethren, are converts from among the heathen, of both sexes, whose business it is to visit from house to house, in order to attend to the sick and infirm, watch over order, endeavour to remove dissentions and promote harmony, and further the temporal and spiritual welfare of the flock by every means in their power, according to the advice and directions which they receive for these purposes from the Missionaries. Through them, the Missionaries are enabled to know, whether their people walk in conformity to the rules of the Gospel, and where their help may be most essentially useful. They must be persons whose exemplary walk, and good understanding, have made them

He first thanked Jacob for coming to see him, and then told him that he was concerned about the state of his soul, and wished to live with us.

After hearing his relation, Jacob addressed him in the following words:

"Thou hast now told me a great deal: I will tell thee something, too. Listen to me!

"Onim! I well remember, that, ever since I was a little child, thou hast often been with the congregation of Christian Indians; always going from, and coming again to us. For many years past, thou hast heard the word of God which we believe; but, till now, thou hast despised and ridiculed it; saying, 'I have another way to be saved, ACCORDING TO MY CREATION.'* But, now that thou art lying here in a miserable situation, on hard boards, unable to help thyself; thy little property spent in drinking; nobody taking care of thee, and death seeming to be at hand;—now, dost thou say, at last, 'I have brought terror on my mind, because I have been so wicked?' Oh, that these words of thine were but true! Would to God, thou didst but feel real anxiety about thy condition! for then thy soul might yet be saved.

"Art thou indeed convinced, that the devil hath deceived thee? Why art thou concerned about thyself at last, at the very end of thy life? In the days of thy health, thou hast despised and mocked at the word of God; thou hast dissuaded and prevented others, who were disposed to believe; and thou hast tried to entice those away, who had joined the congregation: thou hast made thy jest of the doctrine of the forgiveness of sins. But, know thou, that Jesus Christ, the Son of God, the Creator of heaven and earth, became a man: THIS IS THE

respected by the whole congregation. The native assistants have also the particular charge to speak to the heathen on gospel subjects, whenever opportunity offers for that purpose. In some Missions they are employed occasionally to address the congregation at their meetings: and such an Assistant is the Indian Jacob, at New Fairfield.

* This is an Indian phrase, implying, According as the Great Spirit and Creator has directed and appointed for me.

TRUTH. He suffered, was tormented to death, and shed His precious blood for the remission of sins: THIS IS ALSO THE TRUTH! And unless thou obtain pardon of thy many and great sins, through faith in His blood, and thy heart be cleansed therewith, believe me, thou shalt, after death, go straightway to hell, into everlasting perdition: and there shalt thou find cause to accuse no one, neither men, nor God who made thee; but THYSELF—THYSELF, alone. Nor will thy living with us, as thou now desirest to do, avail thee any thing, unless thou be purified from thy iniquities, through the merits of the Saviour, whose mercy thou must earnestly seek. Reflect on this, and remember what thou hast heard heretofore from us Christian Indians, and from our ministers."

Onim thanked Jacob for this address, who then left him.

On the day following, brother Dencke received a message from Onim, with an earnest request that he would come and see him.

Being asked, "What is thy desire—since thou hast sent for me?" he replied: "I would tell thee, that I am greatly concerned about myself, and the salvation of my soul. My sentiments are entirely changed; and I pray the Saviour to have mercy on me, to pardon my sins, and to cleanse my heart with his blood in holy baptism. Oh!" added he, weeping and trembling, "I am sorely troubled—I am under great anxiety."—*Question:* "Thou enemy of God and his children! art thou at last convinced of thy lost state?" *Answer:* "I am indeed! Oh that the Saviour would take pity on me! then, as long as life lasted, I would live to Him alone."—*Q.* "But it is said that thou art a murderer and a sorcerer?" *A.* "The former is a false accusation; and sorcery is a deceit of the devil—it is nought. Of that I am now convinced."—*Q.* "But art thou ready to confess all thy past sins and enormities, at the pierced feet of Him who died for his enemies; and to pray to Him, that He would grant thee, through the enlightening grace of His Holy Spirit, a thorough knowledge of thy depravity, that thou

mayest seek and obtain pardon and forgiveness?" *A.* "Yes, I am. Both soul and body would I surrender unto Him, if He would but have compassion on me."

Having been reminded of his past life, how he had persecuted the congregation of believers, seduced many from the path of life, despised the word of God, and pronounced the Christian religion an imposture, &c. the question was put to him, "Dost thou now believe that Jesus Christ is the Son of God, the Creator of all things; and that He came down on earth to save THEE by His sufferings and death, and to take away THY sins by His precious blood?" Upon this, he made so affecting a confession of his faith in Jesus, that all present were melted into tears; and the work of grace wrought in his heart by the Holy Ghost, was made manifest in the most striking manner.

Brother Dencke then explained to him, that the mere rite of baptism could avail him nothing, unless he experienced in his heart, through faith, the purifying power of the blood of Christ; whereupon he exclaimed, "I believe! I believe! Do ye also have pity on me!"

He was now asked the following questions, which are put to candidates for baptism from among the heathen; and which he answered in the most affecting manner. *Minister.* "Dost thou believe that thou art a sinful creature, and dost, on account of thy sins, deserve the wrath of God and eternal punishment?" *Answer.* "I do believe it." — *M.* "Dost thou believe that Jesus Christ became a man for us, and, by His innocent life, sufferings, blood-shedding, and death, reconciled us sinners to God?" *A.* "I verily believe it." — *M.* "Dost thou believe that He hath purchased for thee, by His blood and death, remission of sins, life and happiness?" *A.* "I verily believe it." — *M.* "Wilt thou in this faith be baptized into the death of Jesus, and be washed from thy sins in His blood?" *A.* "That is my sincere desire." — *M.* "Dost thou also desire to be delivered from the power of sin and of Satan, and to be received into the fellowship of Jesus Christ, and of those who believe in Him?" *A.* "That is my sincere desire; and I renounce the Devil, and all his works and ways."

Brother Dencke then prayed fervently to the Lord in his behalf; entreating him to show mercy unto this repenting enemy of his Church, who longed for deliverance from the bondage of Satan; to pardon all his sins and transgressions; to cleanse him with His precious blood; to receive him into the communion of the saints in light, and into the fellowship of the Father, the Son, and Holy Ghost: expressing also the most heartfelt thanks for the mercy of God already displayed towards this grievous offender, in having awakened him to a sense of his lost state by nature, and led him to seek the salvation of his soul in his dying moments. This prayer was attended with a flood of tears, shed by the candidate for baptism, and by all present.

He was then baptized into the death of Jesus, by the name of Leonard. The whole transaction is more easy to be conceived than described, and will never be forgotten by those who witnessed it. The anxiety of heart of the newly-baptized now immediately vanished, and his troubled soul found rest and peace.

On taking leave, brother Dencke reminded him, that, as he had been active in the service of his former master, the Prince of Darkness, he ought now to show the more zeal in the cause of his present Lord, who had granted him remission of his sins, and would soon receive him unto Himself, into the realms of endless bliss and glory. This he cheerfully promised, and afterward faithfully performed; saying, on all occasions, to his friends, "Formerly I spoke evil words to you, to dissuade you, when you desired to be converted: forgive me for so doing, and follow my dying advice to you, which is, to forsake your wicked ways, or you will be lost! Turn to your Saviour: experience what I now feel, and you shall live!"

The assistant, Jacob, also spoke to him in a pathetic manner; and rejoiced greatly at the baptism of this repenting sinner. All our Indians were delighted on the occasion, and expressed their joy, saying: "Onim, our enemy, is become our brother Leonard." They also diligently visited him.

From the time of the new convert's baptism, almost till he breathed his last, on the morning of the 13th, he continued day

and night, only now and then slumbering a few minutes at a time, to pray to Jesus his Redeemer, and to exalt his mercy; inviting all to come unto Him, and to obtain pardon and remission of their sins. After he became speechless, the motions of his hands plainly indicated that he was still conscious; and his mind continued to be engaged with the same subject. At length, at his dissolution, his hand dropped upon his breast; and the spirit of this late enemy of the crucified Jesus winged its flight to the mansions of everlasting bliss, in humble reliance on the all-atoning sacrifice made by our Saviour for sin.

His remains were brought here the day after, March 14th, and interred in our new burying-ground, being the first corpse of an adult buried there. At his funeral, the Indians, who had assembled from their sugar-camps on the occasion, were addressed from the text, Mark xvi. 16: *He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned.* They were exhorted to unite in praising our Lord for the great victory gained by His Word and Spirit, in the conversion of this late distinguished enemy and opponent of the gospel.

He had reached a very advanced age; which cannot, however, be exactly ascertained. It pleased the Lord to make him "a miracle of grace," in the fullest sense of the expression; and to display in him the all-subduing power of His Holy Spirit, over the most hardened of sinners.

The conversion and death of this extraordinary man will speak volumes to the hearts of his late hearers; and the impression made thereby on his heathen countrymen cannot but, under God, prove highly favourable to the cause of the Gospel.

## *CHRISTIAN PARADOXES,*

### OR THE CHARACTERS OF A BELIEVING CHRISTIAN.

HE praises God for his justice, and yet fears him for his mercy. He is so ashamed as that he dares not open his mouth before God; and yet he comes with boldness to God, and asks him any thing he needs. He is so humble as to acknowledge

himself to deserve nothing but evil; and yet believes that God means him all good. He is one that fears always, yet is as bold as a lion. He is often sorrowful, yet always rejoicing; many times complaining, yet always giving of thanks. He is the most lowly-minded, yet the greatest aspirer; most contented, yet ever craving.

He bears a lofty spirit in a mean condition; when he is ablest he thinks meanest of himself. He is rich in poverty, and poor in the midst of riches. He believes all the world to be his, yet he dares take nothing without special leave from God. He covenants with God for nothing, yet looks for a great reward. He loseth his life and gains by it; and whilst he loseth it, he saveth it. [*Bacon's Works.*]

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### *MISCELLANEOUS THOUGHTS.*

THE Moravians seem to have very nearly hit on Christianity. They appear to have found out what sort of a thing it is —its quietness—meekness—patience—spirituality—heavenliness—and order. But they want fire. A very superior woman among them once said to me—that there wanted another body, the character of which should be combined from the Moravians and the Methodists. The Moravians have failed, in making too little of preaching; as the Methodists have done in making too much of it.

Atheism is a characteristic of our day. On the sentiments, manners, pursuits, amusements, and dealings of the great body of mankind, there is written in broad characters—*without God in the world!*

I have often had occasion to observe, that a warm blundering man does more for the world than a frigid wise man. A man, who gets into a habit of inquiring about proprieties and expediencies and occasions, often spends his life without doing any thing to purpose. The state of the world is such, and so much depends on action, that every thing seems to say loudly to every man, "Do something."—"Do it"—"Do it."

[*Cecil.*]

# Religious Intelligence.

## *SUMMARY OF MISSIONARY INFORMATION.*

THE reports hitherto received, are rather deficient in their information respecting CONTINENTAL INDIA. We are not, however, surprised at this, because we have been convinced, that the greatest obstacles to the universal spread of the Gospel are to be looked for from this quarter. We cannot enter into detail on this interesting subject at present, but a brief notice may be expected by, and is certainly due from us to, our readers.

If any one will take the trouble to cast his eye over the map of this vastly populated country, and consider of what various religions and languages it is constituted—not forgetting that the religion of the Redeemer makes scarcely any part of the former, and that the Holy Scripture is recorded in comparatively few of the latter, he will cease to wonder that the labours of the Missionaries have produced such small effects, and that there has been so little to record of the conversion of the heathen.

It is very natural for a sanguine and benevolent mind, glowing with zeal for the diffusion of divine truth, to suppose, that the Gospel has only to be announced, in order to its being received; that such is the Gospel message, and so deplorable the state of those to whom it is sent, that the glad tidings will fall on ears ready to admit its cheering sound, and appeal to hearts which bound to admit its consoling doctrines. Alas! in the midst of that blaze of light which illumines *our* path, how often do we experience the direct contrary of this!—And, if, in a Christian country, with the word preached in season, and out of season; if, with the Bible in our hands, and in our own tongue, we still find millions who reject its sanctifying influences, need we be surprised, if, in heathen countries, its progress should be so slow, and the Divine message should be so long resisted?

The obstacles which are opposed to a rapid spread of the Gospel in Continental India, we conceive to be briefly these:—The multitude of languages and dialects by which so many nations are distinguished, and which prevents, and must for a long time prevent, the free diffusion of the word of God. The warlike spirit, and active intelligence of most of the Asiatic princes, who, from love of dominion and restless ambition, abhor a state of peace; and, from pride, as much as from superstition, refuse to be instructed in any new way—the deep hold which the various systems of belief, whether purely heathen, or mixed with Mahomedanism, have upon the fears and the hopes of their benighted subjects; these, with many others, which might be enumerated, will long strew thorns in the path of the Ambassadors of the Cross; obstruct the progress of Missionary labours, and present discouragements to the ardent friends of Missionary undertakings. Before, however, we quit our reflections, and descend to facts, we must be allowed to ask one question. Supposing a corresponding desire to receive the Gospel in India, with the great efforts which are now making to send it, where should we find the labourers? The handful which Europe and the United States could present for this work, would not be as one to a million. Even now, with so confined a field of exertion, how insufficient are the number to the work! "Come over, and help us," is the general cry; and, though numbers obey the call, and leave all which can endear them to their native land, to encounter unknown difficulties and sufferings, yet many stations are unfilled, and every account which we receive, records, at least, one instance of premature death, in consequence of Missionary exertions.

The result, to our minds, appears to be this. Agreeably to the usual course of Di-

vine Providence, the seed must be sown gradually, and the fruit will appear in due season. Superstition must give way by *degrees*, as its bounds cannot be broken by a *few efforts*. The progress of truth must be as the shining light, at first emerging by its single ray from the darkness of a long and gloomy night, gradually increasing its power and extending its influence until it is fixed in meridian splendour.

The recent accounts from India afford but few facts; and we must wait for the Annual Reports, in order to present a correct statement of the progress of the Missions. All that we can notice now, is, that Missionaries from the various societies had reached their stations; that harmony subsisted among them; and that there was a prospect of great good resulting from their combined endeavours to make known a risen Saviour. Mr. Lee had been interrupted in his ministry at Ganjam, by the "ravages of a fatal fever," and, on account of sickness, had gone to Madras, from whence it was feared he must be obliged to embark for England. But, amidst all these discouragements, the Missionaries were still devoted to the service in which they had embarked, and were determined, God being their helper, to proceed to discharge the duties of their high and holy calling.

Leaving for a time, Continental, as well as Insular India, let us, for a moment, contemplate Southern Africa. And here, what a change has been produced in the course of a very few years! Considering the more than commonly degraded condition of the inhabitants of this part of the globe, we cannot but admire the operations of that Divine Hand which first conducted the Missionaries to this land of gross darkness. It would be impossible to draw the picture of that extreme wretchedness in which the South Africans every where have been found, without going into a detail which our limits will not admit. We may, however, by way of contrast, call to our recollection, the disgusting filthiness of their persons; their unparalleled ignorance of all duties, social or divine: with their daily sufferings from the hands of cruel masters, or the exterminating wars among themselves. These combined sources of misery left them nothing to hope for the future. It was in this state, that the apostolic Vanderkemp presented them with the only balm which could heal their wounds, and bring peace and consolation to their hearts. In some respects they were prepared for such a message. Wretched as sin and suffering could make them, they had not the Asiatic obstacles to prevent the free reception of the Gospel. No long established systems of falsehood, supported by superstitious rites, and a numerous and knavish priesthood, obstructed the voice of the Missionary, or shut the door against his efforts. From the first he had free access. He came, and delivered his message with plainness and simplicity; and, ignorant as this people were, they soon learned the important facts, that they were sinners, and that Jesus was the Saviour. The scales dropped from their eyes; the mists of ignorance were chased away, and the light of life broke in upon their souls.

It would be impossible to abridge the accounts given by the Missionaries, of their late proceedings, without destroying their interest. Suffice it to state, that there are now about *twenty* Missionary stations, and as many Missionaries; that in every place the word of God more or less prevails; that flourishing Churches have been formed, and towns built, and that the prospect of carrying the Gospel into the interior of this almost unknown part of the continent, every day brightens. The Lord hasten it in his time.

In Western Africa, the success has not been equal to the labour bestowed, and the hopes entertained. Yet much good has been done. The visit of the Rev. Mr Bickerstith to those stations seems to have given new life to the Missions; and, under all the discouragements arising from the iniquity and ingratitude of those who have been so much benefited by the Missionaries, we trust the time is not distant, when, even these shall "stretch out their hands unto God." Churches have been already built,

and schools established. In Regent's town, in particular, they crowd to hear the Word. Many have been awakened to a sense of their lost condition, and walk worthy of their calling.

There is a great emulation among all the Missionary Societies, which shall exert themselves the most to promote the glory of God in the spread of his truth. The divine blessing rests on them; their success is certain, because founded on his promises. Our's is the prayer of the poet, and with which we now conclude:

"On all the earth thy Spirit pour,
The world in righteousness renew;
Thy Kingdom come, and hell's o'erpower,
And to thy Sceptre all subdue."

## *AMBOYNA, AND THE MOLUCCA OR SPICE ISLANDS.*

LETTERS have just been received from the Rev. Mr. Kam, dated Dec. and Jan. last, giving a pleasing account of the success which appears to have attended his labours.

In September last, he visited the island of Harucko, where he found the people very desirous of hearing the Gospel. A great number whom he baptized on his last visit, have become communicants at the table of the Lord.

The schoolmasters, he says, have also been diligent in the instruction of the people.

He then went to the island of Seram; and visited Kajubobo, a populous village, which he calls a Negery, the people of which appeared eagerly to hunger and thirst after righteousness.

A few minutes after he reached another Negery, called Kumaia, a dreadful earthquake took place, accompanied with an awful noise in the adjacent mountain: he escaped considerable danger from the sea, which was much agitated by the earthquake, when he was landing.

At another Negery, called Rumakajo, he saw many of the wild inhabitants of the mountain—the Alvours; these people go naked, but carry a long lance of iron wood, whereby they can kill men at a distance; they also carry with them a large knife, to take off the head of an enemy, for the purpose of adorning their houses, for they are not allowed to marry unless they can produce the head of a man whom they have killed.

Before Mr. Kam left Seram, a person came to him from Nulaliwu, a place north of Laruko, containing about 400 inhabitants, deputed by them to entreat him to come and preach the Gospel to them. It appears, that in former times they were professedly Christian; but having long since been conquered by their Mohamedan and other neighbours, who burnt down their Church and destroyed their Bibles, they have lived in a wretched state of ignorant idolatry. Here he was received gladly, and staid with them three days, preaching the word with great liberty and power. The people, previously to his arrival, brought out their idols, and burnt them with fire; they also burnt down their houses of worship erected to the devil. A formal testimony of the truth of the whole, was sent by them to the Governor. The value of the idols destroyed was very considerable.*

'Before I left this place,' says Mr. Kam, 'at the evening service, I preached from I Cor. vi. 11. 'And such were some of you,' &c. Many shed tears of joy when hearing the blessed news of the Gospel; and after the service, many came to shake hands with

* In a letter from the Chief of this place, to Mr. Kam, he says—'On the 20th of October, we destroyed of silver, gold, and other idols, to the value of 150 rix dollars. On the 21st, to the value of 100 rix dollars (in all we suppose about 50£.) On the 22d, two houses of the devil in this Negery: on the 27th, two more; and fourteen, which stood in the forest, so that now none remain.'

me, promising to be faithful to Christ and his word. I promised to send the sermon to them, as there is a person among them, who is inclined to be useful in reading to them, &c.

'From thence,' he adds, 'I went to the island of Saparuwa. Before I reached the shore, a great number of people were collected on it, singing psalms, expressive of their gratitude for my visit. This Negery consists of upwards of 1400 people. In this island many of the poor heathen have received Christ by faith. Some were introduced to me by their own masters, to signify their willingness that they might be baptized. But here is a great want of Bibles, and other religious books, for their further instruction. On this account I have been obliged to send a copy of a useful catechism in the Malay tongue, to be printed in Batavia. I have ordered 10,000 copies of it, as the population of Christians, and of Mahometans who have lately embraced Christianity, is so very great.'

Mr. Kam feelingly laments his want of Malay Bibles, having received but 400 copies from the Calcutta Society: we rejoice, however, that very large editions of the Malay Scriptures, both in the Arabic and the Roman characters, are preparing with all possible dispatch by the British and Foreign Bible Society. Such is the present scarcity of Bibles, that one was lately sold by auction for 8*l*. Mr. Kam needs at least 20,000 copies for the supply of the people in Amboyna, &c. &c.

In October last, Mr. K. visited the island of Nusalout, where he found seven Negeries much inclined to hear the Gospel. They have received a considerable number of written sermons, which Mr. Kam has sent them, and which, he says, is almost the only spiritual food he is able to provide for them. This is the state of many other places in the Molucca Islands, so that he is obliged to employ two persons at his own house to transcribe his sermons for their use, one in the Malay tongue, and one in the Dutch. This method God has been pleased greatly to bless, for Mr. K. found in several places, that the Spirit of God had been influencing the hearts of many, to bring them to repentance for sin, and faith in our Lord Jesus Christ. Many striking expressions of the people, he observes, might have been transmitted to us, but his time would not allow him to transcribe them: for, says he, 'I am obliged to write almost day and night, chiefly in the Malay language, to provide for these dear people at a distance.'

'After I left the island of Nusalout, I came to the Negery of Aboro, in Karuko, where, as I informed you, they have burnt their idols and devils' houses. It was very inconvenient to visit this place in my journey; yet my desire to be there, overcame all objections. And there I obtained great satisfaction, for the reality of their repentance from all evil things was as clear as the daylight. Several faithful Christians from the other Negeries accompanied me, witnessing with great joy what glorious things the Lord hath done.'

'I preached frequently to them with much liberty from Luke the 15th, John the 10th, &c. The joy and gratitude of the people was at great, as if an angel had come down to them from heaven with the glorious news of salvation.

'I visited also several Negeries in the south part of the island of Amboyna, and returned home on the 5th of December, to celebrate the Christmas festival.'

Mr. Kam is erecting in Amboyna a new church for the separate use of the slaves, towards which, in a former letter, he had intimated his wish for pecuniary assistance from the Missionary Society: 'but now,' he says, 'I think I shall not require your assistance; for the very same people who have been destroying their idols and their devils' houses, are about to cut down timber in the forest for building this place of worship.' Mr. K. has sent the Directors the plan of it, which is very respectable.

The Directors, taking into consideration the extreme labours of Mr. Kam, in preaching, writing, and travelling, in a country where the thermometer is usually about 84 degrees, and that he has no brother to assist

him, have determined as soon as possible to send out to Amboyna three missionaries, one of whom shall be a printer. A press is already sent out. And, in addition to the 5000 Malay tracts already printed, they have resolved to throw off 10,000 more impressions, half of them in the Roman character, which is that generally used by the christianized Malays, and the other half in the Arabic character, which is better understood by the heathen and Mahometans. They also intend to print 10,000 of the tract called 'Sixteen Short Sermons by a Clergyman,' when translated into the Malay.

## *GREENWICH CENT SOCIETY.*

[*Communicated.*]

ON the 14th of April, 1817, a number of ladies who worship in the Reformed Dutch Church, at Greenwich, New-York, convened for the purpose of taking into consideration the propriety of establishing a *Cent Society*, for the support of the Theological College of the Reformed Dutch Church. The meeting was opened with prayer by the Rev. Mr. Rowan, and the object of the meeting having been briefly stated by him, it was resolved unanimously, "That it is expedient to form such society in this congregation."

After the adoption of a constitution, the following persons were elected officers of the Society for the current year, viz. Miss Hannah Exeun, First Directress; Mrs. Margaret Rowan, Mrs. Catherine Beakly, and Mrs. Phœbe Burrill, Assistant Directresses; Miss Phœbe Ann Burrill, Secretary, and Miss Judith Labagh, Treasurer. Other Managers, Mrs. Helen Labagh, Mrs. Ann Whittemore, Mrs. H. Blanch, Mrs. Margaret Torrey, Mrs. Jemima Mabie, Mrs. Harriet Bayard, Mrs. Kezia Murden, Mrs. Levina Garretson, Miss Rachel Wendover, Miss Jane Whittemore, Miss Jane Clugston, and Miss Ann Frazier.

This Society has collected, since its organization, 153 dols. 75 cents, and paid into the hands of G. B. Vroom, Esq. Special Treasurer of General Synod, 111 dols. In the sentiments expressed by him, in a letter to the Treasurer, acknowledging the receipt of the last mentioned sum, I readily concur:—"By such proceedings the General Synod of our Church will be much animated in the performance of their duties; and no doubt remains on my mind, but that, if your example were generally followed, our Church would soon be able to place its seminary on a footing of respectability, which, with a divine blessing, would insure its future extended usefulness." B.

## To Correspondents.

A. will be inserted with a little alteration.

B. will accept our thanks, though we think it inexpedient at present to give a place in our pages to the letter which he has sent us.

We intend that T's poetry shall appear in a future number.

'A Constant Reader,' will find in our next number, the article he has requested from us.

THE

# EVANGELICAL GUARDIAN

## *AND REVIEW.*

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FOR THE EVANGELICAL GUARDIAN AND REVIEW.

### *ON THE HOLY SPIRIT.*

*Translated from the Latin of* F. A. LAMPE, S. T. P.

[The work of Lampe from which this essay is taken, is a volume of Theological Disputations, conducted under his Presidency, all on the Holy Spirit. Much of the original, however, is omitted; and now and then a sentence is added for the sake of perspicuity.]

THAT the name HOLY SPIRIT belongs to the third person of the Sacred Trinity, is acknowledged by all; but it has been made a question whether it was so appropriated to this person, as never to be used in application to the Father or Son.

It has been alleged by some, that the early Fathers have attributed this name occasionally to the other Persons; in proof of which, the *Pastor of Hermas* is cited, where it is expressly said,* "but the Son is the Holy Spirit." These words, Bishop Bull, in his *Defence of the Nicene Faith*, contends, were spoken in relation to the *second person of the Trinity;* but a little attention to the context will be sufficient to convince us, that nothing could be more remote from the

* Lib. iii. Simil. v.

mind of the author. In the similitude which he is here treating, he clearly distinguishes between *the master of the farm, the son, and the servant;* and in applying these to the mystery of the Trinity, *the master of the farm* is made to represent the Creator of the world; *but the son,* says he, *is the Holy Spirit, and the servant is the Son of God.* Hence it is evident, that by *son* was not meant the second person of the Trinity, in the passage cited, but the son of the owner of the farm.

*Grotius*, in his exposition of Mark xi. 8. appeals to *Cyprian*, as using the name Holy Spirit to express the Son. The words of this Father are these, "Carnem Spiritus Sanctus induitur;" but this reading is not found in the best copies, but "Carnem Spiritu Sancto co-operante induitur," by which all difficulty is removed.

But what the Fathers may have said on this subject, is of very little consequence. This is a question which should be decided solely by the Sacred Scriptures. But before we proceed farther, I would observe, that the texts adduced should contain the whole name, otherwise they cannot be considered as bearing on the point; for it is not disputed that the word *spirit* is often used in connexion with other terms, in relation to the second person, as, *the spirit of holiness,** *a quickening spirit,*† *eternal spirit.*‡ The same may be said of such passages as contain the word *spirit* singly, which it is acknowledged may be found often used in application to the other persons of the Trinity. But the question is, do the Scriptures ever apply the name Holy Spirit to any other besides the third person?

The text which is supposed to have most weight in favour of the affirmative, is Luke i. 35. where the angel says to Mary, "*The Holy Ghost shall come upon thee.*" This is referred to the Son of God by *Justin Martyr, Tertullian, and Ambrose*, among the ancients; and by several of the moderns, especially the celebrated *Cocceius.* But no solid reason has been assigned for departing from the common signification in this solitary passage.

* Rom. i. 4. † 1 Cor. xv. 45. ‡ Heb. ix. 4.

Another text which has been adduced in favour of this opinion, is Mat. xii. 31, where the unpardonable sin is mentioned; which is supposed to be a sin against the deity of Christ. *Cyprian* has been referred to, as maintaining this opinion in his 16th epistle, when, speaking of the restoration of the lapsed, he adds, "All manner of sin and blasphemy shall be forgiven unto men, but the blasphemy against the Holy Ghost shall not be forgiven unto men." Now, as Cyprian had been speaking of the crime of denying Christ immediately before, *Rigattius* is of opinion, that he intended to say, that the sin against the Holy Ghost was the same as to deny Christ; but admitting this, the consequence does not follow, that he thought the name Holy Ghost was here applied to Christ; for he might have believed that the act of denying Christ involved blasphemy against the Holy Spirit, by whose testimony his divinity was demonstrated. And this appears to have been the opinion of *Origen*, *Clemens Alexandrinus*, and others of the Fathers.

The only other text which shall now be noticed, as having been adduced in favour of this opinion, is Luke iv. 1. On which the following argumentis founded: 'The spirit by which Jesus was led out into the wilderness was no other than his own divine nature; but the same spirit which led him out was that with which he returned, filled; and this is expressly called the Holy Ghost.' But there is no good reason for assuming it as a truth, that the spirit first mentioned was the divine nature of Jesus Christ: it is much more probable that the third person of the Trinity is intended here, as well as where the name Holy Ghost is expressly used.

As to the signification of this name, a few things may be observed. The Hebrew רוח, to which answers πνευμα in Greek, has two senses. 1. It signifies *a thinking substance*. 2. *An afflatus, or breath.* Those who suppose that it also means *a subtile body*, have not been able to support their opinion by any clear examples.

The application of the word to the third person of the Trinity may be viewed, either metonymically or metaphorically.

Those who take it in the first light, suppose that the idea of a thinking substance is that which should be chiefly regarded in the figurative use of this word. The name Spirit is with much propriety applied to that being, to whom it peculiarly belongs to operate on the intelligent spirits of the elect; and who is the author of that new nature in them, which is denominated *spirit* in opposition to the *flesh*.

Those who prefer the metaphorical senses consider the word *spirit* to be used under the idea of an *afflatus:* but this is twofold. 1. It conveys the idea of a strong wind. 2. Of a gentle breath. Both these emblems are often used in Scripture to represent the operations of the Holy Spirit, who is the author of every motion in the world of nature, and in the world of grace. This name, therefore, is peculiarly suited to adumbrate the universal economy of the third person. Of the two ideas included in this metaphor, the Fathers have commonly preferred the latter; since they were of opinion, that *halitus* or breath served most commodiously to represent the mystery of the procession of the Holy Spirit.

The epithet *holy*, in the first place, distinguishes this Spirit from every *material spirit*, which is incapable of every degree of holiness. And again, it expresses his opposition to every *unclean spirit*. And as, in the economy of redemption, sanctification is his peculiar work, it shows that the author of this work must be perfectly holy; as by the work of sanctification the infinite sanctity of the divine nature is gloriously illustrated. The epithet holy is every where in Scripture peculiar to the third person; although in some instances it is omitted, or exchanged for another when he is spoken off. This takes place when it is necessary to express his peculiar relation to the other persons, or to the subject on which he operates, or to the effects produced by his operations. Thus, He is called *the Spirit of Jehovah, the Spirit of God, the Spirit of the Father, the Spirit of Christ, the Spirit of Elijah—The Spirit which was on Moses:* And the *Spirit of knowledge, the Spirit of truth*, &c. And where the word *spirit* is used without any epithet, it can commonly be ascertained when it should be

attributed to the third person of the Trinity, by the connexion in which it stands.

This characteristic name has this peculiar to it, above the names of the other persons, that it is sometimes used metonymically, for the gifts proceeding from this divine person. But I am of opinion, that Theologians have conjectured this to be the fact, in many more instances than was necessary; as where the Spirit is said *to be poured out, to rest, to come, to dwell,* to be on any one; for when these passages are accurately examined, it will be found, that most of them may be more conveniently referred to his person, than to his gifts. For what are these expressions but most apt metaphors, by which the operations of the Holy Spirit are represented? What is *effusion*, but the mission of the Holy Spirit himself, expressed by a figure? And what *indwelling*, but the constant and efficacious direction and sanctification of believers? If these phrases express actions, as they certainly do, we know that actions properly appertain to persons, not to gifts. But these metaphors are borrowed from the types of the person of the Holy Spirit; *effusion* has reference to the symbol of *water;* and *indwelling* to the presence of the Holy Spirit, with the other divine persons in the sanctuary. Other expressions admit of a similar explanation. *The seven spirits* mentioned, Rev. i. 4, are not *gifts* merely, as some have erroneously supposed; for they are represented as the source of *grace and peace,* and consequently of all celestial gifts. And when it is said, Acts ii. 38. *Ye shall receive the gift of the Holy Ghost,* the third person himself is called *the gift of God.* Those passages, indeed, are more difficult to be interpreted in this way, when God is said to give εκ του πνευματος *of the Spirit,* but the preposition εκ, as well as the particle מ, are often used to indicate the origin from which a divine gift is derived; and thus even these may be referred to the person of the Holy Spirit.

[*To be continued.*]

## *THE FOLLIES OF UNLAWFUL PLEASURES*

TO THE EDITOR OF THE EVANGELICAL GUARDIAN AND REVIEW.

DEAR SIR,

SOME time since, attending a sermon of one of our very respectable preachers, delivered to an assembly composed principally of young persons, I was so much struck with the politeness of the style, and, at the same time, its simplicity and energy, and the animated fervour of the speaker's address, that I could not forbear to solicit the pleasure of reading the discourse; chiefly for the sake of that portion near the close, which I do myself the honour of sending to you. If our polite preachers in general would cultivate a similar elegance and energy of style in their addresses to our youthful audiences, I flatter myself it would contribute not a little to the influence of religion on the young mind. The preacher, after the example of Solomon, had taken for his subject the follies of unlawful pleasure; and after preparing and defining the topic to be exhibited to the assembly, he proceeds:—

*THE world* has, hitherto, become little wiser for the experimental lessons of the king of Israel. If we enter the circles of fashion, and frame our estimate of human life only from them, would it not seem as if God had bestowed the noblest faculties on man, merely to enable him to diversify his pleasures with taste? Religion indeed, teaches a different lesson: but the passions, which have fashion and general example on their side, often render her instructions vain, and form a current which bears away with it the remonstrances of piety, and the dictates of reason and prudence. One simple question undoes all her conclusions;—Is not pleasure,—are not amusements lawful? True, there is a degree, there is a time, there are connexions, in which every pleasure demanded by simple nature, may be innocently enjoyed. But, under this limited

and modified concession, the votaries of fashion plead its innocence at all times, and in every degree. And they dissipate the inestimable treasures of time, if not in absolute vice, at least, in the perpetual circlings of thoughtless follies; and the melancholy issues will be found in the experience of all those who presume to make the same proof of it which was made by Solomon, to be vanity and madness. A wise and good man will indulge himself in such pleasures only as are sanctioned by reason and conscience, enlightened by the word of God. The solemn considerations which religion, which the serious duties of life, which the prospects of eternity, which the inspection and judgment of Almighty God, continually offer to the reflections of the pious mind, will mingle themselves with all his joys, to regulate them, and to preserve them clearly within the chaste and temperate boundaries of innocence.

When I speak, on this occasion, of excessive pleasures, I would not be understood to embrace in my idea those scenes of gross sensuality which violate the laws of decency, and sink into a resemblance of brutal natures, the nobler powers of man; I mean not those loose associations in which every thing serious is treated with indecent levity; and the most sacred subjects are introduced, like the holy vessels of the temple, into the impious feast of Belshazzar, only to give additional zest to their profane mirth. I would not hold up to the view of an assembly of Christians, those *actions which are done of them in secret;* which disdain the bounds that religion, that reason, that modesty, that nature, corrupted as it is, prescribes to indulgence. I would fix your attention at this moment on those amusements chiefly, which wear the face of decency, which are recommended by fashion; and are sinful, not so much by the nature of their pleasures, as by their constancy, thereby usurping the place which God should hold in the heart of a dependent creature; which the interests of society, and the sympathies of humanity, should hold in the heart of a man; and which the cultivation and improvement of his own nature should hold in the heart of a reasonable being.

Let me descend a little to particulars. That perpetual dissipation of time, which too strikingly marks the character of fashionable life, is incongruous with the actual state of the world. It is unworthy the reasonable powers, and the high destinies, of our nature. It is inconsistent with the true enjoyment of pleasure, which is its professed aim. Above all, it does not accord with the spirit of the Gospel which we have received from Jesus Christ, as the rule of our duty; nor with the pious hopes and consolations of the soul at death.

1. If we contemplate the actual state of the world, and the multiplied miseries which afflict the lot of human nature, we must be forcibly impressed with the incongruousness of the gay dissipations reprobated in these terms by the sacred writer, to those scenes of sorrow and distress which, on every hand, meet the view, and address their claims to the heart of charity. Alas! doth the child of affliction often utter to himself in sighs,—the misfortunes which prey upon my life, and waste my heart in hopeless grief, attract no attention from those joyous circles carried perpetually round in the thoughtless whirl of dissipation? Ah! little do they think how the sting which rankles in the bosom of penury and wretchedness, is poisoned by the proud neglect of supercilious wealth, and the inconsiderate mirth of unthinking riot. Ah! little do they reflect what miseries a few moments of sympathy abstracted from this riot of the senses; a few mites saved from the wastes of luxury, or the ostentation of vanity, might relieve! Could we, my brethren, with the eye of Heaven, survey the world under one comprehensive view, what a contrast would it present of deep affliction, and unreflecting joy! On one hand, the miserable victims of misfortune, or of guilt, assailing with bursting groans, or with smothered sighs, the dull ears of pleasure; on the other, assemblies, and routes, amusements, and gay parties, from which sympathy, reflection, thought, seem to be banished. Here, thousands perishing by disease, by want, or by crimes; and thousands sinking under silent and unutterable griefs, which consume the heart in secret; and there, thousands exulting in thoughtless levity; dan-

cing over the graves of the dead, or drowning the last groans of the dying in revelry and mirth. If these melancholy contrasts, so deeply affecting to the benevolent mind, could be presented in full prospect before the most dissipated youth, would it not arrest his career, and mingle an unusual shade of reflection with all his projects of pleasure? Would he not behold as in a mirror, the frailty of human nature, and his own manifold obligations to divine Providence, which has distinguished him from his suffering brethren? Would it not awaken in his bosom those emotions of charity and benevolence which so seldom find a place amidst the frivolities which make up the account of the fashionable dissipation of time? Look on the calamities of the world, and learn to feel your fraternity with the most afflicted of your brethren. Look again, and let your sympathies turn your serious views to that immortal Being, where all must stand equally before the same impartial tribunal.

What then! must we renounce all our amusements? all those light gayeties which appear so allowable in the season of youth? By no means. This I have not said; but even youth should be temperate in its indulgences. The levity of youth should often give place to serious reflection on the state of human life, and the prospects of human existence. The circulation of its amusements should often be suspended for the serious duties of devotion; and often to listen to the calls of humanity. The expenses of useless amusement should be consecrated to the higher and nobler offices of beneficence and charity.

2. Let me ask, in the next place, when the scenes of amusement follow one another in too quick succession, do they form such a plan of life, not only as religion, but as calm and sober reason would prescribe? Considered in reference to the great duties of life, and the interests of our immortal being, do they not appear as the thoughtless impulses of folly, or the frivolous drama of fashion, that is only hastening to its last act, and to pass away from its visionary stage for ever? Reasonable and immortal beings, have we not been formed to act an elevated part, becoming the noble powers with

which our Creator has endowed us, and corresponding to the sublime theatre of his glory in which he has placed us? and, may I not add, worthy the high destinies to which he has pointed the soul in the future progress of her existence? Will a life composed of these light occupations correspond with the holy ends of our being? Will it endure our own sober retrospect, whenever we come to collect our thoughts, and examine our hearts in the presence of Almighty God? Ah! will it bear the scrutinizing review of a dying hour, when conscience comes to demand its account of life?

Behold, then, holy brethren, the cares which ought supremely to occupy life, in fulfilling the relations which we hold to our Creator, and to the immortal soul; in cultivating those intellectual powers which unite us with angels; and invigorating and expanding those pure and holy affections which ally us to God himself. Ah! what an abuse of the powers of a divine nature, to merge them all in the giddy vortex of fashionable dissipation! Powers that ought to be consecrated to the glory of the Most High God, our Creator, and to the noblest interests of an immortal nature,—shall they all end in an idle round of visits, of parties, and of play; of insipid pleasantries; of licentious jests; of scandals grown vapid by repetition? Are they all sunk in the low ambition to shine in the fashionable circle; to be foremost in all its changes; to refine on the softnesses of pleasure; to perform trifles with a grace; to dress and laugh in style; and to be only the first actors in the comedy of the world? Surely the pleasures of a reasonable mind ought to be more elevated; the joys of the heirs of heaven ought to be more serious.

3. Let me add, that this excessive pursuit of pleasurable enjoyment, is inconsistent with its own aim,—the possession of sincere happiness.

Pleasure is then only tasted with its true relish, when it succeeds to useful employment, and is designed to refresh the labours of duty. When the enjoyments of sense do not wait the natural returns of appetite, they are insipid. When desire is for ever anticipated, its gratification becomes vapid and

poor. The cloyed senses no longer yield those exquisite sensations which are prepared only by virtuous employment, and the rational abstinences of religion. How often does her toiling votary rise, fatigued and languid, from the dissipations of the night; when, like a tired slave, he is obliged to rouse his jaded appetites by artificial provocatives, till the powers of enjoyment, at last, utterly fail?

But, not to urge this topic any farther at present, suffer me to ask,

4. In the next place, if the resolution in the text, to prove the excesses of laughter and mirth; a resolution so often regarded as being among the harmless gayeties of society, is consistent with the spirit and the duties of the Gospel, which, as Christians, you acknowledge to be the rule of life; and on which you profess, through Jesus Christ, finally to rest your hope of salvation?

What is the first view which the holy Scriptures present of human nature? What are the first duties which they require of man? In every page of that sacred Volume, is not human nature exhibited as fallen and corrupted? Is not the Gospel a system of reconciliation between guilty sinners, and their offended Creator? Are not the first duties to which it calls them, repentance and humility? The mortification of the flesh, with its affections and lusts? But what correspondence, alas! do we find between these humiliating doctrines, these mortifying duties, and that pleasurable life which is fed by vanity, and nourished by indulgence? which denies nothing to the cravings of sense, or the caprices of fancy? What affinity between the state of sinful mortals who are hastening to the tribunal of God, and must soon be actors in eternal scenes, and those sprightly insects of sense, which indicate a mind entirely unimpressed with the solemnity of its actual condition, and the seriousness of its future prospects?

In the present state of discipline in which we have been placed by Almighty God, in order to promote the cultivation of the soul for a higher state of being, does not the Gospel, and does not reason require of our unsteady vivacity, and

thoughtless presumption, frequent retreat for meditation and prayer, in order to enter by profound examination into our own hearts, and to break the force of the passions which too strongly attach us to the world? But what room for self-recollection do you find amidst the scenes of dissipation, which are hardly ever intermitted, except from fatigue? What attractions has retirement for those who have no resources within their own breasts? who study to live perpetually out of themselves, and fear no society so much as that of their own thoughts?

Does not the Gospel further require, that we should refer all our actions to the will of God as their rule, and to the glory of God as their end? But, alas! in this vain life, which knows no other rule or end of action but its own pleasures, where do we find the character of a genuine disciple of Jesus Christ? In them is contained all its happiness; they form all its hopes; and in them are comprehended all the joys it knows of existence.

5. If this constant pursuit of pleasure is inconsistent with the great law of duty which supremely regards the utility of life; let us consider, in the next place, what aspect it bears on our preparations for death. This solemn moment cannot be far distant from any of us, my dear brethren. On the contrary, it may be near, very near the youngest, or the most thoughtless son of folly in this assembly. Pause, then, in your career, and seriously ask yourselves,—if you saw the king of terrors actually approaching, and already taking his fearful aim at your life; are these the exercises in which you would be willing to be found? Would you, in the bravery and hardihood of your spirit, exclaim, Hail, pleasures! Strike, tyrant! strike when thou wilt, still thou shalt find me in the bosom of my joys! Ah! would not this be the language of madness? Ah! in that moment, would not *vanity of vanities!* be seen written in the colours of death, on all this drama of folly? Votary of pleasure! let nothing deceive you in this great concern. Whether you perceive it or not, the arrow of this dreadful archer is already fixed upon the fatal string.

The next moment it flies, winged at your heart; and on its point is borne everlasting life, or everlasting death! What influence then, will these unchastised joys possess on the tranquillity of your last moments? Will not the calm of this deceitful sunshine be suddenly converted into an horrible tempest? Will you find in them that heavenly peace of mind which flows from a sincere and humble faith in the Lord Jesus Christ, in his gracious promises, and the all-prevalent efficacy of his atonement and intercession? Will they offer those consolations which spring in the bosom of a good man only from the review of a well-spent life? Ah! what have you done for God? What for eternity? What for the interests of religion? What for the benefit of mankind? What examples do you leave for the instruction of the coming age? What good works are preparing to press round the departing spirit, and accompany it to the supreme tribunal? Ah! you will then find that, when you thought you were only pursuing your innocent pastime, and, at worst, doing nothing, you were wasting that precious time which should have been the purchase of eternity, and preparing the soul to descend, at last, into the bed of death, weighed down beneath the load of its trifles. Once more, then, let me ask, can those amusements be innocent in which the interests of eternity are so fatally neglected? in which circling round and round, in the dizzy vortex of pleasure, you never look down to the dark, unfathomable gulf beneath, into which the eddy is absorbing you?

But let me demand, finally, if, at the approach of death, you shall be able to derive no consolation from those false joys which have supplanted the duties of religion, can you hope to obtain the peace of the soul, at that awful instant, from the effectual prevalence of prayer? Ah! can you cherish the vain self-flattery of being able to approach Almighty God amidst the tumults of that last moment, in the holy confidence of prayer, who have, all your life, been a stranger at the throne of grace? What! shall we dare to waste the precious season of life in the pursuits of folly, and then presume to hope, in this last extremity, to propitiate the righteous Judge of the uni-

verse by vain cries, extorted by the fears of death? Mistaken soul! Are the cries of fear, prayer? Prayer, which can only be the fruit of faith, the aspiration of love, the groans of repentance, the humble and affectionate trust of the heart in the Redeemer of the world! Are the importunities of the despairing sinner, prayer? The most impenitent will often shed the bitterest tears; will often utter the most piercing cries, in the moment of perishing. Oh! 'tis a dangerous, 'tis a fearful reliance!

By so many considerations is this eager and habitual devotedness to the pleasures of the world, of the real value of which the sacred writer had studied practically to convince himself,—condemned by the sentence both of reason and religion. It is inconsistent with the real state of the world—it is unworthy the elevated powers, and immortal hopes, of human nature—unfriendly to the serious duties of life—and forbidden by true pleasure itself;—wholly uncongenial with the humble and mortified spirit of the Gospel, and with the awful solemnity of death—and, finally, most hostile to the religious peace and comfort of the soul in dying.

## REVIEW.

*Letters concerning the Plan of Salvation, as deduced from the Scriptures: addressed to the Members of the Presbyterian Church, Spring-street, New-York, by* Matthew La Rue Perrine, A. M. *Pastor of the said Church.* New-York, published by Dodge & Sayre. 1816. 12mo. pp. 236. price 75 cents bound.*

The work before us, is one of those publications which have been made in the city of New-York, as a combined and systematic attack upon the old Calvinistic doctrines, and the

* The reasons for not inserting this Review at an earlier period, as was originally intended, need not now be laid before the public. *Sat cito, si sat bene*

reputation of some of their most distinguished public advocates. The design of gaining the City, as they had already succeeded in gaining a majority in the Presbytery of New-York, seems to have been the object of gentlemen of the Hopkinsian School, in those various writings of which the TRIANGLE was by far the most able, and the most abusive. Some of those productions have already passed under review; and we have also taken notice of the state both of the parties and the controversy, pages 72—75 of this volume.

The Hopkinsian publications, hitherto made in this city, have not, however, been calculated to make a very favourable impression upon the religious community. Deficient, alike in liberal discussion and in honourable feeling, they have little more to recommend them to attention than a characteristic confidence, and a virulence which is only adapted to the more ungenerous passions. The Authors, nevertheless, have endeavoured to exhibit themselves to the compassion of their fellow-citizens, as if *they* were the aggrieved party, and that too, at a time, when perhaps the recollection of their existence did not occur to the writers whom they affect to oppose, and when certainly their names were not mentioned, nor their persons alluded to in the composition of those works which they have been attempting to condemn. As it respects verbal animadversions and oral traditions, we have nothing to observe, except that it is highly probable many remarks may have, in that manner, been made on those persons who changed their opinions in favour of the *New Divinity*, and upon the different principles of the new system itself.

The Reverend Matthew La Rue Perrine certainly did hear something of this kind; and what he heard must have been of a touching description: otherwise so amiable and innocent a man, as we believe him to be, never would have displayed, in his appeal to the press, so much wounded sensibility, and so much bitterness, towards his immediate ecclesiastical connexions, as are apparent in the fifteen letters which are announced at the head of this Article. It might indeed have been expected that, in a city, in which men are permitted to

exercise freedom of thought and of expression upon religious as well as other subjects, persons would be found to animadvert upon the conduct of a Pastor, who avowed, like Mr. Perrine, an important change with regard to those principles, upon the footing of which he was called by the people, and settled by the Presbytery, as the Bishop of the Church in S pring-street.

To such remarks he alludes with no pleasant feelings.

" I was informed that many unkind and reproachful things were circulated concerning the doctrines taught in this Church—and by persons in communion with the Presbyterian Church." The allegations passed without public animadversion upon " these talkers—concluding that if nothing else, their *own conscious ignorance* would soon have stopped their mouths. I was born of those who gloried in the Presbyterian faith ; and in this faith was I instructed from my mother's breast. I must own I have had occasion to *alter my mode of thinking* on some points—it would not be honest to withhold this confession. I remember, in contemplating the Atonement of Christ formerly, I formed some *indistinct ideas* of his being so substituted in the place of the elect as that their sins were transferred to him—unanswerable difficulties attend the idea of a *legal substitution* and transfer."*

Perhaps, however, the change in the Author's own sentiments, and even the *unkind* remarks of the *ignorant* Calvinists, could not have moved him to the mighty effort of a *duodecimo*, had there not been *greater men* involved with him in the same censure. No: too *disinterested* to take the pen in *mere self-defence*, and too full of *impartial love* to indulge animosity for the support of his *own party*, it was the vast quantity of actual *being*, possessed by other Hopkinsians in the city, which roused to action the pure benevolence of their recent proselyte.

" The writer doest not suppose any would ever have noticed him or his little flock in this manner, if there had not been *others* in the

* See these expressions, and many more of the same kind, pp. 7. 3, 7, 11, and 71, 73.

city with whom it was supposed he in some measure agreed in sentiment—and no doubt it was the standing and influence of *others, more deserving* of having evil spoken against them, falsely, for their Master's sake, that particularly excited them."*

With this account of the *moving cause*, as the Schoolmen would say, he gives us, in another place, a statement of the *ultimate*—himself the *efficient* cause of this book of letters.

"My *object* is *not*—to complain of our neighbours in a peevish or pitiful manner—to return railing for railing; nor to teach you how to reproach; nor to show how you may in your turn accuse your accusers. No: it is to DEMONSTRATE—that you are taught the way of salvation as presented to us in the oracles of truth, and as recognized in the excellent standards of the Presbyterian Church."†

The object is presented, 1. *Negatively*—2. *Positively:* and the *positive* is to be DEMONSTRATED. All this we think commendable: but verily, if the Author has failed, as much in the latter as he has done in the former—if he has *failed in doing* what he proposed *to do*, as much as he has *prevailed* in doing what he proposed to *leave undone*, he must be considered as rather an unsuccessful undertaker. If the *demonstration* of his doctrines be as incomplete as the promised *abstinence* from "peevish or pitiful complaint, from accusation or reproach," the avowed object of the Reverend Pastor is not yet accomplished.

That Mr. Perrine has succeeded, to admiration, in effecting all that he *promised not to do*, will appear from the following specimen of epithets and accusations with which his letters are liberally interspersed.

"Supposing that *these talkers* would not have formed their opinions from what they had heard themselves—concluding that, if nothing else, their own *conscious ignorance* would soon have stopped their mouths.—The persons who have awakened your fears, and have interrupted your peace, are to be *pitied* as much as revered. They only try to *frighten you*, that they *may laugh* at your credulity.

* Pp. 4, 5. † P. 16.

I have seen that many modes of reasoning, employed by good men in support of it (the system of grace) are *futile*, yea, *destructive* of this precious doctrine. If a *rotten argument* is become *old* surely we may call in question its solidity. I have *dreamed*, as I know *others have, of a commercial transaction*, when they have read and heard of sinners being *ransomed*. The fact is those who adopt this interpretation *wish as little as possible* to be said about the *influence or efficacy of faith*. They are *not pleased* with the *language of our standards* on this subject—They are in great difficulty to know *what to make* of it (faith). Extremely *unwilling* are they to speak of *any holiness* in man—they make *faith* in the Holy Jesus, yea, that act which unites the soul to him, an *unholy*, an *ungodly act*—they make faith to consist in believing I am elected."*

Such general representations of his Presbyterian brethren frequently occur in the letters of Mr. Perrine, together with some particular and equally appropriate reflections upon the sentiments of the Rev. Dr. J. B. Romeyn, and the doctrines of the Christian's Magazine, edited by Doctors Mason and Romeyn.

It is a pity, for his own sake, and for the sake of the general interests of religion, which always suffer with the reputation of its ministers, that he permitted himself to deal so freely in misrepresentation. Had it even sufficed him to describe the Calvinistic reasonings as *futile and destructive* of precious doctrine, or as *rotten arguments*, although this would not have been very courteous, it would have been tolerable; and might have passed without reprehension. Nay, had he only represented the men as *ignorant, and dreaming of commercial transactions*, as he confesses himself to have been when called and settled in the Spring-street Church, it would not have been quite so unbecoming one, who is just *awakened by new light*, as to assure his congregation that their Christian connexions are withal so unprincipled as to "try to frighten them" in order to *make sport* of their credulity. We are, besides, apprehensive that not a few of his readers will suspect, that there is something bordering on a breach of the ninth commandment,

* Pp. 3, 6, 12, 13, 62, 170, 210, 216.

in the witness which he bears against his neighbours, in the concluding sentences of our quotation. There are no Calvinists, certainly, in New-York, who *wish* to say *little about the influence of faith*—who profess *displeasure* at the *language of our standards*—who are *unwilling* to speak of holiness, or to urge its necessity—who describe faith as an *ungodly act*, or as an intellectual assent to the proposition "I am elected."

So much we thought it proper to say concerning the success, of the letter-writer, in the NEGATIVE part of his undertaking. The POSITIVE part is the most difficult task—To *demonstrate* that his people are taught the way of salvation *as presented* in the Bible. His failure, in the part which required only *not doing*, is, to be sure, no great encouragement to expect success in a task, which is so very difficult as to identify Hopkinsian tenets with revealed truth. We would not cherish the idea that Mr. Perrine failed intentionally, nor permit our readers to suspect his integrity as a Christian. We had rather believe that he labours under a *capital* defect. But if this be the case, we would expect previously to very minute examination, a more complete failure in the *positive* part of the Author's undertaking. In DEMONSTRATIONS clearness of head is of all things most necessary. To him who would demonstrate even a *theorem*, and much more a very difficult *problem*, deficiency or crassitude of the *cerebrum* is more injurious than impurity of the centre of the sanguiferous system. In Mr. Perrine, particularly, it is an adventurous undertaking, to identify *his own doctrines* with those which are presented in the oracles of truth: for he has himself said, "it is supposed no one wishes to identify his own dogmas with the *truths* of God's word—No, it is not to be supposed that any one can be so ignorant or arrogant: should there be any so foolish and vain, it is high time they were known."*

Far be it from us to blame public instructers for endeavouring, with all diligence, to have their religious principles conformed to the heavenly instruction. Although we should unhesitatingly declare it presumption, in any man, to set his own

* P. 13. *Note.*

*words* on a par with the *word* of the living God, we would not charge, even the Author, whose work is under review, with so gross a fault as that with which he appears to charge himself, in the above quotation, for representing his *doctrine* as the very *plan of salvation*. He proposed to demonstrate, that his congregation was taught, by him, the way of salvation as revealed: and after having finished his letters, he presents them to the Church, with a motto prefixed, which, if it have any meaning at all, indicates that Mr. Perrine would have his people receive his doctrine as truth—as the same with divinely-revealed truth. In his application of the words of the Apostle Peter to himself, "I have written briefly, exhorting and testifying that this is the *true grace of God* wherein ye stand," we have no doubt that he wished to have his own sentiments identified with the truths of Scripture, although we have to lament that, in many instances, they do not in fact happen to be the same.

It is troublesome to analyze this little volume. The Author, it is true, professes to give, in a table of contents, the subject of each letter; but we find, upon examination, that he is so much engaged in creating feeble phantoms, and in warily combating the phantoms of his own creation, that he loses himself, and leaves the reader frequently at a loss where to find him; that he says and gainsays; that he utters many orthodox and many heterodox opinions; that he is by times at war with Hopkinsians, with Calvinists, with his own ecclesiastical standards, with himself, and with almost every other writer, and not unfrequently with the truths of God. It is obvious enough, that he inclines to the *new divinity;* but it is equally apparent that he has not entirely extricated himself from the faith of his Fathers. It seems as if he were lost in a mist, or led astray by the glare of a novel phraseology, which his mind, not of the most discriminating character, is incapable of understanding much better than he did the old Theological phraseology, upon which, in the days that are past, he tells us himself he was wont to *dream*.

We will, however, give a summary of the contents of these letters:

All spiritual blessings come from God to man *by* and *through* Jesus Christ: All temporal benefits flow through the same channel—In saying these blessings come *by and through* the Mediator, the meaning is, they are given in *virtue* of the *merits* of Christ's obedience unto death: There is *real merit* in Christ's holiness, obedience, and sufferings—The merit consists in two things: 1. *Removing an obstacle* to the exercise of divine benevolence; 2. *Inclining* God to save as many sinners as shall comport with that benevolence—Christ did *not* make atonement for the sins of any one; or, properly speaking, *die for any of our race*, either the whole or a part: the atonement is God's own property; he made it *for* himself—All the blessings of salvation are *suspended upon faith*, a *condition* which unregenerate sinners are well *able* to perform: The essence of saving faith is *approbation of the divine character, government, law, and gospel*—Faith is not only necessary as are holiness and repentance, but has a *positive influence* in our salvation: It answers the *same end* as the atonement of Christ, and has the *same kind of influence;* for 1. it *supports* the divine law by *obedience*, and, 2. *secures* the divine favour by its *friendship* to Jesus Christ.

Lest our readers should be disposed to question the accuracy of this compendium, we subjoin the Author's own words.

"All spiritual good experienced by any of the human family, is by and through Christ: all the blessings experienced by any of the children of men, are to be regarded as the gracious effects of his mediation. On this principle we account for the sun's rising on the evil and the good, and for the rains descending on the just and unjust."*

"The *design* of Christ's shedding his blood was to put away the punishment of sin from those who believe, and to *secure* their holiness and eternal happiness—in such a sense that there is *real merit* in it. *No other merit* but what is found in his blood can *procure* the blessings of eternal life."†

"The *merit* of Christ's death consists, *in part*, in *supporting* the authority of God's law. *Over and above this*, it *inclines* the Father to save *as many* of the sinful race of men as shall comport with a

* P. 38. † 46—51.

due manifestation of his holiness and justice—we say, *inclines* God to save sinners of our race. We then clearly perceive the *obstacle* which stood in the way of God's exercising kindness towards those who had rebelled against him. The Lord Jesus Christ having by his obedience unto death opened the way for the infinite God to act out the benevolence of his heart."*

"It is not correct, in the highest sense, to say, that Christ died for any of our race, for the whole, or for a part.—Strictly speaking the atonement is God's property wholly; he owns it, it is his; he made it for himself."†

"God's suspending our salvation on faith, an act which we have strength to perform, is kind, infinitely gracious. The life of saving faith is a hearty approbation of the government, law, and gospel of God."‡

"Faith has an influence in the Gospel scheme of salvation, a necessary influence; yea, as necessary an influence as the atonement of Christ. What he requires of men, in order to salvation, must answer in its place, the very same end which the atonement of Christ answered in its place. We have a clear discovery of the way in which faith operates in procuring the salvation of sinners—not only as it supports the authority of God's law,—but it has an influence in securing the divine favour, as by it believers become the friends of the Lord Jesus Christ."§

Although, however, we find, in this summary, a few evangelical principles, as well as some heresy, and have also discovered several instances of sound doctrine in the illustrations, it is obvious that the greater part of the volume was intended to be occupied in drawing what we deem a caricature of Calvinistic principles, and in defending the leading Hopkinsian tenets, which, since the publication of Mr. Perrine's letters, have been embodied, as the creed of the Coxites, upon their secession from *the Young Men's Missionary Society of New-York*.** That the guilt of Adam's first sin is not imputed to his posterity,—that the unregenerate are as able to keep the commandments of God as to break them,—that such ability is

* P. 99, 105, compared with 91 and 101. † 117, 118. ‡ 224, 231. § 130, 179, 184.

** See a Review of A Brief View, &c. p. 72 of this work.

necessary to moral obligation,—that the atonement of Christ is indefinite,—that believers are not, in their justification, accepted as righteous for the righteousness of Christ imputed to them,—and that the love of being, as such, is the sum of all holiness, are the leading principles in dispute. This review is already protracted too far to admit an examination of these doctrines; and we shall bring it to a close, after giving some specimens of Mr. Perrine's numerous inconsistencies.

1. He teaches that God gave the elect to Christ in the everlasting covenant, as the reward of his death, and that the death of Christ has real merit; but he denies that Christ can claim as his due that reward, his own death, and both the promise and oath of God notwithstanding.

"No one blessing flows unto them as a matter of debt, in *any form or way whatever*. Their salvation cannot be of debt, *even to Christ* himself. Be careful to view the blood of Christ as possessing in itself a peculiar virtue or efficacy in *procuring* our salvation. There is *real merit* in it. He gives them all (the elect, the sheep) to Christ as a *reward for his labours*. The atonement of Christ inclines him (the Father) to save all that *ought* to be saved. It is not correct in the highest sense to say that Christ died for any of our race."*

2. Mr. Perrine, in order to set aside the doctrine of the imputation of our sins to Christ, says, p. 75. that "bearing our sins," signifies suffering their *punishment;* but he denies, p. 78. that Christ did suffer the punishment due to our sins; and affirms, that the people of God are themselves punished. He asks triumphantly, "Can the law demand punishment from both the substitute, and from those for whom he was punished?"

3. He affirms, p. 105. and elsewhere, repeatedly, that "Christ's death *inclines* God to save sinners of our race;" and as frequently affirms, as in p. 60, that God "felt towards sinners, *after* Christ's death, precisely as he did before." After he was inclined, he felt precisely as before he was inclined. Strange language!

* Pp. 24, 49, 50, 101, 103, 117.

4. In pp. 207 and 208, the author affirms that the covenant of grace is an expedient by which God determined *prospectively*, with respect to men, according to their personal characters; and that he did not determine on the acceptance of any, without taking into view their good character; and yet he denies that the divine decree depends on foreseen good works.

5. He positively affirms, page 209, "the Gospel is founded on the Law;" and in page 211, as positively affirms that "the Gospel method of acceptance is not founded on principles of law."

6. Concerning faith he informs us, page 157, every thing that concerns the condition or personal welfare of the believer, is merely a *fruit* of faith, and does not enter into the *nature* of it; yet he had described, in the preceding page, the exercises of faith, as loving God, grieving for sin, acquiescing in the plan of salvation, desiring the honour of Christ, cleaving to this anointed Saviour with firm confidence, and rejoicing in him. The author, moreover, challenges the Calvinists in regard to the mystical union, as if it were impossible to "tell plainly what union faith forms between Christ and believers that did not exist before;"* but afterward he found it convenient himself to say, "a *new relation* takes place between Christ and believers, which did not exist before they exercised faith in him. By it we also become *one* with Christ."†

We have done with his self-contradictions. These may serve as specimens of his talents at demonstration, as well as evidence of his success in proving that his people are taught, with peculiar accuracy, and without metaphysics, and without metaphor, the *very plan of salvation* revealed in the Scriptures.

We shall now show the reverend letter-writer, without any comment, in contrast with those standards to which he professes adherence.

| *Confession and Catechism.* | *Perrine's Letters.* |
|---|---|
| I. The covenant being made with Adam as a public person, not | All that can be said on this subject consistently, is, that in |

* P. 171. † Pp. 185, 187.

| *Confession and Cathechism.* | *Perrine's Letters.* |
|---|---|
| *for* himself only, but for his posterity, all mankind descending from him by ordinary generation, *sinned in him*, and fell with him in *that first* transgression. *Larger Cat. Ques.* 22. | *consequence* of our first parent's sin, we have all gone astray, and are actually sinners,—we *go astray as soon as we are born.* Pp. 86, 89. |
| II. Man by his fall unto a state of sin, hath *wholly lost all ability of will* to any spiritual good accompanying salvation; so as a natural man, being altogether averse from that good, and dead in sin, is *not able, by his own strength*, to convert himself, or to prepare himself thereunto. The grace of *faith whereby the elect are enabled to believe*, is the work of the Spirit. *Con.* 9. 3. and cap. 14. 1. | He has as *much power or strength* to choose as to refuse, to love as to hate, to believe as to disbelieve. In fact, if he has faculties to refuse, he has to choose; if he has faculties to hate, he has to love, &c. God's suspending our salvation on faith, an act which we *have strength* to perform, is kind. Pp. 223, 224. |
| III. Faith justifies a sinner in the sight of God, not because of those other graces which do always accompany it, or of good works that are the fruits of it; but only as it is an *instrument* by which he receiveth and *applieth* Christ and his righteousness. Faith, thus receiving and resting on Christ and his righteousness, is the alone *instrument* of justification. The union which the elect have with Christ, whereby they are spiritually and mystically, yet really and inseparably, joined to Christ as their head and husband. *Larger Cat. Ques.* 66, 73. | We do not think those have succeeded better in illustrating the influence of faith, who represent it as the *instrument;*—that mode is dark and unintelligible which speaks of it as using Christ, and of *applying* him—using him as if he were an ointment plaster. It is also far from the truth. No clear idea is conveyed by those who say it forms a *marriage union* between Christ and the believer. Faith has an influence in our salvation, as it *supports* the authority of God's law, and as by it believers become the *friends* of the Lord Jesus Christ. Loving his Son, he |

| *Confession and Catechism.* | *Perrine's Letters.* |
| --- | --- |
| | is *inclined to treat* with *kindness* all his *real friends*. Pp. 171, 174, &c. |
| IV. Christ, by his obedience and death, did *fully discharge the debt* of all those that are thus justified, and did make a *proper, real, and full satisfaction* to his Father's justice in their behalf—did, in the fulness of time *die for their sins*, and rise again for their justification. To *all those* for whom Christ hath *purchased* redemption, he doth *certainly and effectually apply* and communicate the same. *Con.* 8. 8. and 11. 3, 4. | You have heard it said that the blood of Christ was shed to *pay the debt* which we owed to divine justice—that Christ *died in the room and stead* of the elect,—but this is *perverting* the plain and obvious meaning of the sacred oracles. It is *not correct*, in the highest sense, to say, that Christ died for *any* of our race. Strictly speaking, the atonement is God's property wholly,—he *made it for himself*. It was made for *one as much as another*. Pp. 114, 117, 214, &c. |

We forbear censuring Mr. Perrine's reflections on his Presbyterian brethren, for teaching what he is pleased to call, a *commercial, selfish, debt and credit* scheme,—a *mercenary scheme* of religion: for he is so seldom witty, that we would not repress a few sallies of a frolicsome fancy, though here, perhaps, they are out of place. We trust he will not make his own religion an article of merchandise. We must however declare, that we feel more than disgust at the disrespect which he uniformly shows to terms and illustrations consecrated for our instruction and comfort, by the Holy Ghost,—*covenant, ransom, marriage, union, purchase, debt, price, pay*, &c.: for we prefer greatly this phraseology to his own figures, urged upon us under pretence of superior perspicacity—*inclining God to feel,—removing obstacles out of his way*, &c. &c. In such figures there is nothing, in our estimation, preferable to the scriptural language. Justice, nevertheless, demands from us the confession, that these letters are sufficient to acquit the

author from a general charge, brought rather rashly against the Hopkinsians,—that they are too metaphysical. It is plain enough that this volume has nothing in common with metaphysical science, or philosophical reasoning.

General usage seem to have consecrated, to the service of the doctrine of indefinite atonement, the story of the *Pythagorean* Zaleucus, king of the Locrians. Even Mr. Perrine repeats it, and seems to prefer it to all the Scriptural illustrations of the merit of Christ's death, to the types and the figures, and the declarations, of the Bible. We begin to fear that it is about to pass as canonical. The frequent use of the anecdote respecting this petty tyrant's mode of dispensing justice, reminds us of a clergyman, who lamented, on a certain occasion, the want of his Concordance to aid him in finding, in the book of Genesis, the *legend* concerning Abraham and the idolater, which Jeremy Taylor gave, from Jewish story, to the English reader, and which has since been ascribed, by the critics, alternately to Lord Kaimes and Dr. Franklin.

The old Grecian, it seems, *substituted* one of his own eyes for one of the eyes of his son, who, by adultery, had forfeited both to the law. True, here there is nothing very *indefinite;* and certainly there *is* substitution: but after all, we see little in the act to admire, except what Hopkinsians would call mere selfishness, or sin, a strong private affection. The *love to his son* we regard; but the *judgment* we think unjust. So far from being a parallel case with Christ's obedience unto the death, for our redemption, the act of Zaleucus was an evasion, not a fulfilment, of the law; a perversion, not a satisfaction to justice; and we would not encourage the introduction of the principle into the jurisprudence of any Christian commonwealth. It may have answered a purpose among uncivilized Pagans; but we do not wish to see our own judges and governors sharing with the convicts, their stripes, the pillory, or the gallows. Magistrates have no right either to give or to take any such commutation; and it would be injurious, as well as unjust, to subject a useful member of society to the loss of either limb or life, for the sake of a base man,

whose reformation is problematical. We think Mr. Perrine might have seen, that the *legal substitution* of the Son of God for his people is infinitely more worthy of regard than the transaction of this heathen despot. Provided by the grace of God, an act of grace upon the part of Jesus Christ, and securing for us the graces of the Holy Spirit; this substitution magnified the law, and satisfied the demands of divine justice. The Redeemer had a right to lay down his life, and to take it again; He was neither lost nor disqualified, for exercising his care over the universe, by the sufferings which he endured; He did not ransom by halves, but with a full price, the whole church of God; and there was made, in the covenant of grace, certain and ample provision that they, for whom he undertook to be a substitute, should be reformed in their lives, become useful members of society, be blessed in their departure from this world, and made perfect in glory and in happiness world without end.

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FOR THE EVANGELICAL GUARDIAN AND REVIEW.

*SONNET.*

THERE was a storm that swept along the air,
  There was a gale that rent the angry flood;
They seem'd as if the spirit of despair
  Had risen in his most terrific mood;
But all is hush'd, and soft and gay and fair,
  Bright o'er the mountains shines the solar beam,—
  The night has past like some confused dream,
Whose dark remembrance fades upon the soul:
So, when the storms of sin have ceas'd to roll,
  The spirit upward takes her glorious flight,
  Safe from the reach of terror and of night;
For in those realms of purity above,
  'Tis all a cloudless blaze of splendid light,
A scene of innocence and peace and love!

L. S.

# Selected.

## *ON OUR LORD'S GENEALOGY.*

No practice has been more ancient than that of preserving records of genealogy or ancestry. Men take an interest in whatever concerns their own descent: especially while they remain in a rude state, they are pleased to hear, were it nothing more than the names, of those from whom in succession they derive their origin. We may suppose, that while writing was in its infancy, tables of names and dates, in regular order, were kept by families and individuals; and that, even previous to that era, men had been in use to represent the order of their ancestry by certain emblems, whose meaning they remembered, and which were expressive of certain qualities in the character of the persons to whom they belonged. The occasional sight of these emblems or hieroglyphics, (for so they may be called,) would readily recal the names of the persons represented by them; and, as the revision of the whole would take place, at least at the addition of every new name or figure, so that would as frequently lead to a rehearsal of all the traditionary history that was connected with them. What, therefore, to us would appear a bare catalogue of names, would, to men of that period, suggest much useful information. It would lead to a rehearsal of the virtues of their ancestors, of the age at which they arrived, of the achievements which they performed, and even of the sayings which they uttered. The rude collection of names, which we consider as so void of interest, would not only prove a source of entertainment to a people who were alive to every circumstance that respected their ancestors, but, by means of it, the history of early times would be more distinctly preserved, and more accurately remembered.

It is well known, that no people has been so careful to preserve an account of their origin, as the descendants of Abraham. This practice was promoted by many of their public and religious institutions: and the design of Providence

was, not only to keep that people distinct from all others, but to maintain on their minds the expectation of the Messiah, who was to be numbered among their posterity. Moses has, in two separate tables, traced the descent of Abraham from the beginning; the one of these tables is contained in the v. chapter of Genesis, the other in the xi.* It is remarkable, that these tables have a similarity in point of style and form, which we find in no subsequent one; and that the one is obviously formed upon the other. The only circumstances of difference are, that in the one the number of years which each patriarch lived is summed up, and his death specified; both of which are omitted in the other. The latter circumstance, especially, might be viewed as a characteristic in the style of one, who had long lived in a period, when, owing to the longevity of man, the decease of any person was much more rare than it afterward came to be. Indeed, it is not improbable, that both these tables were patriarchal records, the one drawn up by Noah, the other by Abraham; and that, either on some written monument, or by oral tradition, they were transmitted to the time of Moses, who gave them a place in his history.

Having, by these tables, brought down his genealogical history till the time of Abraham, Moses afterward continues it to his own time; and in the wilderness he made a public enumeration of all the people, not only according to the tribes, but according to the families to which they belonged. Something similar was done by David and Solomon, as well as by subsequent kings of Judah. How strict an enumeration of those who returned from Babylon was taken by Ezra, appears from this, that the children of Barzillai, who seem to have been considered as priests, and who had probably exercised that office in the time of David, were excluded from the hallowed things, because they could not produce a satisfactory document of their descent from Aaron. All this would tend to confirm and rivet the custom, which had so long prevailed, of keeping in families a register of descent; and that not only

* Verse 10—26.

among the priests, but in every family of distinction, and particularly among the sons of David, from whom the Messiah was to spring. Nor ought it to be omitted, that a census of the people, similar to what had taken place at preceding eras, was taken at the very time of our Lord's birth, under the authority of the Roman emperors; and, what is remarkable, this census was taken on principles which accorded with the previous customs of the Jewish nation. Thus the people were not enrolled in the city where for the time they resided, but, as Luke informs us, they went up every man to *his own* city, that is, the cities to which, by genealogical reckoning, their ancestors had belonged. On this principle, Joseph went up with Mary to Bethlehem, the city of David; which he would not have done, had he not been able to produce satisfactory evidence of the relation which, either by personal descent, or by marriage alliance, he sustained to the family of that monarch.

Nothing more clearly appears from these remarks, than that, when the Messiah appeared, the Jews would require an authentic statement of his descent from David, and consequently from Abraham, the father of their nation. We may suppose, that, even previous to the birth of our Lord, not only Joseph, but Zacharias the priest, would inquire for the family registers of both the persons who, by blood, or legal connexion, were so nearly related to that child who was to be born in Bethlehem. These would be naturally sought for, and they would be as readily shown, to all who waited for the consolation of Israël. They would be in high request with all the disciples of Jesus; and we may believe that, in connexion with the public authentic history of the Old Testament, they formed the basis of those genealogical tables which we find in the New.

As to the tables given by the Evangelists Matthew and Luke, they were not only expected in a history of our Lord's life, but they are naturally introduced in the precise situation in which they stand. Notwithstanding, from certain difficulties which attend them, either separately or in their connexion

with one another, some have proceeded so far as to question their authenticity; and the enemies of our religion have affected to consider these difficulties, as affording an argument against the truth of the whole history in which they are contained. Without pretending to enter into a full investigation of this subject, it is proposed, shortly to consider the design which Matthew and Luke may have severally had in writing their genealogies, and the apparent discrepancy which subsists between them.

It is not to be doubted, that both these writers had one common design, namely, to show that Jesus was a legal descendant of the house of David; and they both expressly state, that he was born of a virgin. Matthew, who wrote for the behoof of the Hebrews, contents himself with stating the relation which Jesus sustained to Abraham and David, to whom the promises of God had been specially given. Luke, on the other hand, who wrote for the behoof of the Gentiles, to whom his ministry was directed, might wish to show, that the Messiah was descended from a race of illustrious persons, including Abraham and David, who had generally worshipped the true God, from the beginning of time. Hence the dignified manner in which he concludes his genealogy, " which was the son of Adam, which was the son of God." Among the Heathen, the most fabulous accounts were propagated respecting the birth of illustrious persons, as well as of the race of men in general. They celebrated in song the birth of many, whom they worshipped as divinities. Luke, then, by the very table of genealogy which he inserts in his Gospel, gives the Gentile converts to understand, that the descent of Jesus, according to the flesh, was far more dignified than that of any who were celebrated by their countrymen—that his birth was an event which Providence from the beginning had kept in view—that means had all along been provided for tracing his descent with certainty, to the most remote antiquity—and that, in fact, the whole human race, as to their primary origin, are the offspring of God.

It is agreed on all hands, that Matthew reckons the descent, not of Mary, (except so far as a wife was esteemed the daughter of her husband's family,) but of Joseph who espoused her. Notwithstanding, he as unequivocally as the other Evangelist, admits the fact of our Lord's miraculous conception. He seems, therefore, to proceed on the idea, that either in virtue of his relation to Mary, or of the special appointment of Providence, Joseph was justly reputed to possess the rights of parentage in relation to Jesus. And in this idea, as well as in the point of our Lord's miraculous conception, both Evangelists perfectly harmonize.

Though our Saviour was to be born of a virgin, yet there appeared a propriety that that virgin should, before his birth, be placed under the legal protection of a husband. Without this, perhaps, Jesus would not, on any ordinary principle of Jewish law, have been reckoned a descendant of David: nor would his immaculate conception have been so fully ascertained: at least, till his cause came to be established by miracle, the character of Mary must have suffered, and the legitimacy of her offspring would have been questioned. The manner, then, in which the Jewish marriages were concluded, was particularly favourable for the purpose of Providence. Among the Jews, the parties who were betrothed, remained for a time in a state of strict separation. This betrothing, however, amounted to much more than a promise of marriage does among us. It really constituted marriage, though not followed by immediate cohabitation; and infidelity in any of the parties so betrothed, would have been punished as adultery. When Joseph suspected infidelity in Mary, it was competent for him, either to have made a public severe example of her before the judges of the country, or, by a bill of divorce, to have dissolved that relation which had taken place betwixt them; and the latter step was the most merciful, which, on any ordinary principle of human nature, could have been expected from him. When, therefore, a man of Joseph's pious and upright character, received his wife with affection, and thus consented, as will appear, that a child not begotten by

him should inherit his fortunes as an heir of David, it can be accounted for on no other principles than what are stated by the Evangelists; and it affords the strongest proof of a private nature which could be given, that Jesus had been conceived by the power of the Holy Ghost.

If it was expedient that the virgin mother of the Messiah should be previously betrothed, and that to a man of unspotted reputation, it was equally proper, and perhaps necessary for the fulfilment of prophecy, that this person should be of the house of David. And in this point, also, both Evangelists who have written genealogies, seem fully to agree. By the general sense of mankind, the relation of father and son is constituted, not merely by carnal descent, but by that unaccountable affection which subsists betwixt them, and by that influence which the one has in forming the character and dispositions of the other. The Jews would naturally have viewed with suspicion even a child of their own tribe, who had been educated by a Samaritan, or by one who did not so highly value the rights of David. Besides, there is something in the case before us, which will apply to no other case whatever. Mary, at the time of our Lord's conception, as has been said, was legally the wife of Joseph; nor could the exertion of divine power which passed upon her, either dissolve that connexion, had she or her family been so inclined, or form a just cause of divorce on the part of Joseph. In this extraordinary case, the situation of Joseph, in some respects, resembled that of a man, who, dying without issue, leaves his wife to his brother, being willing, or otherwise obliged by law, to consider as his, in point of inheritance, the first child of that marriage. But the rights of Joseph in relation to Jesus were much stronger than in the case of a deceased brother, inasmuch as the miraculous interposition of the Holy Ghost, with regard to Mary, took place, not after his relation to her had been dissolved by death, but while it remained entire. Were it therefore conceivable, that the family of Mary, on coming to the knowledge of her situation, had wished, in order that they might enjoy the undivided honour of any supposable relation

to Jesus, that Joseph should renounce his connexion with their daughter; or had they insisted that Mary should remain with them till after the birth, and that Jesus, as a son of theirs, should be left under their tuition; it is manifest that, in either case, their claim would, on every principle of Jewish law, have been set aside, and that Joseph might have justly claimed the protection and parentage of the promised child.

Such being the rights which, according to the spirit of the Jewish law, the husband of Mary must have had in relation to Jesus, it is manifest how wisely ordered it was, that that person should be of the house of David. Without this, Jesus might, in the public records of his country, have been recognized as pertaining to another family and tribe. That Joseph completed, by adoption, that relation which, according to the spirit of the Mosaic law, he sustained to Jesus, may be inferred from the part which he acted towards him and his mother Mary. It seems to be more than conjecture, that Joseph was willing, not only that Jesus should possess the right of primogeniture in his house, but that the fortune of his family should *terminate* in his person. A man of Joseph's piety, indeed, would view it as a higher honour to be allowed, as far as the nature of the case would admit, to stand in the relation of a father to this wonderful child, than to be informed that a race of illustrious potentates were to descend from his loins. It is admitted that Joseph had no other children by Mary than our Lord: nor is any hint given, that he sought, by any subsequent marriage, to transmit his name to posterity. But whatever may be in this, nothing more plainly appears from the words of the angel, than that Joseph would be held in *loco patris* to Jesus, consequently that Jesus would be in *loco filii* to Joseph—that the former should act towards the latter as the fruit of his own body, and discharge every duty of a father towards him. "Joseph, thou son of David, fear not to take to thee Mary thy wife; for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and *thou* shalt call his name Jesus." (Matt. i. 20, 21.) Thus Joseph was to receive Mary, and the child whom she should bring to

him; and, as the head of his own house, he was to bestow on that child the name which belonged to him as the Saviour of men. Does it not follow, that Joseph was more peculiarly entrusted with the protection and education of Jesus, than either Mary herself, or any representative of her family?

What the view was which Mary entertained on this subject, we learn from her words to her son, "Thy father and I have sought thee sorrowing:" (Luke ii. 48.) an expression proceeding, not from mere female delicacy, but from the deliberate estimation of her mind. The Evangelists expressly style Joseph and Mary the parents of our Lord; and Luke informs us, that after he was twelve years of age, he continued subject to them. There seems, therefore, to be some impropriety in the expression sometimes used, that Joseph was the *supposed father* of our Lord. This expression is founded on the mistranslation of a term employed by Luke, "Being, as was *supposed*, the son of Joseph." The term *suppose*, as now used in our language, seems to denote that opinion or conjecture, which may proceed from ignorance, or the partial view of a subject. But the Greek term employed by Luke rather denotes the deliberate judgment of one, who considers all the circumstances of the case under contemplation. Luke had already stated the real nature of the relation which Joseph sustained to Jesus: but he did not mean to insinuate, that Joseph assumed rights which did not properly belong to him. The plain spirit of the passage is this, that, in the estimation of Luke himself, as well as of others, Jesus was accounted, and legally accounted, the son of Joseph.

Such being the view which the historians of our Lord's life and others, had on this subject, we then may be considered as justified in tracing his genealogy through the line of Joseph. Nor does there seem to be any good reason for questioning, as some have done, the authenticity of the first chapter of Matthew's Gospel. The chapter naturally stands in the position which it occupies; and its style in every respect corresponds with that of the subsequent history. Farther, it proceeds on a principle distinctly recognized, not only by the author him-

self, but by the other historians of our Lord's life: nor was the genealogy given by Matthew intended in any measure to invalidate the truth of our Lord's miraculous conception. It has been shown, that Joseph possessed the rights of parentage over him, not only in virtue of his relation to Mary, as supported by the spirit of the Jewish law, but in virtue of the designation of the angel who appeared to him, the consent of Mary, and the part which he himself acted towards her and her offspring. Matthew, then, recognizing the legality of that relation which Joseph sustained to our Lord, he traces the genealogy of the latter in the line of the former to David and Abraham; and he shows that Jesus inherited the fortunes of that race of kings, who had successively sat on the throne of Judah, and whose descent is recorded in the inspired volume, till after the time of the Babylonish captivity.

It may be questioned whether the Jews would have accounted the promise to David fulfilled, had Joseph only been of his family, but Mary of another. That even in that case a child so begotten as Jesus was, would have been legally accounted as pertaining to Joseph, is what must appear from the preceding argument. It was wisely ordered by Providence, however, that on a subject like this, no room should be left for doubt in any reasonable person. Matthew, indeed, satisfies himself with tracing the descent of Joseph, taking it for granted, as a fact well known to the Jews of his time, that Mary was, by birth as well as by marriage, of the house of David. But Luke, as writing for the Gentiles, who lived at a distance from the place of our Lord's birth, and who had not so closely attended to the manners of the Jews, is careful to give us more explicit information on this subject. "In the sixth month, the angel Gabriel was sent from God, unto a city of Galilee named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David: and the virgin's name was Mary." (Luke i. 26, 27.) By the best rules of syntax, the epithet "of the house of David" refers not to Joseph, but to Mary, the person who, in the structure of the sentence, is chiefly brought into view. These words, then, referring to Mary, the historian is led, in the next chapter, particularly to

state the relation which Joseph also sustained to the house of David. Mentioning the reason why Joseph went up to Bethlehem in consequence of the decree of Augustus, Luke says, "Because he was of the *house* and *lineage* of David." (chap. ii. 4. ἐξ οἴκου καὶ πατριᾶς Δαβίδ) It is observable, that Luke still more fully states the relation of Joseph to David, than he had done that of Mary; for, whereas he uses two terms in relation to the one, he uses only one in relation to the other. When we consider the general conciseness of this author's style, we can scarcely think that he employs both terms without a meaning; but we may rather suppose, that he employs the second in order to render the meaning of the first more explicit. Joseph, as will be shown, might be viewed as of the house of David, when he not only married a daughter of that family, but was willing that his name should pass to the offspring whom, in an extraordinary manner, she brought to him; and that his fortune, so to speak, should be sunk in that of his wife. But the historian might wish more precisely to state, that Joseph was not only in that manner related to David, but lineally descended from him.

Some have supposed it an argument that Mary was of the house of David, that she, as well as her husband, went up to Bethlehem in virtue of the decree of Augustus. They seem to suppose, that, had she been of another family, it behoved her to have gone to that city to which, in her unmarried state, she appertained. The latter idea seems to be inadmissible. We have reason to doubt, whether married women were enrolled at all, much more, whether they were enrolled separately from their husbands. At the same time, the language of the Evangelist seems to imply, that Mary's going to Bethlehem at this time, as well as Joseph's, had a connexion with the enrolment appointed by Augustus. "And Joseph also went up from Galilee out of the city of Nazareth, into Judea, to the city of David—to be taxed with Mary his espoused wife." It is possible, that Joseph, from a solicitude publicly to ascertain the relation of Jesus to David, by lineal, rather than by legal descent, might prefer having the family of his wife enrolled to his own—that in this it behooved *him*, as the head of the wife.

and the acting representative of her and her offspring, to enrol his own name as a son of the house of Mary—and that the presence of the latter was by him thought necessary, to give such an act its proper validity. If such was his motive in carrying Mary with him to Bethlehem, he certainly acted in the true spirit of a son of David; and the historian might justly say, that he was both of the house and lineage of David.

It is well known wherein the genealogy given by Luke differs from that which is given by Matthew. They seem to trace the descent of Joseph from David, in lines which are entirely different. In the one, Joseph is said to descend from David by Solomon; in the other by Nathan. In the one, he is styled the son of Jacob, in the other the son of Eli. Nor are there any two names in the whole series from David, which agree with one another, and which can be applied to the same person.

Notwithstanding, some have thought that both those tables of genealogy refer to the pedigree of Joseph. They suppose, that Eli having died without issue, Jacob had married his widow; and that Joseph was the fruit of the latter marriage. In that case, Joseph would legally be viewed as the son of Eli; but, at the same time, might be disposed to trace his descent by Jacob, who was sprung from the more illustrious line of the house of David. In the same manner we find, that Obed, who was legally the son of Elimelech, whose inheritance he possessed in Israel, seems to have traced his genealogy by the line of Boaz.

An objection might be started to such a solution in the present case. The supposition, that Jacob had married the widow of Eli, proceeds on the idea, that she found no kinsman of her husband's willing to raise up his memory, but one who, in the male line, had been removed from him as far back as the time of King David. Even this objection is not insuperable. While the descendants of David were dispersed in different parts of the country, it is supposable that the families of Jacob and of Eli came to settle in the same place, and that they had been united by friendship and intermarriage. Far-

ther, as both were acknowledged to be descendants of David, which must have been a strong bond of union, so it is possible, that a person of the one family might be willing to perform the office of a kinsman to the other, provided, at least, that he had an heir of his own possession and name by a former marriage.

But passing this solution of the difficulty, the following is submitted to the attention of the reader. That in one view Joseph was a father to Jesus, and that he transmitted to him all the rights which he derived from David, has already been attempted to be proved from Scripture. In another view, it is as true that Jesus more properly derived his descent from the family of Mary. In one view, Joseph adopted Jesus as his own offspring and heir. In another view, he himself acted as an adopted son and heir of the house of Mary; and he consented, as has been said, that his own name should, to a certain degree, be sunk in theirs. Such being the case, it was to be expected, that the one of those views would more strongly impress the mind of one writer, than another. It may be supposed, that both these views were impressed on the mind of Luke when he adopted that course which he has done in his Gospel. He was aware of the stricter relation which Jesus had to Mary; and at the same time he wished to hold up Joseph in that respectable rank which belonged to him as the husband of Mary, and the acknowledged father of her offspring. Besides, as it was a thing altogether unusual among the Jews, to insert the name of a female as a separate link in a table of descent, so Luke inserts the name of Joseph in preference. He mentions Joseph as the father of Jesus; but he reckons his genealogy by the family of Mary, and he styles him the son of Eli, the maternal grandfather of our Lord. Could it be supposed a thing unnatural to style a man the son of his wife's father, the text itself of Luke would furnish us with a rule for justifying such a phraseology. He expressly says of Jesus, "Being, as he was accounted, the son of Joseph." Is it not evident, that with whatever propriety Jesus could be styled the son of Joseph, with the same propriety might Jesus be

styled the son of Eli. Nor can it be doubted that the author, when he introduces the subject as he does, was himself aware of the objection which might be made to the phraseology he employs. It is evident, however, that, according to this solution, the Evangelist takes it for granted, as a fact well known by the Jews and Christians of his time, that Mary was the daughter of Eli. And it is remarkable that as such she is actually mentioned in the Jewish Targums.

[*To be continued.*]

## Religious Intelligence.

### *AMBOYNA.*

WE mentioned, in a former number, the great eagerness of the people in the islands which Mr. Kam visited, to hear the word of God; this will be further evinced by the following extract (translated from the Malay) of a letter, sent by the chief people of the Negery, called *Aboruw*.

'To our Minister, the Rev. Joseph Kam, who has obtained much wisdom and honour, who is now to preach the word of God in the island of *Saparua*:

Honourable Sir, our Minister,

The humble request of us, your humble servants, as well the Regent,* or head of this Negery, as the master, with all the people of *Aboruw*, men and women, is, to pray you, as if it were at your feet, that you will pity us, and come over to us, at any time which will be convenient to you, as you return from the Negery *Porto*, if it be but for one hour.

Your epistles of consolation† have been very precious to us; they have broken the hearts of us, your sinful servants, who have been involved in great darkness; but we have been constrained to believe in the truth of your consolations, and have been so far enlightened, that we have cast away and entirely removed all kind of idols, which are very evil.'

(Signed by all the principal people.)

(15th Nov. 1816.)

* *Patty Aboruw*, means the King, or Regent of the Negery. The word *Kapalla*, is a head man; the word *Soa*, an elder man.

† By the word *consolation* (*panghiboran*) they mean frequently the matter of a Sermon, or letter. Mr. Kam had sent them written Sermons; he will soon be enabled to print Tracts for their use.

### *EDICT*

### *Of the Hungarian Government against Bible Societies.*

IN a former Number we inserted a recent Bull of the present Pope (alias *His Holiness*) against Bible Societies; we now present our readers with another public official paper, by the government of Hungary, to the same effect.

'Considering that the London Bible Association has caused the establishment of several affiliated Societies, particularly in Germany, and that several such Associa-

tions in the Imperial Hereditary Dominions, particularly among the Protestants, have more intimate connexion in view; his Sacred Majesty has been pleased to ordain, that care be taken that printed copies of the Bible *be not circulated gratis, nor at a low price*, by such foreign Associations and Societies in his His Majesty's Hereditary Dominions, nor the establishment of a Bible Association allowed. For the rest, His Sacred Majesty is graciously pleased to allow the trade with Bibles, as with all other books, by booksellers, according to the ordinances published on THIS subject.

'Given at Buda, the 23d of Dec. 1816'

## *THE LITTLE SUNDAY SCHOLAR.*

A KIND gentleman near London went to visit a poor woman that was sick. As he was going into the room, he saw a little girl kneeling by the side of the poor woman's bed. The little girl rose from her knees as soon as she saw the gentleman, and went out of the room. "Who is that child?" the gentleman asked: "Oh, Sir!" said the sick woman, "that is a little Angel, who often comes to read the Bible to me, to my great comfort: and she has just now given me sixpence." The gentleman was so pleased with the little girl's conduct, that he wanted to know how she had learned to love the Word of God, and to be so kind to poor people. Finding that she was one of the Scholars of a neighbouring Sunday School, he went to the School the next Sunday, and asked for the child. She felt rather afraid when she was called to the gentleman; but he was very kind to her, and asked her if she was the little girl that had been to read the Bible to the sick woman. She said she was. The gentleman said, "My dear! what made you think of doing so?"—she answered, "Because, Sir, I find it said in the Bible, that *pure religion and undefiled before God and the Father is this—to visit the fatherless and widows in their afflictions.*"—"Well," said he, "and did you give her any money?" "Yes, Sir." —"And where did you get it?" "Sir, it was the reward given me in this School."—The gentleman was so affected by the goodness of God in making this little girl so obedient to his holy word, that, as he said himself when he told the story, "I clasped the little Angel, as the poor woman called her, in my arms, and prayed that the latter part of the text, which she had quoted, might also be fulfilled in her—that God would *keep her unspotted from the world!*" (See James i. 27.)

## *MEMOIR OF MOWHEE,*

### *A Youth from New Zealand, who died at Paddington, Dec. 28, 1816. By the Rev. Basil Woodd.*

SO far as I have been able to ascertain particularly, this young man was born in the island of New Zealand about the year 1796.

On Monday, Dec. 16, about twelve days before his death, I had taken him to spend the evening with some friends. We came home together, as I was fearful of trusting him by himself, lest he should mistake his way. We had some very pleasant conversation, in which he expressed himself greatly delighted and edified with the company to which he had been admitted. I little thought that this would prove the last time I should ever take him out with me.

Just before we got out of the coach, I said, "Mowhee, you can now write a tolerably good hand. I wish you would, at your leisure, write down what particulars you can recollect of your history. I will keep it, to remember you, after you have departed for New Zealand."

Accordingly, in the course of the week, he undertook this narrative; and had proceeded in it as far as his return to his native island, at the close of 1814, when his unexpected death prevented farther progress.

From this narrative, and from occasional conversation, I have collected the following interesting facts: and, so far as I am able, I shall insert the statement in his own plain and unaffected words. The history discloses an extraordinary series of the interpositions of Divine Providence.

Mowhee was a relation of Terra, a head chief, and a man of considerable influence, on the south side of the Bay of Islands.

About the year 1806, one of the natives had gone to Port Jackson in New South Wales, and staid there some time. On his return, he told his countrymen "what a fine place the English people had, and the wonderful news of our Saviour dying for sinners and the world." He also persuaded many of the natives to wish to send their children thither.

Shortly after two ships came into the harbour. The captains came on shore; one of them to the spot where Mowhee's family resided. By the character Mowhee gave of him, he appears to have been a man of a very friendly disposition, and of a religious state of mind. He frequently conversed with Mowhee's father; and endeavoured to impress on his conscience the value of his soul, the importance of eternity, and the leading truths of the Christian religion. This kind attention so much gained the affections and confidence of the father, that, when the ship was preparing to quit New Zealand, he earnestly entreated the captain to take his son a voyage with him.

Mowhee was at this period about nine or ten years of age. He had been a good deal with the captain while on shore, and loved him as a parent. He had also been frequently on board the ship; and, as was perfectly natural, was greatly delighted with the novelty of the scene, and the prospect of the voyage to a new island.

Accordingly, when the day arrived for the sailing of the ship, the father and mother, and several natives, accompanied Mowhee on board. Here he found a native with whom he was acquainted, who who had been to visit the English settlements, and was going back again with the captain. He spoke highly of the kindness of the captain, and of the English people; and persuaded Mowhee to persevere in his intention.

[*To be continued.*]

## *ADDRESS*

***Delivered at the Anniversary of the New-York Bible Society, in the Presbyterian Church in Cedar-street, Dec. 2, 1816, by the Rev.* PH. MILLEDOLER, D.D.**

THE British and Foreign Bible Society was founded at a time, when that nation, as well as most of the other nations of Europe, were engaged in a dreadful and sanguinary conflict. Under the immediate auspices of the God of Providence, that bright star arose, not only to diffuse its splendour over the fields and hamlets of its native land, but to light up other stars, of a similar description, in different and far distant regions. To say nothing of its past or present influence upon the European and Asiatic continents, it has given rise to a new era in the American Church, fraught with incalculable advantages to the present age, as well as to posterity unborn. A few years only have elapsed, since Societies for distributing the Holy Scriptures, without note or comment, were first organized in these United States. Calculating on the rich fruits of personal industry—on the moral habits of the country—on the facility of procuring copies of the Scriptures, and on the general diffusion of religious knowledge, it was doubted by many, when this subject was first agitated amongst us, whether such Societies were needed in America.

This doubt, however, was of no long continuance. It was soon found that, owing some instances to causes, which ope

rate in other countries, and in others, to such as are perhaps in great measure peculiar to our own, an almost incredible mass of our population was actually destitute of the word of life.

The unexampled rapidity with which settlements have been formed throughout the whole range of our extensive frontier—their deprivation in many instances of the regular administration of the word and ordinances—the inroads of death upon the original settlers, as well as the ancient habits of newly acquired territory, all have contributed in a greater or less degree, to a dearth of religious knowledge, and scarcity of Bibles. No sooner were these evils discovered, than means were employed to counteract them. Bible Societies were speedily organized in our large cities, and their example was emulated with almost enthusiastic ardour, by numerous towns and villages, in almost every section of the country.

The present year has recorded the erection in our city, of that broad and respectable monument of Christian philanthropy, *the American Bible Society*. Reared with great unanimity, by the hands of men of almost every religious denomination; aided in its funds by the Bible Society of New-York, and other auxiliary institutions, it promises to become at once the pride and the boast of our country.

The zeal, with which copies of the Holy Scriptures have, within a few years, been translated, multiplied, and distributed both at home and abroad, is unparalleled in the annals of the world. *The Societies* which have been formed, and the efforts employed in this cause, have not been the effects of extravagant calculation, nor have they arisen from the mere caprice or fashion of the age in which we live.

That they will bear the inspection of our own time, and command the unqualified approbation of posterity, may easily be shown. If we examine into those Scriptures, and into the effects they are calculated to produce, we shall see at once the propriety, as well as the necessity, of all the zeal we can employ, in their prompt and liberal distribution.

The Scriptures to which we allude, are contained in one single volume, styled, by way of eminence, *The Bible*, or Word of the living God.

In all that relates to doctrine, to holy living, or to the motives that enforce it, it stands a signal, and unrivalled monument of the wisdom and of the grace of God.

There is no other writing in the world comparable to this book.

The most splendid exhibitions of Greek and Roman learning, sink into insignificance, before the majesty of the Bible.

It gives us such views of God, as are to be found in no other book. It treats of his Being, attributes, and works, in a style, differing from any other book in the world. It describes the creation of the world; the original character of man; the entrance of moral evil; and the movements of Divine Providence respecting it, in such a way, as to account for all the phenomena which appear in the moral world, and consequently in a more satisfactory manner than they are accounted for in any other book or writing. It opens up the character of man,—his desperate circumstances,—his enemies,—his dangers,—and the relief afforded him through a Saviour, which is *Christ the Lord*. It shows what he has to hope, and what to dread. It proves, beyond all controversy, the immortality of the soul,—the resurrection of the body,—and a future judgment. It draws aside the curtain which conceals the mysteries of the eternal world, and brings far-distant objects to our view. The information it conveys, is so perfectly original—so suited to the nature and wants of the soul—and withal so worthy of God, as to discover the very impress and superscription of his hand. In a word, whatever is grand, or beautiful, or useful, in heavenly science, and therefore desirable to be known, is all involved, summed up, and presented to the world, in this wonderful and comprehensive volume.

And this book is *precious*, not only on account of the information it conveys to us,

but also on account of the sources of that information, and the manner in which it is conveyed. It is a communication of the eternal God to man. It is not man speaking to man, but God speaking to man, that arrests our attention in the Scriptures; for "holy men of God spake, as they were moved by the Holy Ghost." Their writings therefore, under these circumstances, are appropriately styled *the Word of God.*

The condescension of God, in making this communication to sinful men, is unparalleled and overwhelming. It ought to endear to us these Scriptures; and so much the more, as they are adapted by their nature, and intended by their Author, to produce innumerable and incalculable advantages to the human race.

This is a point that deserves attention.

In estimating the value of things, we must view them, in their power of doing good. Let us do so in the present instance. Let us consider the Scriptures of God in their influence—

1. On individuals; and,
2. Upon society at large.

The time, and occasion, on which we are convened, forbid minute discussion. We shall therefore principally confine ourselves to general statements on these subjects.

The *Word of God* carries with it its own eulogy.

There are two passages which admirably describe its power, and its worth. I will read them. The first is contained in the 19th Psalm, and is as follows:

"The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple: the statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes: the fear of the Lord is clean, enduring for ever: the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold; sweeter also than honey, and the honeycomb. Moreover by them is thy servant warned, and in keeping of them there is great reward."

The second passage to which I have alluded is in 2 Tim. iii. 16, 17.

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."

From these highly descriptive passages it appears, that it is the great instrument in the hand of God, of conversion to the sinner, and of direction, warning, excitement, and consolation to the saint. *Youth* are taught by it the fear of the Lord, and the aged, patience in adversity. To the one it is a sure guide to honour and *solid glory;* to the other, it is the prop of his declining years.

To all wayfaring men to the city and kingdom of our God, it is a *counsellor* in difficulty, a *friend* in adversity, a light to their feet, and a lamp to their path through all this dreary wilderness.

So necessary is it to every age, and to every station in life, that it cannot at any time be dispensed with, without exposing to incalculable injury.

The benighted *traveller,* who having lost his way in a wild and desert waste, sees neither moon, nor stars, nor distant cottage light; or the *mariner,* at night, without compass, in a dangerous sea, when mountain waves break over his shattered bark, and fierce winds drive it he knows not whither, are not in a situation so cheerless, or tremendous, as he that is deprived of the *Word of God.*

These images may appear to be too highly coloured, but could we raise the description, could we infuse into it new and hitherto unheard-of terror, that would freeze the very blood in our veins, we should not even then reach the dreadful reality of such a deprivation.

To ascertain the value of the Word of God, ask that pious youth, trained up from a child in the fear of the Lord, what it has done for him? And ask that poor prodigal, who, after spending the morning of his life in sin and anguish, has at length, by the grace of God, formed and executed *the re-*

*solve*, "I will arise, and I will go to my Father;" ask him what the Word of God has done for his soul? Ask that aged saint, bowed down with the weight of years, and still heavier weight of care and sorrow. Nay, to determine this point, you must go to the dwelling of poverty; and to the house of mourning; to the chamber of disease, and to the couch of the dying; the sunk, but expressive eye, the pale, but intelligent countenance, lighted up with hope and joy, and the faultering tongue will speak on this subject, in tones so deep, and so impressive, as shall never be forgotten.

But it is in vain for us to proceed on this point; for unless we could tell the full amount of *misery* from which we are delivered by it, and the full amount of *glory* to which we shall be raised by it, we never can do justice to the subject. All we can then say upon it, under the circumstances in which we are placed, will amount to this simple exclamation, *O precious Word of God, how countless are thy blessings!*

And who would not wish then to profit by it himself, and to convey this life-blood of the Church to the *poor*, and to the ignorant, to the destitute, and to the *vile?*

From confined, we now proceed to more general views, of the benign effects of the Scriptures upon society at large: And in the single *article*, of preaching the *Gospel* of *Jesus Christ* to mixed assemblies of the Christian Church, who will undertake to show the whole influence of the Bible on the general welfare of society? The heralds of Jesus Christ draw from that *sacred depository* all their armour. That whole *artillery* of heaven, which to such inconceivable extent, awes, directs, controls, and governs the movements of the human mind, is derived from that glorious source. *Schools* also, to instruct the long and much-injured African, the bereaved orphan, or the deserted child, have originated in the Bible.

The distributors of the sacred volume soon found that their charity was incomplete. Multitudes of persons were discovered who were incapable of reading the Scriptures. We have given them the Bible, said the distributors, but what advantage can these *unfortunates* derive from the possession of such a *treasure* without the power of using it? What, said they, are the treasures of the mines, or the riches of the earth, without the power of that enjoyment for which they were intended by their beneficent Creator?

Hence the erection, both in Britain, and in America, of *Sunday Schools*.—Institutions which have rescued many, and bid fair to rescue an almost countless multitude of our race, from the dominion of sin and folly, of ignorance and death.

The benefits resulting from such institutions, to the objects of this charity, and to the general interests of society, are incalculable indeed. Of the generous authors and promoters of it, we unhesitatingly say, that they have deserved well, both of the Church of God and of their country.

But we have not yet closed our account under this head.

The Bible has legislated and still legislates for the *Church*, as well as for the most enlightened nations of the earth.

All the codes of ecclesiastical and civil law that are worth any thing, are founded upon, and derived from this book.

By the light it sheds upon the *social compact*, and upon all our relative duties growing out of that compact, it is favourable to *civil liberty*. By its dignified instruction, or unqualified rebuke, it chains the unprincipled and ferocious despot. It teaches *magistrates* that they live not for themselves, but for the public good. It frowns indignantly upon the *wretch* who, violating this *maxim*, builds up his own fortune upon the groans of the injured, or upon the tears of the oppressed. By the grandeur of its doctrines, the force of its reasoning, and the philanthropy of its precepts, it is calculated to suppress *bigotry* on the one hand, and *licentiousness* upon the other.

By its appeals to reason, to conscience, to the present effects, and to the everlasting consequences of sin, it restrains libertine principle.

It humbles the *proud*, it restrains the *insolent*, and it curbs the *ambitious*.

From an undue love of the world, and its too eager pursuit, embracing those two leading passions of our corrupt nature, *covetousness* and *idolatry*, with the crimes they generate, it rescues.

It preserves the sacred contract, the plighted faith, and the solemn oath from violation. *Impending war* it has often prevented, or arrested in its desolating course.

To wage war, except in the extremity of self-defence, it consents not. If war be waged, it softens its rigour, tempers its rage, and pleads the cause of a conquered and prostrate enemy. It will eventually cause *wars to cease* from the face of the earth. The spirit of prophecy has predicted, that it will break the bow, cut the spear, and burn the war-chariot with fire.

What can exceed the description of that golden age, described in Isaiah xi. 6—9. "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

Thus, by restraining, or directing human efforts to their proper end, through their proper channels, the Word of God conveys political life, health, and prosperity to communities and nations, and will eventually convey them to the world.

The effects then of the Bible on the general welfare, may be traced through every rank of life, and every department of society. The divine, the civilian, the master of the healing art, the magistrate, the philosopher, the artist, the husbandman, from the imperial throne down to the cottage, must be influenced by it, or there is a capital defect of character, which nothing else can supply.

Where this influence is unacknowledged, and unfelt, there is no *principle*, no *dependence*, no *security* in man.

No wonder then that the *enlightened statesman*, as well as the man of God, feel mutual obligations, to foster, extend, and, so far as depends on human effort, to perpetuate the word of eternal life.

In this case, true policy combines with the noblest and kindest affections of the human heart, to effect the diffusion of the unadulterated *Word of God*.

*The calls* to this *work*, brethren, at the present moment, are exceedingly urgent and impressive. Many of the inhabitants of our own city, and of its surrounding neighbourhood, are destitute of Bibles. No matter what is the cause of it.—It is enough that we know the fact. Whether they revere the Scriptures, or despise them; whether they will hear, or whether they will forbear, we will hasten to put the Word of God into their hands, and who knoweth but he may have mercy upon them, even as he hath had mercy upon us.

But hear, brethren, that *voice*, from the distant *forests* of our country: distinct, and audible as the man of Macedonia, it is importunate for help. It is not the solitary cry of a *stranger*, issuing from a village, or a district: It is the cry of our *own flesh*, reiterated again and again, from the extremities of *Maine* to the banks of the *Missouri*.

There too are the *Mexicans*, and the *South Americans*, struggling with the horrors of war, and the still greater horrors of religious ignorance and superstition. Who will refuse a tear over their religious state, or restrain his hand from pouring light on that delightful, yet hapless section of the globe?

*Christian brethren*, how can we glorify our God more, or subserve to more advantage the cause of humanity, than by multiplying the copies of the Holy Scriptures, and distributing them throughout the world?

What efforts can we employ, that promise a speedier, a fairer, or a richer harvest? If any man can devise any thing more efficient, let him propose it, and we will bless

him, and hail him the benefactor of the Church of God, and of his country. No, brethren, better means cannot be devised.

We can send our Bibles where we cannot send the living preacher, for "the harvest is great, but the labourers are few." We hope, however, that the living heralds of the Lord Jesus will soon follow our Bibles, and that our Bibles will prepare their way. Let us take care then, that the spirit which first prompted us to form associations like these, be not lost. The causes prompting to action, when Bible Societies were first instituted, still exist, with undiminished, nay, with accumulated force. Let us *act* then, and we shall in nowise lose our reward.

To acquire or secure distinction among men, the philosopher wastes his powers over the midnight lamp. In devising plans of national prosperity or aggrandizement, the statesman toils in corroding cares without number, and without end. The mere soldier, following the fortunes of some favourite chief, and the chieftain himself, who has no higher object than military glory, what do they effect with all their toils and achievements, that is comparable to the attainments of a good man labouring for his God?

The Romans decreed a civic crown to him who had saved the life of a fellow-citizen. What honour then shall the Church of God, or God himself decree to that man who has been an instrument in his hand, of saving a soul from death? In such an act he rears a monument to his glory, more splendid than those of brass or marble; and such an one too as shall endure, when such monuments, and the very earth on which they were reared, shall have fallen into ruins. And what if all this is unseen, and unacknowledged by the world; does it therefore affect its truth, or render Christian effort the less desirable? O no. "God seeth not as man seeth." "We walk by faith, and not by sight." It is enough for us to know what God has commanded, approved, and promised that he will bless. We can easily leave the issue with him; no more doubting that he will do as he hath said, than if we had already seen him coming in the clouds of heaven, or heard the joyful salutation, "Well done, good and faithful servants, enter ye into the joys of your Lord."

A collection will now be taken up, brethren, for the New-York Bible Society.

It has been asserted again and again, that our plea in behalf of such an institution, can never be unavailing, so long as Christian principle, and Christian affections shall endure. Believing this statement to be correct, I forbear to enter into a more minute discussion of our claims upon your liberality, and will only state, that the funds of the Society we represent, are inadequate at present to meet even the common calls upon its benevolence.

Fellow-citizens, and Christians, we earnestly solicit your help. Let your benefactions this evening support your former character, and demonstrate to the world, what you think of the *Bible*.

## To Correspondents.

Q. is received, and will be inserted as intended by the writer. We thank him for his *seasonable* favour.

Our Friend, who has furnished us with a very 'old and scarce' copy of the Scriptures, is informed that we shall comply with his request in our two next numbers.

It would be a very considerable convenience to us, if all our Correspondents would fix signatures to their favours, by which we may notice them. We have received a number without such signatures. The writer of one will perceive that we esteem it, and have inserted a part of it. Another, (being 75 pages in manuscript) will be inserted.

We wish to hear from L. S., Y., and $\alpha$.

THE

# EVANGELICAL GUARDIAN

## *AND REVIEW.*

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FOR THE EVANGELICAL GUARDIAN AND REVIEW.

### *ON THE HOLY SPIRIT.*

*Translated from the Latin of* F. A. LAMPE, S. T. P.

[*Continued from page* 241.]

HAVING occupied so much time in considering the distinguishing title of the third person of the Sacred Trinity, we will now proceed to prove, *that He constitutes a true person, distinct by his personal attributes and works, both from the Father and the Son.*

I. The first argument in confirmation of this position is derived from the characteristic name of which we have been speaking. This name, whenever it is applied to an incorporeal substance, designates a rational being, possessed of understanding and will.

This name, moreover, is employed in such connexion with the names of the Father and the Son, that if it can be proved that these are persons, it will in like manner follow that the Holy Spirit is a person.

Thus, in Matt. xxviii. 19. baptism is directed to be administered in the name of the *Father*, *Son*, and *Holy Ghost*, whence it is evident, that this name belongs to the third per-

son, in the same sense in which *Father* and *Son* belong to the other persons designated.

Now these names were intended either to express the authority by which baptism is administered, or the honour due to those in whose name it is administered; but either of these supposes something personal; for there is no authority except in a *person* commanding, and no honour unless there be some *person* to receive it.

In like manner, in 2 Cor. xiii. 14. communion is ascribed to the Holy Ghost, in the same way in which grace is ascribed to the Lord Jesus Christ, and love to God the Father.

The method by which it is commonly attempted to evade this argument is, that in many places, the name Holy Spirit does not designate a person, but a quality. How little ground there is for this assertion, shall be made to appear in its proper place. At present it is only necessary to show, that in the texts just quoted, it must designate a person.

But the arguments in opposition to this, are so entirely futile, that it seems scarcely necessary to notice them. It is said, for example, that it is no unusual thing for God to be joined with the names of persons and things not partaking of his essence. Thus, Acts xx. 32. is adduced, *To God and the word of his grace.* Phil. iii. 10. *Christ and the power of his resurrection.* 2 Thes. iii. 9. *The Lord and the glory of his power.* Rev. iii. 12. *I will write upon him the name of my God, and the city of my God.* But none of these furnish any thing parallel to the name of the Holy Ghost, as used in the solemn form of baptism, for there personality is necessarily supposed; but the text, Acts xx. 32. contains no more than a recommendation, not only to God, but also to the word of his grace; a mode of speaking by no means uncommon both among the Greeks and Romans. What is more common, than to commend any one to the protection, love, or fidelity of another? By this expression the apostle evidently intended no more than that God was the foundation of that confidence by which he commended the Ephesians to him: And from the very structure of the sentence it appears, that he treated of no

more than one person. The other texts need not be particularly considered.

But it is urged, that to be baptized in the name of any thing, does not prove the personality of that thing; because in Acts xix. 2. some are said to have been *baptized into the baptism of John.* But these are not the words of the apostle, but of certain ignorant Jews, in answer to his question. However, the context makes much in favour of the personality of the Holy Spirit; for when these persons declared their ignorance of him, the apostle immediately asks, "*into what then were ye baptized?*" manifestly intimating that those who were rightly baptized could not be ignorant of the personality of the Holy Spirit, seeing they must have been baptized in his name.

But some, by the Holy Ghost, in Matt. xxviii. 19. understand no more, than an *afflatus* or influence of God, by which believers are illuminated. This explanation is given in the Racovian Catechism. "This enlightening influence, being the teacher of all Christians, they may with propriety be baptized in its name." But how unmeaning, according to this exposition, is it to represent this influence as a distinct teacher from the Father? For, according to the Antitrinitarian, how does the Father teach the Church? Is it not by this *virtue* or *influence*, which he calls the Holy Spirit? How exceedingly frigid and tautological then, does this make this most solemn form of baptism! It is, as if Christ had said, "baptizing them in the name of the Father and of the Son, *and of the influence of the Father!*"

II. But, in the next place, we appeal to a great multitude of passages, in which the Holy Spirit is so connected with other personal subjects, that it is manifest that he himself is a person.

In Isaiah xlviii. 16. it is said, *And now the Lord God and his Spirit hath sent me.*

In Matt. xii. 31, 32. we have the Holy Spirit opposed to Beelzebub the chief of the devils, as one person to another per-

son. The Holy Ghost is here also represented as one against whom we may speak, and whom we may blaspheme, which evidently denotes a person.

It is said in Acts xv. 28. *It seemed good to the Holy Ghost and to us.* Now how could this be said of any but a real person, possessed of understanding and will?

Rom. viii. 16. *The Spirit also helpeth our infirmities.* Ver. 26. *The Spirit itself beareth witness with our spirits.*

One who *helps*, and *bears witness*, can be no other than a person.

Again, we find the Holy Spirit so connected with the other persons of the Trinity, in the same passage, that there can be no doubt of his being distinct from them, John xiv. 16. *And I will pray the Father, and he shall give you another comforter, that he may abide with you for ever.* Here the word αλλος, not only distinguishes the Spirit from the Son, as one person from another, but shows that one person was substituted for another.

III. The next argument is derived from the personal attributes and faculties, which are ascribed to the Spirit, and which can agree to none but a rational subject.

1. *Understanding* is ascribed to the Holy Spirit. Neh. ix. 20. *Thou gavest also thy good Spirit to instruct them.* Is. xi. 2. *And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge, and the fear of the Lord.* 1 Cor. ii. 10. *For the spirit searcheth all things, yea, the deep things of God.* xii. 11. *But all these worketh that one and the self-same Spirit.* (To be read with the context.) John xv. 26. *Even the Spirit of truth which proceedeth from the Father, he shall testify of me.* xvi. 13. *Howbeit when he the Spirit of truth is come, he will guide you into all truth,* &c.

2. *Will* is ascribed in Scripture to the Holy Spirit. John iii. 8. 1 Cor. xii. 11. Acts xv. 28.

3. *Power* is also ascribed to the Holy Spirit. Is. xi. 2. Mic. ii. 7. Ephes. iii. 16.

4. Personal offices are attributed to the Holy Spirit. He is called a *Comforter*, a *Teacher*, a *Judge*, &c.

IV. Such operations are ascribed to the Holy Spirit, as demonstrate his personality. *He works**—*He searches*†—*He convinces and reproves*‡—*He strives*§—*He speaks*‖—*He commands***—*He leads*††—*He intercedes*‡‡—*He foretells*§§—*He appoints bishops.*‖‖ Now, if these acts do not prove that he is a person, I know not what would be sufficient to prove it.

The Holy Spirit is, moreover, described as being the subject of such affections, as can appertain only to a personal subject. He is said *to be tempted.* Acts v. 9. A lie is said to be committed against him. Acts v. 3. He can be *grieved*, *quenched*, *resisted*, and *vexed.* Is. lxiii. 10. Ephes. iv. 30. Acts vii. 51. 1 Thess. v. 19.

The objection to these last arguments, which is commonly made, is, that these acts and offices are ascribed to the Holy Spirit by a *prosopopoeia;* but the futility of this objection will appear, if it be considered,

1. That no example can be produced of this figure extending through every part of Scripture.

2. In other cases, where personal qualities are ascribed to a subject which is not a person, we are always able to gather from the circumstances, that the discourse is figurative: but no such proof can be collected from the passages cited to prove the personality of the Holy Spirit.

3. Most of the texts adduced can be no otherwise understood, but as referring to a person; for the discourses in which they are found, are not poetical, allegorical, or parabolical; but simply historical and didactic.

The personal properties ascribed to the Holy Spirit, are of the same kind with those which belong to a human person. And to these are often added emphatic adjectives, and pronouns, which remove every appearance of *prosopopoeia.* An example may be taken from Acts xiii. 2. where He says,

* 1 Cor. xii. 11. † xi. 10. ‡ John xvi. 8. § Gen. vi. ‖ Acts xiii. 2. ** Rom. viii. 14—26. †† John xvi. 13. ‡‡ Acts xx. 28. §§ Acts xxi. 4. ‖‖ Acts xx. 28.

"*Separate me Barnabas and Saul to the work to which I have called them.* Here the personal pronoun μοι, and the verb προσκέκλημαι, used in the first person, do not permit us to understand any other than the Holy Spirit. By the pronoun we are taught, that He was the author and end of this separation; by the verb, that He had before manifested his design to the teachers of Antioch.

[*To be continued.*]

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FOR THE EVANGELICAL GUARDIAN AND REVIEW.

*Some considerations explanatory of the promise of long life in the fifth commandment of the Decalogue, and illustrating that principle asserted in the second, of God's "visiting the iniquities of the fathers upon the children, to the third and fourth generation."*

THE greater part of common readers of the Scriptures are prone to entertain confused notions of a prolongation of man's natural life being promised, in some way, in this commandment, to the individual who has been piously educated, and has approved himself as a dutiful and obedient son to his parents: but not being able to attach precise and definite ideas to the expressions in the text, content themselves with vague and indistinct fancies of some mysterious blessing with regard to life, to result from filial duty, without, however, daring to image to themselves, in any positive form, wherein it consists. The Westminster Assembly, wise and good men, say, that the words of the precept contain *a promise of long life and prosperity, as far as it shall serve for God's glory, and their own good, to all such as keep this commandment.* This simply

recites a principle which is common to all the duties of the Christian life. They all imply some blessing; and, among others, a continuance of life, as far as it shall serve for God's glory, and the ultimate interest of the individual. But this commandment has evidently a reference to the peculiar blessing of the people of Israel, as a chosen nation, to whom the *promised land* was assigned, as a perpetual possession, under the special condition of their continuing obedient to the law, and walking in all the commandments of God, as delivered by Moses, and handed down, by a most holy tradition, from parent to son; the forms of which were prescribed with great precision, as forming part of the law of the land. *And ye shall teach them to your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up; and thou shalt write them upon the door-posts of thine house, and upon thy gates.* And this exactness of Israelitish education was a principal ground on which the laws of parental authority, and of filial duty, equally rested; and on which the crime of disobedience was so severely punished, and the blessings of filial piety so superlatively magnified. It deserves particular notice, that the whole Mosaic law is prescribed imperatively in the second person, and in the singular number; because its obligation was especially extended to every individual, and the duty and piety of individuals constituted the prosperity of the nation by their protracted residence in the land that had been promised, on this condition, to their fathers. If it should be asked why this blessing of the long continuance of the nation on the promised land, was annexed peculiarly to the fifth law of the decalogue, and to the virtue of filial duty and obedience? It is, perhaps, because domestic instruction and discipline, and the *traditionary virtue* of families, if I may call it so, was considered as the securest basis of the *public virtue*, which is always the most certain and impregnable bulwark of the national existence and prosperity. It was peculiarly the condition of the existence and prosperity of the nation of Israel. In every nation they form the firmest foundations of civil society. The whole

import of this law, and its consequent promise, may be embraced in the following proposition,—That while domestic piety and virtue are maintained, they are the surest pledges of the prosperity of that chosen people, and of their *long* and happy *continuance in the land which the Lord their God had given them.* It is a national promise and precept, only addressed to each individual, as constituting a part of the nation whom God had selected for handing down to posterity the purity of his worship, and the holiness of his law.

From the preceding reflections a general consequence results, of much importance to be well considered by individuals, and by the great communities of mankind. The dispensations of divine Providence, commonly proceed upon the *general* laws which God has established in the system of nature. Hence, no single virtue, nor even any settled course of virtues, forms any infallible security for individual length of life; but for the permanence of nations, the general existence of virtue among any people, and especially the flourishing state of the domestic virtues, furnishes the most secure and lasting basis.—In this great political maxim we find the most reasonable interpretation of this often mistaken law of the decalogue, and of the reason which the divine Legislator has annexed to give it the greater force.

In the same principle of nationalizing the promises and threatenings, the blessings and the maledictions announced to Israel, in the progress of their history and their laws, we find a natural and easy solution of many difficulties which occur to the commentator, and especially to the ordinary reader, in interpreting the civil and religious institutions of Israel. This remark may be happily exemplified in the conclusion of the second law of that comprehensive decalogue, which embraces the fundamental principles of the whole legislation of that wonderful people. *I the Lord thy God am a jealous God, visiting the iniquities of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy to thousands of those that love me, and keep my commandments.* This principle of visiting the iniquities of the fathers upon the

children, seems, at the first view, to bear a hard aspect upon the benevolence of divine Providence, when it is regarded as an individual example of the equity of his law; but when we extend our view to the universal system, and the relations of society, as established by God, it loses all that aspect of severity, as soon as we regard in it the course of nature, and the almost necessary order of human things. The corruptions of the parent race we usually see increased in their descendants; and they extend an incipient influence even to the third, from novel habits and ideas beginning to be introduced, and continually grafting new follies upon old errors. Thus vice increases with the progress of time, and in a period of great decline in the manners of a nation, the physical evils which grow out of the moral corruptions of the state, become augmented with every succeeding race. This order of nature both explains and justifies the denunciation of visiting the iniquities of the fathers upon the children. The corrupted current of society, grows continually stronger through the force of pernicious example, united with defective instruction; and the civil disorders and calamities which it draws after it, or are involved in it, increase with ominous and threatening aspect. This awful current is constant, with only, now and then, some feeble ripplings in the stream, if I may speak so, or alternate vibrations from better to worse, or the contrary, in the state of society; till, in nations rapidly verging towards their fall, they seldom pass the third or the fourth generation, till they are ripe for some fatal or exterminating judgment, to crush, or root out from their country, a sinful people, who are said, in the passage, by their impious works to *hate* God. The period limited to the third and fourth generation, is a satisfactory proof that the whole precept and blessing has a national aspect, None of the nicest observers of human nature have been inclined to restrict or extend the penalties of personal vice to three and four of the immediate descendants of the guilty individual from whom they are sprung; but the universal testimony of history renders it probable that nations rarely survive that period, after the extreme declension of the public

manners, before they sink under some fatal catastrophe. Volcanoes swallow them up, as in the case of Sodom and Gomorrah; republics often degenerate into despotisms; and despotisms sink under the arm of foreign power.

I contemplate, with satisfaction, the denunciations of holy Writ, so worked up into the constitution of nature, that they partake of its invariable course; and the evils inflicted on corrupted states, become thereby identified with its eternal laws. The prediction of them, therefore, cannot be interpreted, by infidelity, as a gloomy ebullition of priestly zeal; nor can they ultimately fail of their accomplishment, to the great dishonour of religion, through any ignorance of the moral or physical system of the universe, imputable to the prophet or the priest. I love to trace, in the holy Scriptures, their perfect accordance with the system of nature.

A similar conclusion is applicable to the succeeding branch of the sentence: *showing mercy to thousands of those who love me, and keep my commandments.* The contrast expressed in this proposition, to the preceding, is never made a ground of objection to the ways of Providence, which appear here in so benignant a light. And, from the experience of nations in all ages, it has grown to be a political maxim of the first importance, founded in human nature, and the very constitution of civil government, that *virtue*, and *religion* which fosters *virtue*, is the firmest basis of states. In conformity with this principle, we find that all the republics of antiquity; and to go still higher, that all the kingdoms and states whose origin has been preserved in history, have had their foundations laid, and their nascent constitution nursed by the priests of religion. Civil order commences in the order and piety of families; and an excellent family discipline is the surest pledge of the durability and felicity of nations. As long as it is preserved in its purity and energy, if it were to a *thousand generations*, so long the republic will flourish and be happy. Such are the *rational* principles on which these commandments, and the whole fabric of human duty, rest.

If it be asked here also, why these great political maxims are referred to the second law of the decalogue, a law directly aimed against *idolatry?* It is easy to answer, that this crime, under the *theocratic* constitution of Israel, was the explicit and bold rejection of their national religion, and opened the door to all manner of licentiousness and impiety. It was refusing to have God to reign over them. It was, literally, the death of the republic.

A—.

## REVIEW.

*Sacramental Addresses and Meditations, intended to aid devotion, and to exhibit the consoling and purifying influence of the Cross of Christ. By the Rev.* Henry Belfrage, *Minister in Falkirk. First American from the second Edinburgh edition.* New-York, J. Eastburn & Co. 12mo. pp. 360.

THE ceremonial part of revealed religion, adapted as it is to our animal nature, whilst it affords a striking instance of divine condescension, at the same time offers a most powerful temptation to our carnal minds to substitute it for the truth as it is in Jesus. A vast majority of those who have enjoyed in past times, and of those who now enjoy the light of revelation, have been zealots for religious forms and rites, whilst negligent of the weightier matters of the law, judgment, mercy, and faith. Forgetting, however, that these forms and rites are of no avail in the sight of God, unless the heart be right with him, even where there is an external obedience to the laws which command them, these persons not only neglect to cultivate the particular frame of mind required by God, without which the performance of these forms and rites is solemn mockery of God, but with that hardihood which sin alone can

produce, alter the spirituality of their nature, and destroy the simplicity of their character, so far as they have the opportunity. Of the truth of this remark, the visible Church, under the Jewish and Christian dispensations, affords abundant evidence. As our lot is cast in providence under the latter, we shall confine ourselves to the proofs which are unfolded in the pages of its history.

Before we proceed to the exhibition of these proofs, it is necessary to explain the nature of the ceremonial part of the Christian dispensation. As the Church, when "the fulness of the time was come," had passed the period of childhood, she was no longer "in bondage under the elements of this world." Hence the burdensome ritual of the former dispensation was abolished. That constant appeal to the senses which pervaded every part of that ritual, was suited to the infancy of the Church; but inconsistent with her more mature age after the birth of Christ. Yet still, from the fact that her members are still in the body, and that body is a natural and not a spiritual body, it has been deemed necessary by the Redeemer to retain a few ceremonies, simple in their form, and significant in their import, which, addressing themselves to our senses, add to the efficacy of faith, which is conversant about spiritual realities, being the substance of things hoped for, and the evidence of things not seen. Of these ceremonies the most important are baptism and the Lord's supper, appointed in the place of circumcision and the passover. Both of them are designed to confirm and promote the faith and holiness of the Church, but in different ways. By the former, the pouring of water upon the subject, teaches the washing away of sin by the blood of Jesus Christ: by the latter, the eating of bread and drinking of wine, teach the nourishment and growth in grace which the broken body and shed blood of the Lord Jesus afford to all believers. The former administered upon the ground of the promise given to Abraham, "I will be a God to thee and thy seed after thee," assures the Church of the increase of her numbers in all generations. The latter, administered upon the ground that Christ gave

himself for the Church, that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious Church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish, assures her of the increase of her own graces, so that she might be qualified for acceptance on the last day. Thus simple in their form and significant in their import, these two sacraments very soon were corrupted, and made the engines of fearful self-deception to multitudes in the bosom of the visible Church. At an early period the unscriptural tenet that baptism is regeneration, and the Lord's supper the τὸ τέλειον, the perfection or consummation of a Christian, was introduced; and, with this perversion of their *import*, was connected an alteration of their form. Additions were made to the manner in which both were to be administered, to accommodate them more to the taste of the world, which lieth in wickedness. And, finally, as without regeneration no one could be saved, laymen and midwives were authorized to baptize in cases of urgent necessity, for the salvation of infants. And to make the perfection of the Christian more certain and infallible, the bread and wine were transubstantiated into the real body and blood of the Lord Jesus, by the magical power of the priest, and actually, in that transubstantiated form, eaten for the remission of sins by the healthy, and the *viaticum* or preparative for heaven by the dying.

Everlasting thanks to the good providence of God, when the corruption of the nature and design of the sacraments had reached its *acme* of folly, absurdity, and irreligion, Luther and his compeers were raised up to break the spell of spiritual delusion, and burst in sunder the chains of spiritual tyranny. The reformers themselves, however, found great difficulty in shaking off the prejudices of early education on this subject, which has contributed to the continuance and consequent effects of mistakes, in some cases fatal, and in all injurious to practical godliness. The doctrine, that by baptism we are made Christians, and by the Lord's supper obtain the remission of sins committed after baptism, which is maintained in

protestant Churches, clearly illustrates the nature, and establishes the truth of this observation. Hence it is, that persons without religion themselves, or any pretensions to it—persons who will not, because they cannot, from their own indisposition, and even dislike, attend to the duties of family religion, and are even careless with deliberation and from choice to the duties of public worship on the Lord's day, claim for their children the administration of baptism, whilst they themselves refuse to comply with Christ's command, "do this in remembrance of me;" as if their children were entitled to higher privileges in the Church, than themselves, on *account* of their own irreligion and disobedience to the command of the Head of the Church. How can they who refuse to honour the Redeemer in one sacrament, honour him in the other? What pledge has the Church that they, who in their own persons do not walk in all the ordinances of the Lord blameless,—that they will teach their offspring to do so?

We feel more deeply on this subject, because we are persuaded that, by making a separation between the two sacraments so far as profession and obedience are concerned, the prostitution of baptism is promoted to the ruin of baptized children. They grow up under the impression that they are Christians, though they walk in their lusts, and serve the prince of the power of the air.

We wish that we may not be misunderstood in this matter; and therefore we state that we do not consider an actual participation of the Lord's supper as the essential qualification of the parent or parents for the baptism of infants. In that case, to be consistent, we must require the same qualification in adults; for, as the baptism of infants and adults is one sacrament, the same qualification on the part of the proper person applying is requisite. Whilst we thus deny that an actual participation of the Lord's supper constitutes the essential qualification of the parent or parents for the baptism of their children, we maintain that participation of both sacraments requires one and the same profession of faith; and do enter our most solemn protest against the unscriptural practice of

many, calling themselves Christians, claiming for their offspring baptism upon other terms than those on which they can be admitted to the Lord's supper. With most fearful emphasis, the living God, who is righteous and holy, asks all such, "Who hath required this at your hand?" The primitive Church, in her pure days, and the protestant Churches, in their Confessions of Faith, with hardly an exception, both maintain the position, that the sacraments belong unto the Church, and that the Church is composed of all those who profess the true religion and obey the commandments of the Lord Jesus, with their children. On this subject we shall embrace as early an opportunity as offers, to unfold our opinion, and the grounds on which it rests.

But it is time that we turn our attention specially to the work which has caused us to make these preliminary remarks, explanatory of the nature of the sacraments. It is a manual intended to aid Ministers and private Christians for a right participation of the Lord's supper. Such a manual for the same purpose in relation to baptism, either of adults or infants, is exceedingly desirable. But alas! whilst the former is substituted by a large proportion of the members of the visible Church, as the *real test* of visible membership, or which is the same thing, of visible Christianity, the latter is considered to be a mode "*sui generis*" of introducing *an infant* into that Church, without receiving a satisfactory pledge or promise from either of the parents that he or she will train up that child for God, teaching it the truth, and setting it a good example. We say without a satisfactory pledge or promise; for how can those parents who refuse to acknowledge the authority of the Lord Jesus, or to yield obedience to all his commandments, give such a pledge or promise? This mode to which we refer, of administering infant baptism, does, in fact, make of one sacrament two; for, according to this mode, parents may procure the baptism of their children upon an entirely different ground, than that on which they, if they were unbaptized, could obtain their own baptism. Their children may be baptized, though they acknowledge the fact that they

have no reason to believe that they are renewed in the temper of their minds, and will not renounce the devil with all his arts, the world with all its pomps and vanities, and their own sinful hearts.—And yet they would be required to profess the fact, and make the renunciation in their own case. It is true that some Ministers on this subject are consistent in baptizing adults upon the same confession of speculative belief in the truth of revelation, without a promise of obedience to Christ, which they consider sufficient on the part of the parents. With such we have no concern for the present, but with those who do actually, they themselves being judges, make infant baptism and adult baptism separate ordinances, by requiring different qualifications. Of them we would ask, how they can reconcile their practice with the acknowledged doctrine of the Reformed Churches, as expressed in their public Confessions of Faith? By what authority do they make infant baptism a distinct sacrament from adult baptism? Why do they require a different qualification for the one from the other? We never have found one able to answer these questions. With these persons custom supercedes arguments, and is considered paramount to divine authority.

The practice to which we refer justifies us in the remark already made, that a manual on the subject of baptism, similar to the one under review, on the Lord's Supper, is desirable. Such a work, exhibiting the nature of the sacrament, and directing the devotional exercises of the adult, offering himself, or the parents offering their children, under the blessing of God's Spirit, would prevent the elevation of the one sacrament above the other. Professing Christians would be as conscientious in preparing themselves for the one, as for the other. No one who applied for the administration of the one, would neglect the other. for all would be persuaded of this great truth, "that the actual criterion of membership in the visible Church, is such a profession of faith in Christ, and obedience to him, as *entitles* a person to both the sacraments, whilst at the same time, it *subjects him* for neglecting either."

The similarity of the two sacraments as belonging to the church, established for her spiritual benefit, according to the design of each, is our reason for introducing any remarks on the one, in a review of a work upon the other, but especially for extending our remarks to so great a length. Believing, as we do, that so to lower the qualification for the reception of baptism beneath that for the Lord's Supper, is injurious to the vital interests of Christianity, and thus calculated to prevent a right compliance with Christ's command, "Do this in remembrance of me,"—we have felt it our duty to warn and admonish our readers, with plainness and fidelity, as those who must give account to the Judge of quick and dead.

With respect to the work under consideration, we highly esteem it, and most cordially recommend it. The subjects of the addresses are sixty, viz.

1. God's providing a lamb for a burnt-offering. 2. The divine presence and protection promised. 3. The Captain of the Lord's host appearing to Joshua. 4. David's lamentation over the death of Absalom. 5. Job's faith in a living Redeemer. 6. Communion with God solicited. 7. The severity of Christ's sufferings. 8. The redemption of the soul precious. 9. Jehovah's thoughts dear to his people. 10. Communion with Jesus obtained. 11. Christ our righteousness. 12. The grand remedy for man's apostacy. 13. Jesus rejoicing in the fruit of his sufferings. 14. The sorrows of Christ without a parallel. 15. The prisoners delivered from the horrible pit. 16. How great is his goodness! 17. How great is his beauty! 18. Jesus encouraging the trembling soul. 19. The wedding garment. 20. The inscription on the cross. 21. The vail of the temple rent in twain. 22. The birth of Christ. 23 The eagerness of Jesus to suffer for man. 24. Our immense obligations to our Lord. 25. Jesus predicting his sufferings. 26. Fidelity to the Saviour rewarded. 27. Christ's prayer for his murderers. 28. The requests of the malefactors who were crucified with our Lord. 29. The darkness on the death of Christ. 30. The ascension

of our Lord. 31. Christ's interview with Nathaniel. 32. Christ's admonition to those whom he has healed. 33. Eating Christ's flesh, and drinking Christ's blood. 34. The excellencies of Jesus as a teacher. 35. Faith examined. 36. The Father's complacency in the Saviour's work. 37. Mary's anointing our Lord. 38. Christ's washing the feet of the disciples. 39. Jesus gratified in his sufferings. 40. God glorified in the Mediator's death. 41. Christ's care of his mother when he was suffering. 42. The thirst of Jesus on the cross. 43. Our Lord's dying shout—"It is finished." 44. The visit of Peter and John to the grave of Jesus. 45. The wonders which may be seen in Christ's hands and side. 46. Christ's third question to Peter. 47. Repentance granted to the Gentiles. 48. Grace abounding above sin. 49. Christ's intercession. 50. Showing the Lord's death. 51. The wonders of Christ's love. 52. The exaltation of Christ. 53. The power of Christ's resurrection. 54. Christ's dying, that we might live with him. 55. The sympathy of our High Priest. 56. The consolation of those who have fled to Christ. 57. Coming to the Mediator of the new covenant. 58. The value of the promises. 59. The overcomer's felicity. 60. The triumph of the redeemed.

The general character of these addresses is, intelligent piety, combined with devotional exercises. Christ and his cross, is the burden of each and all, so exhibited as to command attention, and enforce obedience. The reader meets not with that anomaly in ministerial practice,—condemning communicants at the table as impostors or deceivers; but taking it for granted, in the judgment of charity, that they who being fair in *foro ecclesiæ*, and having been warned honestly by the pastor in preparatory services, are Christians indeed, dispenses to them comfort and instruction according to God's command, "Comfort ye, comfort ye my people, saith your God; speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all

her sins." When they are called to inquiry, it is in the spirit of Christ—tender and affectionate, so that no bruised reed may be broken,—no smoking flax quenched. We find here no *abstract* exhibitions of the divine nature or government: but such exhibitions as present directly to our view the cross, and the illustrations which that cross affords of the divine nature and government. No cold-blooded, chilling, metaphysical divinity, arrests the current of devotional feelings, because it is not found in these pages to envelope the understanding in the clouds of its own formation.

The style is rather too high wrought, displaying more glitter, and the appearance of study, than we could have wished; but the excellence of the matter fully compensates for these defects of style.

We have extended this article to so great a length, that we can only furnish our readers with one address; selected, not because it is better than the others, but because it affords a fair specimen of Mr. Belfrage's merits as an author and divine. It is the 11th.

### Isaiah xlv. 24.

"Surely shall one say, In the Lord have I righteousness."

"'Enter not into judgment with thy servant, for in thy sight shall no flesh living be justified.' Christians, have you those strong convictions of unworthiness and guilt, which these words display? Have you a deep persuasion, like the humble Psalmist, that if God should bring you into judgment, your condemnation would be certain and dreadful? Ah! what would my torn sacrifice, my filthy rags, avail to screen me from the vengeance of a holy God? What is the sinner's due, but hell? What the due of the chief of sinners, but the lowest hell? But, behold I bring you glad tidings of great joy; 'Christ is the end of the law for righteousness, to every one that believeth.' He gave to the law that holiness of nature, that obedience to its precepts, and that endurance of its penalty which it required from man. 'The Lord is well pleased for his righteousness sake, he hath magnified the law, and made it honourable.' This righteousness is revealed in the Gospel, and received by faith—

received with the rapture with which the condemned criminal accepts a pardon, received never to be relinquished. This is a righteousness which, in the most frightful tempest of wrath, shall, like a conductor to the lightning, ensure your safety by guiding it past you. This is a righteousness with which its happy possessor can go to the foot of Sinai, and behold unmoved its blackness and darkness. He can go amidst the strife of tongues, and it will make peace rule in his heart. Confiding in its virtue, he can think of the horrors of death with calmness, yea, it will give him acceptance with the Judge of all at his coming. At that bar it will secure one no regard, that he was clothed in purple and scarlet; and subject another to no contempt, that poverty covered him with rags. But the man who submitted to the righteousness of God, shall on that day be clothed with white raiment, and however obscure his condition on earth was, his name shall be found in the book of life, and Jesus will confess it before his Father and before his angels.

"Have you this righteousness? 'Hearken to me, ye stouthearted, that are far from righteousness, behold, I bring near my righteousness.' It is brought within the reach of the feeblest hand. Have you laid hold of it? Can you say, 'Surely in the Lord have I righteousness?' I have no hope for eternity, but the hope which it inspires. I am not come to thy table to vaunt of my own merits; to say, 'God, I thank thee that I am not as other men are;' but to profess my entire reliance on, my infinite obligations to, that righteousness which is the testimony of prophets, and the glory of the law, the theme of apostles, and the triumph of martyrs; the confidence of all believers on earth, and the song of all the redeemed in heaven.

"Ye perplexed souls, who dare not use the language of assured faith, is it your most earnest wish, Oh that this righteousness were mine! If I might but touch the hem of that garment, it would lighten my heart! Are you resolved to seek first, and above all other things, the kingdom of God, and the righteousness of it? Had I but this, I could say, 'Welcome poverty with its rags, welcome death with the judgment after it. Most righteously was the judgment of one to condemnation; but the free gift is of many offences to justification of life. In this way I am willing to take it.' If such are your feelings, it is yours.

"Ye returning prodigals, who, in penitence, and holy shame, have come back to your Father's house, who are saying, 'Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son; put me among thy hired servants.' I deserve neither the attire, nor the fare of a son. The servant's place, his garb, and his office, are too high for me. Listen to what your indulgent Father is saying. Is it, Depart from my presence? I cannot look on those who have disgraced my name, and wasted my bounties? No; 'Bring forth the best robe, and put it on him.' He thinks himself unworthy of the meanest raiment in my wardrobe; to him I assign the best robe. He will bless me for the crumbs that fall from my table; but, 'bring hither the fatted calf, and kill it, and let us eat, and be merry.' My righteousness is near to come, and my salvation to be revealed. May this be the happy moment of a joyful discovery of the one to your souls, and of a copious bestowal of the blessings of the other! And let your whole hearts at this solemn moment, go forth to Him, 'who, though he knew no sin, was made sin for you, that you might be made the righteousness of God in him.'"

*After the Distribution.*

"'I WILL rejoice in the Lord, my soul shall be joyful in the God of my salvation, for he hath clothed me with the robe of righteousness: he hath adorned me with the garments of salvation, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels.' 'Being now justified by his blood, we shall be saved from wrath through him.' Delightful to me is the sentence of justification; but I feel it this moment peculiarly so, when my Surety's lips pronounced it. I heard him say to his Father 'their righteousness is of me.' He was not offended when I called him, the Lord my righteousness. I saw his complacency in the title in his gracious smile. There is no robe to me like his righteousness; and I value it as the gift of my best friend. He said not to me, 'Friend, how camest thou in hither, not having on the wedding garment?' Had I heard this from his lips, I would have died with the horror of it at his table; but he said to me, 'Behold, I have caused thine iniquity to pass away from thee, and I have clothed thee with change of raiment.'

" Guard against every rising of a self-righteous spirit. When you have felt a high degree of ardour in duty, when you have gained a victory over some violent passion, when your conduct has received the world's applause, let not your hearts be lifted up within you, neither put confidence in the flesh. Know ye not that pride goeth before destruction, and that by nothing is your Lord wounded more deeply, than by the vain-glory which trusts in itself as righteous? Be clothed with humility; and on all your services let this be inscribed, ' Not I, but the grace of God which was with me.' Give no reason to others to suspect that your expressions of self-abhorrence are insincere. It has been sometimes said, and with too much reason, that the strongest language of self-abasement has been used, that men might be gratified with the flattery which stated its conviction of its injustice. How despicable is such conduct to men of discernment! How odious in the sight of God!

" Be diligent, and zealous in good works. By the prudence of your discourse, by the sobriety of your wishes, by the ardour of your obedience, by the circumspection of your conduct, and by your constancy in goodness, wisdom will be justified of her children. The most dangerous enemies to the doctrine of imputed righteousness, are those who contend zealously for it, but are immoral in their lives; who talk of Christ's magnifying the law, yet habitually violate its precepts; who listen with eagerness when justification is illustrated, but turn away their ears from the voice that preaches the holiness, without which no man shall see the Lord; who continue in sin, that grace may abound. Dost thou imagine, O vain man, that the soundness of thy creed will atone for the wickedness of thy life? or, that Jesus will be indulgent to those who habitually violate that law, which he lived and died to fulfil?

" Increase in faith, even in that faith by which the just shall live. Let faith contemplate the righteousness of Christ with increasing earnestness, and cling to it with increasing firmness.

If, Christians, you have righteousness in the Lord, what can you want which he will not bestow? Can the righteousness that delivers you from hell, leave you to perish in your affliction? Can the righteousness which entitles you to heaven, leave you without a claim to any outward comfort? Whom he justifies, to them he also gives grace and glory; and from them he will withhold no good

thing. He who hath procured your acceptance in heaven, will bring forth, from the darkest clouds of suspicion and calumny, your judgment as the noon-day. He shall stand at the right hand of the poor, when every friend is gone, to save him from the man that would condemn his soul.

" Anticipate the scene of happiness which John describes, and of which your present entertainment is a pledge. For both, there is but one garment. The marriage-supper of the Lamb is prepared, where redeeming love shall bestow the sweetest of its blessings. To it you shall walk with Christ in white, satisfied with his likeness, and shining in his glory. There you shall sit down, and there shall your happiness and your salvation be made perfect. He hath justified you by his grace, that you might be heirs of eternal life. ' If by one man's offence, death reigned by one; much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ.' "

We close this article with recommending the work to all who love our Lord Jesus Christ in sincerity and truth, as suited to the peculiar design of the Lord's Supper. And this recommendation is the more freely offered, because we dread the benumbing influence of a different course, pursued on a communion Sabbath, from that which characterizes Mr. Belfrage's work. For any minister, in dispensing the elements of Christ's dying love, to make his polemic peculiarities the basis of his address, not merely chills the devotional affections of other polemic theologians, who wished, at that table, to lose sight entirely of controversy, and to feel as redeemed brethren, but spreads the darkness of the empire of death, around the spiritual vision of humble and feeble followers of the Redeemer, in his regeneration. May *the Churches of the Reformation*, in their fellowship with the Lord Jesus in his death, be mercifully exempted from the anathemas of a ministerial Procustes. May the accredited members of these churches, in the participation of the memorials of their Redeemer's dying love, not be harassed by the thunders of Si-

nai, or dismayed by its lightnings—but consoled by the melodies of Sion, and assured by "the light of the glorious Gospel of Christ," which shines from its summit, be enabled to glory in his cross!

FOR THE EVANGELICAL GUARDIAN AND REVIEW.

### *ODE FOR THE NEW-YEAR.*

FROM present scenes, on fancy's wing,
The roving mind would fly,
While mem'ry strikes her varying string,
And guides the searching eye.

Wake, rapture! all thy secret flame,
With magic impulse fraught,
Ecstatic thrill the vital frame,
And fire the rolling thought!

From airy pleasure's soothing power
And hope's illusive charms,
In pining sorrow's secret bower,
And terror's wild alarms;

Who will not pause, to shed the tear,
As seasons roll away,
While wisdom, in the waning year,
Proclaims her moral lay?

When laughing SPRING, with tripping throng,
Came dancing on the plain,
While Nature woke her warbling song,
Man tun'd the festive strain.

For peace, while verdure crown'd the hills,
Embrac'd the willing world,
And discord, with her train of ills,
The frowning banner furl'd.

But SUMMER next, with gentler gales,
Matur'd the op'ning year,
When flow'rets, in the scented dales,
Their modest honours rear.

Then, when the spreading plains were gay,
In native beauty drest,
Creation own'd her matchless sway,
Her sov'reign charms confest.

Yet hark! in hollow murmurs round,
The wind of AUTUMN sighs,
When fragrance quits the changing ground,
And fading verdure dies.

Yet, tho' with shadowy storms o'ercast,
The skies in terror frown'd,
The bounteous harvest pour'd at last
Forth from the teeming ground.

So, thro' each season's circling race,
Celestial aid descends,
Decks the broad range of Nature's face,
And wide enchantment lends:

Till WINTER, thron'd in polar snows,
Extends his bleak domain,
O'er earth his icy mantle throws,
And rules the subject main.

The year has fled! but bright the blaze
That gilds its latter day;
Immortal seraphs sound its praise,
And triumph in the lay.

*Here* millions raise their notes on high,
To bless its parting hours;
Religion's voice, and Freedom's cry,
Unite their mingled powers.

But mournful mem'ry shrouds the soul,
In veil of settled gloom,
As fleeting periods onward roll,
And point us to the tomb.

The friends of youth's delighted hour,
Can shifting scenes restore?
Has erring man the heav'nly power
To bid them sleep no more?

Thus mirth and sorrow, join'd below,
Divide our changing way;
Hope's phantoms dance in luring show,
To lead our steps astray.

Each new-born year that starts to view,
Some distant bliss we hail;
And think the fancied pleasure true,
Till time reveals the tale.

For all that lives, is but the flower,
That lifts its trembling form,
Blooms in the sun's refreshing power,
And withers in the storm.

Exultant first, in youthful days,
Gay visions tempt the sight,
When peace is near, and pleasure's rays
Shine with deceitful light.

But, when the giddy trance has past,
A dreary waste remains;
And man perceives the world at last—
A wilderness of pains.

## Selected.

### *ON OUR LORD'S GENEALOGY.*

[*Concluded from p.* 377.]

SOME, however, have attempted otherwise to render the words of Luke. Including a certain portion of them in a parenthesis, they suppose them to stand thus, "ὢν (ὡς ἐνομιζετο υἱος του Ἰωσηφ) του Ηλι;" the sense of which they would thus express in English, "who (while accounted the son of Joseph) was in reality the son of Eli;" Jesus being thus called the son of his maternal grandfather. Such a translation of the passage seems scarcely admissible; and it is doubted whether it might not be considered as an egregious violation of the laws of grammar. Ενομιζετο, as here connected with ὢν, is not opposed to it, but obviously intended to qualify its meaning, and to show that the author was aware of the objection which might be made to the expression he uses. But had Luke wished to express a sense at all corresponding to that given above, it is conceived his words would have run in some such form as this, "ὢν, εν τῳ νομιζεσθαι ἀνδρα του Ἰωσηφ, υἱος του Ἠλι."

Nor was it a thing unprecedented for children to trace their pedigree in the female line, nor even for the father of those children to take to himself the name of his wife's father. Only, as has been said, the name of a female is never inserted in a table of genealogy, as forming a distinct link in the order of descent. According to 1 Chron. ii. 21, &c. Jair is mentioned as the descendant of Hezron, one of the predecessors of King David: but because, by the mother's side, he was descended from the family of Manasseh, he is by Moses himself styled a son of that patriarch. (Numb. xxxii. 39.) The case of Koz, who was esteemed of the priestly order, is still more in point. Not only did his descendants trace their descent to Barzillai the Gileadite, but Koz himself assumed the name of that person, whose fortune he inherited. Ezra thus speaks of them,

" And of the children of the priests; the children of Habaiah, the children of Koz, the children of Barzillai, which took a wife of the daughters of Barzillai the Gileadite, and *was called* after their name." (Ezra ii. 61.) The necessary meaning of the passage is, that both Koz and his posterity were called by the name of Barzillai; and tracing their genealogy to him, they had not been careful, at the same time, to preserve a register of their descent from Aaron. The consequence was, while still recognized as the children of Barzillai, they came to be excluded from the priesthood; at least, their title to it was suspended.

It has been said, that instances of this kind never took place, but where the wife was an heiress; and that we have no proof that this character belonged to the wife of Joseph. This objection, as here applied, seems to be of the most futile nature. It is quite unnecessary to inquire, whether Mary derived from her father any other fortune, but that of being a daughter of David. It is evident that she possessed a goodly heritage; and that, as a mother, she was blessed above women. To her the Messiah, to whom the expectation of the nation had so long been directed, was more nearly related by blood, than he was to any other person. And it was from his connexion with her, that Joseph derived those paternal rights exercised by him in relation to Jesus, and which a man of his character must have esteemed far superior to any landed possession.

Thus has it been attempted to prove, that the apparent discrepancy which subsists betwixt the Evangelists Matthew and Luke, may be accounted for on principles which are recognized in the Jewish writings; and that, in some respects, it necessarily arose out of the very nature of their subject. Reviewed in this light, their very disagreement becomes a proof of the general credibility of their history. It shows that they had no preconcerted plan to impose on mankind; but that each of them, without suspicion of error, honestly committed to writing what was consistent with truth, and with that view which he himself had taken of his subject. It is remarkable, that the accuracy of those tables of genealogy was not ques-

tioned in the age in which they were written. The Jews did not blame Matthew for tracing the genealogy of Jesus in Joseph, of whom, by his own account, he was not begotten. Though in their writings they attempt to vilify the character of Mary, yet they admit her to have been the daughter of Eli; and Luke shows that Eli was descended from David.

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### *EXTRACTS FROM A BIBLE OF* 1579.

An obliging friend has furnished us with the remains of a Bible printed in 1579. The volume has suffered much from abuse or accident, the whole to 2 Sam. chap. xiv. and from Acts, chap. xiv. being wanting.

The title page to the New Testament part, is as follows:

"The Newe Testament of our Lord Iesus Christ, conferred diligently with the Greeke, and best approued translations in diuers languages. *Imprinted at London by* Christopher Barker, printer to the Queenes Maiestie, 1579. *Cum gratia & priuilegio.*"

Immediately after the above title page, there are found two composures, one of which we now present to our readers, and the other may be expected in our next number.

*Certaine questions & answers touching the doctrine of predestination, the vse of Gods worde and Sacraments.*

*Question.* Why do men so much varie in matters of religion?

*Answere.* Because al haue not the like measure of knowledge, neither do all beleeue the gospell of Christ.

*Question.* What is the reason thereof?

*Answere.* Because they only beleeue the gospell and doctrine of Christ, which are ordained vnto eternall lyfe.

*Question.* Are not all ordayned vnto eternall lyfe?

*Answere.* Some are vessels of wrath ordayned vnto destruction, as others are vessels of mercie prepared to glory.

*Question.* How standeth it with gods iustice, that some are appointed vnto damnation?

*Answere.* Verie well: because all men haue in them selues sinne, which deserueth no lesse: and therefore the mercie of God is wonderful in that he vouchsafeth to saue some of that sinfull race, & to bring them to the knowledge of the trueth.

*Question.* Yf Gods ordinance and determination must of necessitie take effect, then what neede any man to care? for he that liueth well must needes be damned, if he be thereunto ordayned: and he that lyueth ill must needes be saued, if he be thereunto appoynted.

*Answere.* Not so. for it is not possible, that either the elect should alwaies be without care to do well, or that the reprobate should haue any wyll thereunto. For to haue either good will or good worke, is a testimonie of the Spirit of God, which is giuen to the elect onely, whereby faith is so wrought in them, that, beyng grafte in Christ, they growe in holynes to that glorie, whereunto they are appointed. Neither are they so vaine as once to thinke that they may do as they lyst themselues, because they are predestinate vnto saluation: But rather they indeuour to walke in such good works as God in Christ Jesus hath ordained them vnto, & prepared for them to be occupied in, to their owne comfort, stay & assurance, & to his glorie.

*Question.* But how shall I knowe my selfe to be one of those whome God hath ordained to lyfe eternall?

*Answere.* By the motions of spiritual life, which belongeth onely to the children of God: by the which that lyfe is perceyued, euen as the life of this body is discerned by the sense and motions thereof.

*Question.* What meane you by the motions of spirituall life?

*Answere.* I meane remorse of conscience, ioyned with the lothing of sinne & loue of righteousnes, the hand of faith reaching vnto life eternal in Christ, the conscience comforted in distresse, and rayseđ vp to confidence in God by the work of his Spirit: a thankfull remembrance of Gods benefites re-

ceyued, & the vsing of al aduersities as occasion of amendment sent from god.

*Question.* Can not such perish as at some tyme or other feele these motions within them selues?

*Answere.* It is not possible that they should: for as Gods purpose is not chaungeable, so he repenteth not the giftes and graces of his adoption: neither doth hee cast of those, whome he hath once receyued.

*Question.* Why then should we pray by the example of Dauid, that he cast vs not from his face, & that he take not his holy Spirit from vs?

*Answere.* In so praying we make protestation of the weaknes of flesh, which moueth vs to dout: yet should not we haue courage to aske, if we were not assured that God wil gyue, according to his purpose and promise, that which we require.

*Question.* Do the children of God feele the motions aforesayd alwayes alike?

*Answere.* No truly: for God sometyme to proue his semeth to leaue them in such sort, that the flesh ouermatcheth the spirit, whereof ariseth trouble of conscience for the time: yet the spirite of adoption is neuer taken from them, that haue once receyued it: else might they perish. But as in many diseases of the bodie, the powers of bodilye lyfe are letted: So in some assaultes these motions of spiritual life are not perceyued, because they lye hidden in our manifold infirmities, as the fire couered with ashes. Yet as after sicknes commeth health, and after cloudes the sunne shineth cleare: so the powers of spirituall lyfe will more or lesse be felt and perceyued in the children of God.

*Question.* What if I neuer feele these motions in my selfe, shall I despaire and thinke my selfe a castaway?

*Answere.* God forbyd: for God calleth his at what tyme he seeth good: and the instruments whereby he vsually calleth. haue not the like effect at all tymes. yet it is not good to neglect the meanes whereby God hath determined to worke the saluation of his. For as waxe is not melted without heate, nor

clay hardened but by meanes therof: so God vseth means both to drawe those vnto him selfe, whom he hath appointed vnto saluation, and also to bewray the wickednes of them whom he iustly condemneth.

*Question.* By what meanes vseth God to drawe men to him selfe that they may be saued?

*Answere.* By the preaching of his word and the ministring of his Sacraments thereunto annexed.

*Question.* What meane you by the word of God?

*Answere.* I meane the doctrine of the Prophets and Apostles which they receyued of the Spirite of God, and haue left written in that booke which we commonly call the olde and newe testament.

*Question.* How may I be assured, that it is the word of God, which that booke conteineth?

*Answere.* By the maiestie of God appearing in that playne and simple doctrine: by the purenes, vprightnes and holines thereof: by the certaintie of euery thing therin affirmed: by the successe of all things according to it: by perpetuall consent which is to be seene in euery parte thereof: by the excellencie of the matters vttered: But especially by the testimonie of Gods spirit, whereby it was written, who moueth the heartes of those in whome it resteth, to consent vnto the word, and reuerently to embrace it.

*Question.* How doth this word of God serue to draw men vnto him?

*Answere.* When it is so preached and heard, that men may vnderstand and learne what God teacheth: accept & receyue thankfully that which is thereby gyuen, promised and assured: and be moued with desire and diligence to do that which it commaundeth.

*Question.* Do the Sacraments also serue to this end?

*Answere.* Yea verely: that by sight, taste and feelyng, as well as by hearing, we might be instructed, assured, and brought to obedience.

*Question.* How doth our baptisme serue hereunto?

*Answere.* It teacheth vs to put on Christ, that with his righteousnes our sinfulnes may be hidden: it assureth vs, that we are so graft into Christ, that all our sinnes by him are washed awaye: it chargeth vs to dye to sinne, to continue in the profession of Christ, and to loue eche other.

*Question.* Hath the Lords supper also this vse?

*Answere.* Yea doubtles: for it teacheth, that the bodie and blood of Christ crucified is the only foode of the newe borne children of God: it assureth that Christ is wholy theirs to giue and to continue lyfe spirituall and heauenly to bodye and soule, to nourishe, strengthen, refreshe, and to make cheerefull the heartes of the elect: it requireth thankfull remembrance of the death of Christ, vnitie among those that do professe him, with a free confession of his trueth.

*Question.* Why is not this vse of the sacraments commonly knowen?

*Answere.* Because they are abused for forme, for faction, for custome and companie, without regard vnto the word, whereunto they are so annexed, that they ought not vpon any necessitie by any person be seuered from it, which teacheth the right vse of euery thing.

*Question.* I perceiue that nothing is more necessarie then the word of God: therefore I pray you shew me how I may atteine to some knoweledge and profite thereby?

*Answere.* By diligent hearing of such as preach it, by continuall and orderly exercise of reading and praying.

*Question.* What orderly exercise thinke you most conuenient to be vsed herein?

*Answere.* That as euery day, twyse at the least, wee most commonly receyue foode to the nourishment of this corporall life, so no daye be let passe without some reading in such sort, that occasion thereby may be taken to speake againe vnto God by praier, as he in his worde speaketh vnto vs: So that at the least two chapters would be orderly and aduisedly read euerie daie, all other busines, impediments and lets set aparte.

*Question.* This seemeth verie easie to be done, what thinke you els requisite?

*Answere.* That some especiall places of Scripture be so committed to memorie, that the minde may euer be furnished with some good matter against all temptations. To which end I note these scriptures vnto you, whereunto you may ioyne other at your owne choyse:
Psalmes 139. 37. 50. Esay. 53. John 17. Rom. 8. 1 Tim. 4.

*Question.* But the Scriptures are hard and not easie to vnderstand?

*Answere.* Discourage not your selfe herewith: for God maketh them easie to such as in humilitie seeke him: & that hardnes that you finde serueth to mooue you to the more diligence, and to make inquirie of such as haue knowledge, when any dout ariseth. That which you perceiue not at one time, God shall reueale at another: So that you shall haue your growing in grace, knowledge and godlines, to Gods glorie & your owne comfort in Christ, whose name for euer be praysed. AMEN.

## *CONSIDERATIONS ON THE LIFE AND DEATH OF ABEL.*

AT the head of the noble army of martyrs stands the righteous Abel, the second son of fallen Adam. So early was that harsh but salutary lesson inculcated, *that we must through much tribulation enter into the kingdom of God.** His name, implying something *corruptible and transient,* seems to have been predictive of his fate; and it intimates to us what was afterward expressed in terms at large, by another of the afflicted servants of God—*Man that is born of a woman hath but a short time to live, and is full of misery: he cometh up, and is cut down like a flower; he fleeth as it were a shadow, and never continueth in one stay.*† Like a flower of the field, young Abel sprang up, and flourished.

Fair was his appearance, and sweet the odour of his virtues. But a brother's envy, like a blighting wind, went over him, and smote him to the earth. The days of his pilgrimage were

* Acts xiv. 22. † Job xiv. 1.

quickly ended, and he hasted away to an abiding city. Disinherited of the earthly paradise, from a wilderness grown over with thorns, he departed to the unfading gardens of everlasting delights. And so the holy Jesus, that King of saints, and Prince of martyrs, made but a short stay amongst us, in the days of his flesh. The envy of his brethren pursued him even to death; and the fairest flower that ever bloomed on earth, overcharged with rain, and borne down by the stormy tempest, bowed its head, and died. Set not your hearts then, O ye children of Adam, upon a long life; nor esteem it as necessarily a blessing. Had it indeed been so, Cain had never survived his righteous brother, nor had the King of righteousness died under forty.

The employment of Abel was that of *keeping sheep*. An employment, we see, nearly as ancient as the world itself, nor esteemed beneath those who were the first favourites of heaven, and who are now exalted to the highest thrones in the kingdom of glory. And, indeed, where shall we find usefulness, innocence, and pleasure, so met together in any employment, as they are in this? "My life (said Constantine the Great, when at the height of human felicity,) is something more honourable than that of a shepherd, but much more troublesome." No one subject hath so frequently engaged the pens of poets, as the felicities of the pastoral life; nay, when they would describe the golden age, and picture to our imaginations a heaven upon earth, they have found no method of doing it to greater advantage, than by representing shepherds, in times of peace, plenty, and prosperity, feeding their flocks in verdant pastures, and leading them to living fountains of waters. But chiefly we are to note the use which the wisdom of God hath made of this employment in the Holy Scriptures, by transferring the pleasing images, which it affords, to the highest and most important truths of religion; while it teaches us how to make them the means of turning our eyes to the mercies and loving-kindnesses of our Lord Jesus Christ, the great and good Shepherd of the sheep, who nourisheth the souls of the righteous in the pastures of eternal truth, and leadeth them

to living fountains of divine consolation. Let no man, then, despise another, for the supposed meanness of his occupation. The shepherd, who discharges his trust conscientiously, may comfort himself with this reflection, that he has the righteous Abel for an example; as also, that to shepherds, keeping watch over their flocks by night, came the first tidings of the birth of a Saviour. And being taught by the Scriptures how to raise his thoughts from things visible to things invisible, he may thus make his business a constant fund of instruction and comfort; and so, after having lived the life, he may pass to the glory of Abel.

*In process of time*, or *at the end of days*, i. e. at the time appointed of God, *Abel brought of the firstlings of his flock, and of the fat thereof*, an offering *to the Lord;* thereby instructing us, as the law afterward did the children of *Israel*, that we ought never to appear before the Lord *empty*, or to offer him of that which *costs us nothing*. The prime of our years, the flower of our strength, the best of our substance, the first-fruits of our increase, should be dedicated and devoted to him, who makes us all we are, and gives us all we have. So shall the benedictions of heaven descend upon all things around us, and upon ourselves in the use of them; while, by thus presenting our souls and bodies to God, we not only imitate *Abel*, but become followers of Christ, who, by the obedience of his life, and by the sacrifice of his death, offered up himself, the first-born of every creature, the perfection of beauty, and the excellency of power.

This offering of Abel was made in *faith*. *By* Faith, says the author of the epistle to the *Hebrews*, *Abel offered a more acceptable sacrifice than Cain.** *The just live by faith.*† They conduct their lives, and regulate their actions, by the revealed principles of pardon, acceptance, and glory, promised, through the merits of a Redeemer, upon the terms of repentance, faith, and obedience. Upon the strength of these, they live and act in opposition to the world, the flesh, and the devil; looking not at the things which are seen by the bodily eye, but at the

* Heb. xi. 4. † Hab. ii. 4.

things which are not so seen; of the existence and reality of which their faith in the revelations of God affords them a full and sufficient evidence. And thus it is that they, fighting the good fight of faith, and overcoming the world, *believe to the saving of the soul.** The sacrifice offered by Abel, as an expression of his faith, shows his faith to have been in the great sacrifice since offered up for the transgressions of all mankind. In the innocent victim, bleeding on the altar, he beheld with the eye of faith, what was afterward exhibited to that of sense, *the Lamb of God, which taketh away the sins of the world.*† And, in this particular, the righteous Abel is a constant and useful monitor to every Christian, who comes into the presence of his heavenly Father, to come with the commemoration, as he did with the prefiguration, of the body and blood of Christ his Saviour. And let the one stir up at least as lively a faith in those who live since the manifestation of the Messiah in the flesh, as the other did in those who lived before it.

By this sacrifice, thus offered in faith, *Abel obtained witness that he was righteous, God testifying of his gifts* ‡ Now, it being a rule in the divine law, that the blood of slain beasts cannot take away sins; and yet Abel obtaining a testimony of his justification by shedding such blood, which was in him an act of faith, and therefore acceptable in the sight of God; from these premises we can draw but one conclusion, viz. that *being justified by faith, he had peace with* God *through* Jesus Christ *our Lord.*§ It is hardly to be doubted, but that the sign or token of Abel's acceptance was the same vouchsafed upon most occasions afterward,|| viz. the consumption of the offering, by fire descending from heaven. Hereby it was declared, that the innocent was taken for the guilty, and the sacrifice sustained the vengeance that must otherwise have been inflicted upon the sinner. And hence it is easy to account for the behaviour of the Israelites at the dedication of the temple, who, *when they saw how the fire came down from heaven, and*

* Heb. x. ult. † John i. 29. ‡ Heb. xi. 4. § Rom. v. 1. || See Jortin's Remarks, II. 402.

*consumed the burnt-offering, and sacrifices—praised the Lord, saying, For he is good, for his mercy endureth for ever.** How there should be a display of eternal mercy in such a scene of *blood, and fire, and vapour of smoke,* does not immediately appear, till we reflect, that by the offering being burnt, the offerer escaped; when the surety suffered, the prisoner went free. And with this view our blessed Lord seems to have addressed himself, in favour of all his disciples, as well as those then present, to the band that came to apprehend him—*If ye seek ME, let* THESE *go their way.*† He was to suffer, that we might not suffer; he was to die, that we might live for ever; he was to sustain the vengeance of heaven, that we might be partakers of its mercies: he was to become obnoxious to the curse, that we might inherit the blessing. And therefore the consumption of the sacrifice, which represented him, was a certain indication of the acceptance of the person who offered it, in faith of him and his sufferings. This, it is presumed, *Abel* did, and for that reason *obtained witness that he was righteous,* God thus *testifying of his gifts.* Abel then, as well as *Abraham, believed God, and it was counted unto him for righteousness.* He was *justified by faith, and not by the deeds of the law.* To these, as performed by the *Jew, God has not respect,* any more than he had to *the offering of Cain;* and for the same reason. *By* FAITH *Abel offered a more acceptable sacrifice than Cain:* by FAITH the *Christian* offers a more acceptable sacrifice than the *Jew.* The same infidelity kept Cain and the Jews out of the kingdom of heaven; the same faith admits Abel and the Christians into that kingdom, through him who alone *opened the kingdom of heaven to all believers.* Thus, in the persons of these two brothers, whose history is recorded as *an example, for our admonition,* are characterized the two opposite spirits that have ever since divided the world between them, and will continue so to do, till the consummation of all things; that is to say, the humble, obedient, and suffering spirit of faith: and the haughty, rebellious, and persecuting spirit of infidelity. He who

* 2 Chron. vii. 1, 2, 3. † John xviii. 8.

would be numbered with the children of God, must copy the example of Abel; he who chooses to have his portion with the seed of the evil one, may *go in the way of Cain.*

[*To be concluded in our next.*]

## *HINDOOS.*

WHEN the following lines of Pope were read to Gopaluturkalunkaru, a learned Bramhun, he started from his seat, begged for a copy of them, and declared that the author must have been a Hindoo:—

'All are but parts of one stupendous whole,
Whose body Nature is, and God the soul;—
Warms in the sun, refreshes in the breeze,
Glows in the stars, and blossoms in the trees;
Lives through all life, extends through all extent,
Spreads undivided, operates unspent.'

The Hindoos profess to have 330,000,000 of gods: not that they have even the names of such a number; but they say, that God performs all his works by the instrumentality of the gods, and that all human actions, as well as all the elements, have their tutelar deities.

All the Hindoo gods, except Brumha, are considered as bestowing only temporal favours; and this god has been abandoned, and left without either temples or images. Thus the whole system excites in the mind of the worshipper only cupidity and the love of pleasure; and few if any persons now attend the public festivals with a direct view to a future state.

The Hindoos not only reverence their rivers, but actually worship them, dividing them into male and female deities. But Gunga, (the Ganges,) both in their poems, their pooranus, and in the superstitious customs of the natives, appears to rank highest among the river deities. She is declared to have

descended from Vishnoo's heaven, the anniversary of which event is celebrated by particular festivities. The most extravagant things are related in the pooranus respecting the purifying nature of these waters; and several works have been written to extol the saving properties of the Ganges. Its waters are carried to immense distances; every thing they touch becomes purified; crowds of Hindoos perform their worship on the banks of the river daily, after purifying themselves in its stream; the sick are laid on its banks, expecting recovery from the mere sight of this goddess; and it is reckoned a great calamity not to die within view of Gunga. Many other rivers receive the honours of divine worship.

## Religious Intelligence.

### *MEMOIR OF MOWHEE,*

*A Youth from New Zealand, who died at Paddington, Dec. 28, 1816. By the Rev. Basil Woodd.*

[*Continued from page* 379.]

AT this time the ships were surrounded with canoes, which kept her company till she was without-side the heads of the Bay. About sun-set they left the ships; and now a most melancholy farewel was taken of Mowhee by his parents. The mother, in particular, was quite overwhelmed in an agony of grief. For a long time she refused to quit the ship; and was, at length, taken away by compulsion.

This was the last time that Mowhee and his parents ever saw one another. Some months after, a fatal epidemic sickness was brought from a distant part of the island. Numbers caught the infection and died; and, among them, the affectionate parents of our young friend. Mowhee always spoke of his father as a man who had learned of the captain to worship the true God; and he trusted he should meet him again, *to part no more.*

In the evening, the captain called Mowhee, and the other native, whose name was Hearry, into the cabin. He spake kindly to them, and bade them be assured of his friendship; and told Mowhee that he should in future call him by the name of Thomas.

During this evening the wind began to blow very hard, and the sea was very tempestuous for a few days. Mowhee was exceedingly terrified; but his countryman quieted his fears, by assuring him that the storm would not long continue, and that, in a short time they would see Norfolk Island. As soon as they arrived off that island, a boat came on board, with a Mr. Drummond, who took Mowhee and the other native on shore, to his own house.

The first object which engaged his attention and excited his astonishment, in this place, was the building of a brig, a sight to him entirely new.

Mr. Drummond received him with great kindness; and assured him, that, if he was disposed to reside with him, he should be treated like one of his sons.

Mr. Drummond placed him at a day-school for near a year. Here he began to learn to read and write; and from this period, as a token of regard, he took the name of Thomas Drummond.

Shortly after the whole family sailed for New South Wales. They landed at Sidney; and, in February, 1812, removed to a farm, at a village called Liverpool.

During this period, it appears that Mr. Drummond, and the Rev. Mr. G——, used to explain to Mowhee the general principles of the Christian religion, the meaning of going to Church, the nature of the worship due to Almighty God, and the redemption of man by the death of the Lord Jesus Christ. Here, to use his own words, he frequently was taught that the Son of God came into the world to save sinners, and that whosoever believed on Him should inherit everlasting life. Mr. D. had adopted the pious and venerable custom of having all his family and servants, every Sunday evening, in his parlour. He heard them read portions of the Holy Scriptures, and then familiarly explained them, according to their capacities.

Mowhee's ordinary employment was in the farm; and much of his time was occupied in taking care of the sheep, and preventing their straying to lose themselves in the woods. His mind, however, possessed too much ardour and activity for this mode of life. He described it as a lonesome employment; and, in a few months, he became completely weary of it, and expressed to Mr. Drummond his earnest desire to quit the farm, and gratify his curiosity in seeing more of the world.

Just at this crisis, the Rev. Samuel Marsden calling at Mr. Drummond's, Mowhee's desire was communicated to him. He arranged an exchange, in consequence; and Mowhee was removed to Parramatta. He was thus placed under the protection of this distinguished Clergyman, and enjoyed the benefit of his prayers, example, and daily instruction. About this period he was admitted to the Christian Church by the sacrament of baptism. He was also introduced to the acquaintance of another persevering labourer in the missionary cause, Mr. Thomas Kendall.

This gentleman having, apparently by mere accident, passed by Bentinck Chapel one Sunday morning, about the year 1805, was induced, by hearing the sound of the organ, to go in. The consequence was, that he was one of the audience the first time that a sermon was preached there in order to excite Christians, by their prayers and exertions, to send the Gospel to other nations. The subject was quite new to him: his mind became deeply impressed with guilt, for having hitherto neglected this important duty; and he resolved, by the grace of God, to devote himself to the service of the heathen. Having waited seven years for a favourable opportunity, with much prayer, patience, and perseverance, the wished-for day at length arrived; when he relinquished every temporal prospect in his native country: and, with his four children, and his wife, then pregnant, set sail, May 31, 1813, on board the Earl Spencer, a convict ship, for New South Wales. He arrived at Port Jackson on the 10th of November following, after a very pleasant passage, and just before the period when Mowhee, by being removed to Parramatta, came under the protection of Mr. Marsden.

When Mowhee arrived, Mr. Kendall was gone, with Mr. Hall, to New Zealand, to inquire into the dispositions of the inhabitants, and the probability of succeeding in a missionary settlement.

August 22, 1814, they returned in the brig Active, bringing with them six of the natives, and one of the chiefs, Duaterra.

Mr. Kendall devoted much of his time to the instruction of Mowhee; and a friendship was formed from this period, which we trust will survive the grave.

Mowhee appeared to be a youth of tender feelings. He never forgot Mr. Kendall's kind attention. Whenever his name was mentioned, his eyes sparkled with tears of affection. He generally sat, at Bentinck Chapel, in the same pew which Mr. Ken-

dall had occupied; and one of the last intelligent sentences which he ever uttered was, "Tell Mr. Kendall I never forgot his instructions."

When the Active sailed the next time to New Zealand, Nov. 19, 1814, with the Rev. Mr. Marsden, Mr. and Mrs. Kendall, and others, Mowhee accompanied them. A most interesting account of this voyage has been given in the Missionary Register for November and December, 1816. On Tuesday, Dec. 27, 1814, the Active arrived at the Timber District, on the south side of the Bay of Islands. This was the district to which Mowhee belonged, and to the chief of which he was related.

His interview with his relation and countrymen is thus described, in Mr. Marsden's letter: "Terra was an old man, apparently about seventy years of age. I went, accompanied by Messrs. Nicholas, Kendall, and King, to visit him; and took with me a young man (Mowhee) about seventeen years of age, who was a relation of the chief, and who had been almost nine years from New Zealand; the latter part of which period he had lived with me in Parramatta. He had also lived several years with a Mr. Drummond, at Norfolk Island, who had been exceedingly kind to him. When we landed on the beach, I found Terra sitting with some of his chiefs and people. He received us very cordially, and wept much, and particularly at the young man's return; as did many more, and some wept aloud." Such was the strong natural affection which marked the character of the natives of New Zealand.

Saturday, Feb. 26, 1815, Mr. Marsden set sail in the Active, to return to Port Jackson. Eight chiefs accompanied him, and two servants. Messrs. Kendall, Hall, and King remained at New Zealand. Mr. Kendall, who had long been a gratuitous teacher at Bentinck Chapel Sunday School, and had established a school among the convicts during the voyage, had, before Mr. Marsden's departure, begun to teach the children in New Zealand. Two fine boys were under his instruction; and several chiefs had observed, that it would be very desirable to have their sons educated.

In a letter which I have lately received from Mr. Kendall, (dated Bay of Islands, New Zealand, June 1, 1815) he observes on this subject: "Our gracious Master is, I trust, gradually preparing the way to make the Gospel known to the natives of New Zealand—When I take a view of the little children who sometimes surround me; when I observe their cheerful countenances, and the constant smile upon their faces; when I hear their anxious inquiries about every thing they see, and discover the lively and affectionate turn of their minds; painful is the reflection, that any of these children should be brought up without the knowledge of God, and the good news of a Saviour's dying love. Indeed, we should rejoice to see more labourers in this vineyard.

From this digression I now return to the narrative of Mowhee.

Mr. Marsden left him in New Zealand, intending that he should assist in the improvement of his countrymen; as he had been much at Parramatta, and had become well acquainted with English manners. Having, however, heard much of England, and being possessed with an unbounded thirst after knowledge, he obtained permission of his friends to visit this favoured island. About August, 1815, he was accordingly received on board the Jefferson whaler, a ship bound to this country. Having no money to pay his passage, he came over in the capacity of a common sailor. The voyage occupied about ten months; and he arrived in the river Thames about the month of May, 1816.

The captain of the ship, feeling himself burdened with a foreigner from a far distant island, without friends or support, and not knowing how to provide for him, availed himself of the circumstance of his having mentioned Mr. Kendall as connected with the Church Missionary Society; and, under this impression, took Mowhee to the Society's House, in Salisbury Square.

His case was immediately laid before the Committee; and received the unanimous

opinion, that this friendless stranger should be taken under the protection of the Society, and provided for at its expense, till an opportunity should offer for his return to New Zealand. As his friend Mr. Kendall had resided in my neighbourhood, it was also recommended by the Committee, that he should be placed under my eye and superintendence. Mowhee was accordingly brought to my house, on Monday evening, June 10, 1816.

Our first attention was to procure him board and lodging in a respectable family, near the Edgeware Road, a few doors from one of the Charity Schools connected with Bentinck Chapel; the masters of which were requested to pay him every attention in their power, and to take care that he was supplied with whatever was reasonable and expedient, and to be particularly careful of his acquaintance.

Having furnished him with suitable apparel, I then sent him to a day-school kept by Mr. Hazard, a pious and intelligent man, in the adjoining street. I desired that he might be instructed in reading, writing, and the first rules of arithmetic; and that particular attention might be paid to his religious instruction. I especially urged that he should learn to repeat the admirable summary of the divine law in the Church Catechism, in order that he might be thoroughly instructed in his duty to his God and to his neighbour; in humble hope, that, through the divine blessing, he might be brought to examine himself by the law of God—by that law might attain to the knowledge of his sins, be convinced of his fallen nature, feel the need in which he stood of a Saviour, and, with a penitent and believing heart, might understand the design of the death of the Lord Jesus Christ, and trust alone for pardon and acceptance to the Lamb of God, who taketh away the sin of the world.

I requested also that Mr. Amies, one of the masters of the Bentinck Schools, and another friend, Mr. Short, would bring him with them to attend the worship of God at Bentinck Chapel, and see that he was present at the public catechising of the schools, at the afternoon service.

I felt the case of this young stranger from a far distant land peculiarly interesting. It struck me as a golden opportunity, or, rather, as an opportunity more precious than gold, not to be lost; that good was to be done to him now, or perhaps never; that, in a few months, we must part to meet no more on earth; and, therefore, that it was an imperious duty, the dictate of Christian charity, to afford him, in that compressed form which the shortness of his abode in this country demanded, all the general knowledge possible. Our earnest desire and prayer was, that, when he returned to New Zealand, he might carry back with him a competent acquaintance with the arts of civilization, the general principles of Christian morality, and the sublime truths of the glorious Gospel of the blessed God.

This was our object; and, in a short time, the intelligent youth amply repaid the expense and attention of the Society.

He discovered great tenderness and humility of mind, an ardent thirst for all useful knowledge, a perfect readiness of compliance with the advice of his instructers, and a devout ambition to qualify himself to be useful in his native country. He took great delight in attending the house of God, in hearing religious conversation, in reading profitable books, and in frequenting the schools.

Occasionally, at the Sunday Schools, he undertook the instruction of a class of little boys, that he might learn how to teach the children in New Zealand.

He was particularly delighted one day, when I took him to visit Bentinck Girls' School, with the practical simplicity of Dr. Bell's system of education; and he thought he understood it sufficiently to attempt to instruct upon that plan.

During my annual residence at Drayton Beauchamp, I was prevented from paying him that attention which I earnestly wished; but I left him under the care of friends, who, I trusted, were actuated by principles

of Christian duty, and would not be inattentive to their charge.

Immediately on my return, my first object was to call on Mr. Hazard, and inquire how Mowhee was going on. Mr. H. gave me a very satisfactory account of our young friend. I found that he had improved surprisingly; and that, under the kind attention of his instructer, he had gained more information than I had anticipated. He had acquired a knowledge of the first principles of drawing and perspective, had done several of the first problems of Euclid, and had drawn various plans and elevations for building of houses. He gave me specimens of all these, selections of which I have presented to the Committee of the Church Missionary Society.

[*To be concluded in our next.*]

## *USEFULNESS OF A BIBLE.*

AT the Meeting of a Bible Association, some short time since, the secretary, owing to the unfavourable state of the weather, stood almost alone on the platform, where he had fondly expected some able coadjutors. Not knowing how to proceed, he addressed the meeting, and said, if there were any persons in the assembly who had ever attended similar meetings for the purpose of addressing the audience, he should be glad of their assistance. At length, a plain-dressed man ascended the platform, and thus began:—"We meet to promote the distribution of the Bible, and to speak of its usefulness: I will tell you a story about a Bible. There was a man near the sea-side, who had a little boy, with whom being very angry one day, and not able to restrain his passion, he kicked him violently, and the child fell into the sea: the cruel father went away, having vented his rage, and left him under the impression that he was drowned. Providentially, a rope hanging from a boat, came so near the little boy, that he caught hold of it, and by its assistance got into the boat. There was not any one on board. In a short time it drifted alongside of a man of war: the seamen took the child out, and inquired his name, and his father's name; but he was too young and ignorant, or too cunning, to tell. They gave him the name of *Poor Jack*. After some years, he was on board of a man of war in an engagement, having taken fresh hands on board the day before. During the battle he acted as powder-monkey, carrying ammunition to the men at the guns: after it was over, he was sent to help the surgeon, by giving medicines to the wounded. In doing this, he came to one man severely and mortally wounded. When he approached him, the man, fixing his hollow and dying eyes upon him, cried, 'Who are you? what is your name? what was your father's name?' The child replied, 'I do not know.' He told him how he came there, with a simple narrative of what has been stated. The man exclaimed, 'Thou art *my son*, and I am that cruel father!" But, taking a small Bible from under his pillow, he added, 'The contents of this blessed book have, by God's blessing, brought me to know and to believe in Him who died for sinners. I can now look death in the face without fear; and I cannot make thee, my son, a better recompense for my ill treatment of thee, than by giving this book to thee, and praying that God would make it as useful to you as it has been to me.' Shortly after, he expired: but his words," said the speaker, "were indelibly fixed upon the memory and heart of his son, who by the grace of God was enabled to read and to believe the Scriptures, and is now living by faith of Jesus Christ, and can bear testimony to the truth of all I have told you, and can show you the Bible also." With this he held up the

book, and said, "Behold the Bible, and behold *Poor Jack*. I am the child that was cast into the sea, but saved in Providence, and prepared by grace, to speak the praises of this book, which you wish to distribute to your fellow-creatures."

This needs no comment—facts are stubborn things!

## *TRIPOLI.*

*Extract of a Letter from Mr. Jowett, dated Feb. 17, 1817.*

SINCE I last wrote to you on the subject of North Africa, I have received further intelligence respecting Tripoli.

I am happy to say, that, from good authority I learn, that travelling is by no means so hazardous in the Regency of Tripoli, as those may be ready to think who content themselves with a general censure of the Barbary States. The Bashaw is on the best terms with Great Britain; so that our countrymen would be sure of his protection; and this, from the nature of his government, is a sufficient recommendation in his dominions. At this moment, the British consul and a naval officer are on an excursion from Tripoli to Lebida, an ancient sea-port, about sixty miles eastward, in search of antiquities, which the Bashaw intends as a present to the Prince Regent. This is a point of taste which, of late, even Turks have learnt from European travellers.

Should Vaccination be introduced (a subject to which I alluded in a former letter,) it will most probably be done on a large scale, and by authority. If I might hazard a conjecture, however, things are not in that degree of forwardness, that any public measure should be adopted for this year or two. The interval seems inviting to any one, who should be willing to employ it in the study of Arabic, with the design of afterward accompanying a mission into the interior of that Regency; supposing such a mission, for the purpose of Vaccination, to take place: and I see no reason to doubt, that such a measure may, in time, be adopted. The first Mussulman prejudices are overcome; for the Bashaw has allowed two of his children to be inoculated; and the result proving favourable, he is pleased with it.

A Christian man accompanying such a party in the circuit which it would make, might see and familiarly examine every thing of a preliminary nature which our Society* wishes to know; while, as an interpreter, his services would be truly valuable. Here he will see, with exactness, the state of the Mahomedan Schools; for, in almost every modern book of travels, we read of these. The gentleman to whom I am indebted for information, expresses surprise that travellers should not have chosen Tripoli as the starting-place for exploring Africa.

There are persons in Tripoli who have been at Tombuctoo. With respect to MSS. he says, that any may be had by applying to the Bashaw. Concerning the Jews, it is difficult to ascertain their number; but they are found in every part of the Regency, with synagogues. Very few of them accompany the caravans; their religion forbidding them to travel on the Saturday, sufficiently to keep up with the company.

[A later communication, dated Malta, May 26th, conveys further intelligence on the subject of Tripoli.]

I formerly acquainted you with some remarks, with which I was favoured by Rear-Admiral Sir Charles Penrose, relative to certain Christian tribes in the interior of Africa.

Since that period I have had several conversations with the Admiral on the same

* The (London) Church Missionary Society.

subject; and, more recently, with an active and intelligent officer, Captain Smyth, of the navy, who has lately returned from an exploring tour in Africa. From the materials which this officer has, with the utmost frankness, communicated to me, I am enabled to give you the newest and most accurate account of those parts. It is his desire that the knowledge of the state of Africa may be as widely circulated as possible, in order that others may be led to make further research. It is most probable, indeed, that his official reports will lead to this being done officially. In the mean time, our friends will be much interested by the following sketch, which he has enabled me to give of Tripoli—its present government, the state of society, religion, literature, climate, &c. together with some account of the Christian tribes, and of the slave-trade.

The population of the city of Tripoli may be estimated at about 24,000. It is now more than thirty years that the Regency has been independent of the Porte. The present Bashaw, Yusef Caramanli, the third of the Caramanli family, ascended the throne in 1795. Previously to this, and during some of the first years of his reign, his character was stained with deep crimes. Much of his subsequent improvement is attributed to the influence exercised over him by a wife of European descent, whose death was much deplored by his subjects.

Captain Smyth mentions the same of the Bashaw's hearing causes, as Doctor Holland relates of Ali Pasha. The meanest person pleads his own cause before him, with a freedom that would astonish a European: thus the Bashaw becomes acquainted with much of the private history of his subjects. This, however, is a kind of superior court of Appeal, in difficult cases. In general, the Kaya, or Administrator of justice (at the present moment a Russian) sits every day, from noon till three o'clock, at the Castle Gate, to hear causes. He is surrounded by the instruments and executioners of justice, as instant punishment follows conviction; with the exception of capital punishment, which is very rare, and never inflicted but for murder, offences against the government, and adultery on the part of women. Every man, even a slave, pleads his own cause, with the greatest freedom. The Kaya's situation is supposed to be lucrative, as he settles disputes between government and the Arabs.

The Bashaw's intelligence, activity, and decided character, have given him an extent of territory and power of which no other African Potentate can boast. His line of coast reaches from about Gerba, long. 11°, to Palumba, long. 27° E.: at the eastern extremity of which, his eldest son lives, in a state of rebellion against him; but he has nothing to fear from that quarter. To the interior, the Bey of Fezzan is of his appointment, and pays him tribute: the Emperor of Bornou was also by him placed and established on his throne: so that to the great river, in lat. 15°, through means of the Bashaw at Tripoli, a traveller might pass with quite as much security and convenience as men of enterprise generally require, in setting out on their researches.

His partiality to the English (accounted for by our naval character, and by the position and circumstances of Malta) seems equivalent to an invitation to some English traveller.

The Jews are never admitted to any government employment. They apply themselves to trade, and the Moors cannot traffic without them. The Bashaw, when he buys jewels, &c. has them first valued by a Jew. Providing the Haram with wearing-apparel, is entrusted to Jewish women. The Jews have nothing to do with agriculture, not even in country-places; but follow handicraft and jewellery. Though severely taxed, their condition here is better than in any other part of Africa. They have a Cadi of their own nation, to settle all their differences. They are very litigious among themselves, but neither active nor brave. It is a singular fact, that the people of this nation are always compelled to perform the office of public executioner. There is a wall in the Castle for this purpose. On one

side, a Jew fixes the rope to the neck of the criminal: it is then thrown over the wall, where several others pull him up, without seeing who it is.

The Moors apply to trade, to the manufacture of muskets, pistols, barracans, and slippers, to the dying of cloth and skins, embroidering on leather &c.

The wandering Arabs have charge of all the agriculture, and the rearing of cattle. They are at a vast distance from civilization. They learn to read one board, with part of a prayer on it; whereas the Moors read portions of tales. Their implements of husbandry are primitive, and their method destructive; for, as soon as the land around them becomes less productive, and cattle have devoured all the pasture, they strike their tents, and move to some more fertile spot, where they remain until a similar necessity compels them to retire.

The Jews and Christians are much despised, but allowed the free exercise of their religion. Their funeral processions are invariably treated with reverence.

The Mahomedan priests are comparatively few, and very little expense to the community, there being no established tithes: for though the Prophet left an injunction that every Mussulman should devote a tenth of his property to charity, the mode and object are left to his choice. The priest, consequently, depends on his personal property, and on voluntary contributions. In country-places they thrive well. They are not bound to celibacy. Their office is, to promulgate the Koran, and, as they express it, the Verbal Laws of Mahomet.

Every house in Tripoli has a piece of coloured glass in the window, or the figure of a hand painted on the wall, to KEEP OUT THE EVIL EYE. The graves of priests are sanctuaries; from which a man cannot be taken, although he may be starved there. It is observable of the Turkish Festivals, that they do not interrupt business. The people are very superstitious about fairies: they do not believe in ghosts. It is well known, that, in many Mahomedan countries, it is usual to shut the city gates every Friday at noon, from the belief of a prophecy that prevails among them, that the Christians will take them by surprise on that day and hour. Captain Smyth was several times detained in Tripoli, by this circumstance, on a Friday.

Religious toleration prevails in Tripoli, in a higher degree than in Tunis, Algiers, or Morocco.

The Bashaw is himself emancipated from the influence of the priests. An instance of his superiority to the Marabuts (the common name of the priests and learned men) is related, such as would have occasioned a revolt in Algiers or Morocco. A Marabut one day presented himself at court, and prophesied that the English would make war on them within a certain time. The Bashaw ordered him into safe custody, promising a reward if the prophecy proved true, but threatening, if false, five hundred bastinadoes. At the expiration of the period the Bashaw's threat was executed.

There is, indeed, every indication of a general decay of Mahomedan intolerance. Captain Smyth was always permitted to enter the mosques, only taking off his shoes at the door. The Moors ate and drank with him, and this even in country-places, where they are more simple and strict, and less familiar with Christians.

Captain Smyth visited about seventeen of the schools in the city, four of which appeared to be large, containing about thirty scholars each. They seemed pleased with his attention. The teacher is not always a Marabut. His pay is generally about ten buckhemsheins a day: eighty of which being equal to a dollar, his daily pay is about sevenpence-halfpenny English. His scholars sit all round him, he being in the middle of the room. They have boards in their hands, which, being first whitened with chalk, have sentences of the Koran written on them with charcoal. The sponging of the boards clean, and preparing them from time to time, is the master's work, and must occasion no small labour and loss of time. Children are taught to read these senten-

ces, which is done with great clamour and confusion; very much as in the worst dames' school, in the less cultivated parts of England. As soon as the hour of prayer is announced from the Minaret, the youth decamp, and the master is left to prepare the boards for the next lesson.

Of the degree of learning professed by these Marabuts, the following fact, peculiarly deserving the notice of the British and Foreign Bible Society, will serve to give you some idea. Captain Smyth showed to several of them the Arabic Bible. They readily understood the characters; but none of them could read it, as the vernacular tongue of all these parts is the jargon called Lingua Franca; and this, Captain Smyth was informed, is understood by some one in most of the interior caravans.

Notwithstanding the extremely wretched nature of their education, the youth generally show great aptness to learning. But this hopeful disposition is as generally kept under, for, as soon as any youth displays an opening mind, or enterprising spirit (for example, in commerce,) he is checked by his superiors: as if it were dangerous to leave him to the impulse of genius. The consequence is, that they seem to grow more stupid as they grow older.

One indication of their good capacity, and a certain degree of knowledge, is, that when Captain Smyth was on his travels, and took his astronomical observations, the natives, in their way, made theirs also. This is peculiarly the case with those who traverse the Deserts: a profession which requires, in fact, much the same kind of knowledge as navigation. One evening, as they were travelling in the dark, and had missed their way, they were all on the look out for a rising star. On seeing Dubhe, in the Great Bear, they gave a general shout, and proceeded on their way in security.

(*To be continued.*)

## *BLOOMINGDALE CENT SOCIETY.*

[*Communicated.*]

ON Monday, the 17th of Nov. 1817, the ladies belonging to the congregation of the Reformed Dutch Church, at Bloomingdale, N. Y. met in the Church, for the purpose of forming a Cent Society, to aid in the support of the Theological Seminary, under the care of the General Synod of the Reformed Dutch Church.

The Rev. Dr. Gunn opened the meeting with prayer, and made a few remarks on the necessity of such associations, to furnish the means, which are requisite for securing respectability and permanency to the School. A suitable constitution was then adopted, and the following persons were chosen officers for the current year: Mrs. Alexander Gunn, First Directress; Mrs. James Striker, Second Do.; Miss Ann Striker, Secretary; Mrs. Andrew Hopper, Treasurer. Other Managers; Mrs. Samuel A. Lawrence, Mrs. Ichabod Prall, Mrs Mary Buskirk, Mrs. William R. Stewart, Mrs. John I. Stewart, Miss Rachel Cozine, Miss Anna Maria Jackson, Miss Letitia Varian.

The beginning was auspicious. The subscriptions and donations on the occasion were such, as to excite the hope that this Society will raise annually a considerable sum for the benefit of this useful institution. And every sincere friend to it must earnestly wish that similar societies would be immediately established in every part of the Dutch Church. L.

THE

# EVANGELICAL GUARDIAN

## *AND REVIEW.*

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FOR THE EVANGELICAL GUARDIAN AND REVIEW.

### *ON THE HOLY SPIRIT.*

*Translated from the Latin of* F. A. LAMPE, S. T. P.

[*Continued from page* 390.]

THE last argument is taken from the personal appearances of the Holy Spirit, as,

In the form of a dove; for here every thing proves that a person is spoken of. He descends. He appears in a visible form. He comes upon Christ, by which he is contradistinguished from all other persons, human and divine, who were present.

It is objected, that the appearance of a dove, an irrational animal, can furnish no proof that *a person* was represented; for when God has at any time chosen to assume a visible form, it has always been that of angels or men. But this objection has little force; for it is generally the case, that in the symbolical appearances exhibited to the prophets, persons are represented by animals, or even by inanimate things.

It is further objected, that this appearance is in vain adduced to prove the personality of the Holy Spirit, seeing a similar descent, in the form of cloven tongues, on the apostles, on the day of Pentecost, was no more than a sign of miracu-

lous gifts. But the two cases are very dissimilar: for in the latter there is no mention of any personal subject. If, however, the passage in *Acts* ii. be examined with care, we shall find that it corroborates our doctrine; for these cloven tongues proceeded, as it were, from one *fire*, and indicated the presence of the Holy Spirit; therefore it is added, by way of explanation, *and they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance.*

By such arguments as these, the Church, in all ages, has been convinced of the personal subsistence of the Holy Spirit. Thus *Clemens Romanus*, Ep. 1. Ad Cor. has these words, Ουχὶ ἕνα Θεὸν ἔχομεν, καὶ ἕνα Χριστόν; καὶ ἓν Πνευμα της χάριτος; *Have we not one God, and one Christ, and one Spirit of grace?* Where it is manifest that a person is signified by, *the Spirit of grace.*

A similar phrase we find quoted with approbation by Basil. *De Sp. S.* c. 29. but we know not whence it was derived. The words are these, Ζῇ ὁ Θεὸς, καὶ ὁ Κύριος Ιησους Χριστὸς, καὶ το Πνευμα το ἅγιον. *God liveth, and the Lord Jesus Christ, and the Holy Spirit.*

*Ignatius Ad Philadelph.* thus writes, "As the false prophets and the false apostles were inspired and seduced, by one and the same evil spirit; so the apostles and prophets received from God through Christ, one and the same Holy Spirit, a good, chief, and true teacher.—And truly there is one Paraclete, by whom Moses and all the prophets and apostles were inspired."

*Irenæus*, in a short formulary of his faith, which occurs, Lib. I. c. 2. speaks as follows, "The Holy Spirit descended upon the Son of God made man, that he might be accustomed to dwell with the human race, and to rest on men; and to work in them the will of God, and to renew them from their old state into the newness of Christ." Again: "The Holy Spirit was given, in order that we might have a paraclete, where, the devil expelled from heaven, acts as our accuser."

*Athenagoras* says, *Leg. Pro. Christ.* c. x. "Although we declare that the Holy Spirit, who actuated the prophets, proceeded from God as the rays of light flow from the sun, and returns again to his source, as the light is reflected back to its origin; yet is it not wonderful, that we, who thus proclaim God the Father, and God the Son, and the Holy Spirit, and endeavour to explain the intimacy of their union, and the distinction of their order, should nevertheless be called impious persons, and men who acknowledge no God?"

*Tertullian Adv. Praxeam*, among other things, has these words: "Tertius est Spiritus, a Patre et Filio." *The Spirit is the third from the Father and Son;* and cites as proof, John xiv. 16.

The same opinion is uniformly maintained by the Doctors of the third century; not excepting *Origen*, who, although he seems to have laid the foundation of the Arian doctrine, yet never called in question the personality of the Holy Spirit.

It is disputed, whether the Jews, in the time of our Saviour, acknowledged the third person of the Trinity. A sentence from *Epiphanius* has been adduced in favour of the negative; where he says, "They do not receive the Holy Spirit, as they are ignorant of him;" but this he says not of the whole body of the Jews, but of the Samaritans only.

The text, Acts xix. 2. is also adduced to the same purpose; but we cannot infer from the declaration of a few ignorant persons, that the whole nation had never heard of the Holy Ghost. And we know that John the Baptist did explicitly teach, that the people should be baptized with the Holy Spirit. The opinion of *Grotius* and *Pearson*, therefore, seems not improbable, that these persons only declared their ignorance of the plentiful effusion of the Holy Ghost, which had been promised in the preaching of the Baptist; that is, they had never heard that this promise had been accomplished. It may be granted, however, that the Sadducees did not believe in the Holy Spirit; yet the text, Acts xxiii. 8. which has been brought to prove this, seems scarcely to admit of such an application.

Some learned men have endeavoured to show, that this doctrine was not unknown to the Heathen. Among these we find the names of *Grotius*, *Gale*, *Pfanner*, *Cudworth*, and *Huet*. But although the doctrine *of the soul of the world*, and the *Platonic Trinity* afford some plausibility to this opinion; yet it seems to me, that Christian doctrine has rather been perplexed and obscured, than illustrated, by attempting to reconcile with it these Heathenish opinions, which have more impiety in them than is commonly apprehended.

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FOR THE EVANGELICAL GUARDIAN AND REVIEW.

## *THE INABILITY OF SINNERS.*

To relieve the difficulty arising from the fact, that man is required by the law of God to do what he is unable to perform, a distinction has been made by some valuable divines, between natural and moral inability. When this distinction is carefully explained, and nothing more meant by it, than that man possesses the faculties of a rational and moral being, which render him accountable for his conduct; and that, although all these faculties are so corrupted and perverted by the fall, that he has become unable to fulfil the will of God, yet he is inexcusable for every breach of the divine precepts to which his depravity leads him; it is not likely to mislead by making wrong impressions.

But this distinction, thus temperately and carefully stated and illustrated, has been pushed by some writers and preachers to an unwarrantable length. They do not hesitate to use such unguarded expressions as the following: "Sinners have full ability to repent and believe; they have ample power to do the will of God; he requires from them nothing above their strength."

Is this the language of sober theology? Can it be justified by an appeal, either to Scripture, or to Christian experience?

Is it not repugnant to both, as well as to the Standards of our Church? Is no danger to be apprehended that the use of such language will mislead the mind from the truth, and foster in sinners a spirit of self-sufficiency? Does it not, in fact, counteract the design of that painful and humiliating work of legal convictions and distressing terrors, which usually precedes regeneration; and by which they are made experimentally to feel how utterly unable they are to emancipate themselves from the thraldom of sin, and how entirely dependent they are for this great and necessary blessing on the sovereign and mighty grace of God?

As the fundamental precept of his law, Jehovah proclaims, "Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy might:"* and has any unregenerate sinner ability to fulfil this great commandment, in all its extent, and thus to keep the whole law? Where is the saint living, sanctified as he may be by the grace of his God, who having reached this elevated point in obedience, has no more reason to complain of the languor of his love; no more reason to bewail the impotence of his depraved nature? Greater attainments in religion than those of the holy apostle Paul, it is presumed, were never made by any man; and did he imagine himself possessed of full ability to keep the law of God perfectly, when in the bitterness of his spirit he exclaimed, "Oh! wretched man that I am, who shall deliver me from the body of this death?"

For an answer to these interrogatories, let Presbyterians refer to the Standards of their Church, and they will find how explicitly such ability in any of our fallen race is denied. In reply to the eighty-second question, the Shorter Catechism asserts, "No mere man, since the fall, *is able* in this life, perfectly to keep the commandments of God; but doth daily break them in thought, word, and deed." In reference to believers, the Confession of Faith (Chap. xvi. Sect. 3.) affirms, "Their *ability* to do good works is not at all of themselves, but wholly from the Spirit of Christ." The Larger Catechism, in answer

* Deut. vi. 5.

to the ninety-ninth question, states it as one use of the moral law to *all men*, "To convince them of their *disability* to keep it." And in reply to the question relative to man's ability, it harmonizes with the Shorter Catechism, confirming the truth by the introduction of a few additional terms. The answer is thus forcibly stated: "No mere man is *able*, either of *himself*, or *by any grace* received in this life, perfectly to keep the commandments of God; but doth daily break them in thought, word, and deed."

Such is the language of that form of sound words published and acknowledged by the Presbyterian Church as their standard of doctrine. But, from the decisions of these standards, an appeal may be taken to the Holy Scriptures. Acknowledging the supreme authority of divine revelation, to which all confessions of faith must do homage, we are willing to meet the advocates of man's ability at that bar from which can lie no appeal.

What is the language of inspired writers on this subject? Do they express themselves in terms calculated to nourish a self-sufficient spirit in sinners, by ascribing to them an ability to yield spiritual obedience, whenever they may be pleased to put forth this hidden power? By no means. On the one hand, they assert and maintain the high claims of Jehovah, by requiring them to repent, to believe, and to obey; but on the other, they teach them explicitly their weak, and ruined, and helpless condition by nature, and their absolute dependence on divine grace for the requisite ability; lest, in the pride of their own imagined power, they should postpone attention to duty, or, in attempting it, should fail, by resting on themselves, instead of looking to the Almighty for his proffered aid.

To the Jews our Lord said, "No man *can* come to me, except the Father, which sent me, draw him;" and to his apostles, when disclosing to them the source of all their fruitfulness in good works, and of all their ability to serve God, "Abide in me and I in you. As the branch *cannot* bear fruit of itself, except it abide in the vine: no more *can* ye, except ye abide in me. I am the vine, ye are the branches. He

that abideth in me and I in him, the same bringeth forth much fruit: for without me ye *can* do *nothing*."* This same truth, so humbling to the pride of human nature, is inculcated in the writings of the apostles. "For," says Paul, "the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one against the other; so that ye *cannot* do the things ye *would*."† In another place, he says, "For when we were yet *without strength*,‡ Christ died for us:" and the same truth he inculcates in a subsequent chapter, where, by a figure of Scripture, he ascribes the impotence of human nature to the divine law; "For what the law could not do in that it was *weak* through the *flesh*, God, sending his own Son in the likeness of sinful flesh, condemned sin in the flesh."§ The constant recollection of this truth, so interwoven with his experience, kept this great man humble amidst the triumphs attending his labours: "Not that we are *sufficient* of *ourselves* to think any thing as of ourselves; but our sufficiency is of God. I laboured more abundantly than they all; yet not I, but the grace of God that was with me. I live, yet not I, but Christ liveth in me; and the life which I now live I live by the faith of Christ, who loved me and gave himself for me. To will is present with me; but how to perform that which is good, I find not."

So plain and repeated is the decision of the divine oracles against the ability of man to do the will of God. This decision will appear still plainer and more conclusive, if it can be shown from the representation given in the records of inspiration of the change produced by divine grace in a sinner, that a *new principle*, or *power* of action is communicated. How is it described? It is new life: "You hath he quickened who were dead in trespasses and sins."‖ It is a new birth: "Verily, verily, I say unto thee, Except a man be born again he cannot see the kingdom of God."** It is a new creation: "We are his workmanship, created in Christ Jesus unto good works, which God hath forcordained that we should walk in

* John xv. 1. † Gal. v. 17. ‡ Rom. v. 6. § Rom. viii. 3. ‖ Ephes. ii. 1 ** John iii. 3.

them."* Now, is it possible that so vast and radical a change can be produced in sinful man, by the mighty power of God, without being attended by the communication of a new principle of action? He is born again; he is created anew; he is endowed with new life; he is made a new creature in Christ Jesus; and yet no new faculty, no new power is given to him which he did not possess before! Impossible.

True, he retains essentially the same faculty of understanding which he had previously to his regeneration; but this faculty has been so changed and illuminated, that an inspired writer speaks of it as if the sinner had no understanding before: "And we know that the Son of God is come, and hath given us *an understanding*, that we may know him that is true."† "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give us the light of the knowledge of the glory of God in the face of Jesus Christ."‡ True, he retains essentially the same faculty of will; but this faculty has been so changed and influenced by divine grace, that it has received a new bias, and a power to act in a holy manner: "It is God that worketh in us both to *will* and to do of his good pleasure."§ True, he retains essentially the same system of affections; but this system has been so renewed, purified, and elevated, that the change is described as the exchange of one heart for another: "And I will take away the stony heart out of your flesh, and I will give you an heart of flesh."‖ Can it then be doubted, whether this *spiritual life*, which quickens every faculty of the soul, pouring light into the understanding, infusing a holy bias into the will, giving sensibility to the heart, and turning the current of the affections from earth to heaven, is a new principle, a new power of action? Animal life, and rational life, are combined in the same being, but they are principles and powers of action distinct and different from each other; and so is spiritual life a principle, a power, distinct and different from both.

The testimony of experience on the question harmonizes both with the decision of Holy Scripture, and with the lan-

* Ephes. ii. 10. † 1 John v. 20. ‡ 2 Cor. iv. 6. § Phil. ii. 13. ‖ Ezek. xxxvi. 26.

guage of our standards of doctrine. The sinner is awakened; he sets about the work of reformation in his own strength, vainly imagining he has sufficient for its accomplishment. Does the experiment justify his lofty notions of his own ability? If he really possess adequate power, why is he constrained to cry to God for help and strength? Why beseech the Lord to grant what he does not need? Pardon he certainly needs; and for pardon he may with great propriety ask: but if he possess ample power to repent, believe, and do the whole will of God, where is the consistency in praying for grace to *enable* him to perform his duty? Every petition of this kind surely contradicts the position controverted. Ah! experience humbles the sinner's lofty notions. He makes trial of his strength; he puts forth his hand to the mighty work; and he finds his impotence. The uniform result of every experiment furnishes a comment on those memorable words in which God, while he teaches the sinner to despair of himself, encourages him to hope in omnipotent grace: "O Israel, thou hast destroyed thyself; but in me is thine help."*

When put to the test the faculties of sinful man prove insufficient for the work required from him; and he learns the mortifying truth that he is indeed unable to perform his duty; not from the want of an understanding, but from the want of an enlightened understanding; not from the want of a will, but from the want of a subdued and holy will; not from the want of affections, but from the want of sanctified affections. And while his rational faculties are thus disabled by sin, he finds it as impossible to repent and believe, as it is for a paralytic to do the actions he was accustomed to do while his limbs were sound and vigorous.

Is the correctness of this exhibition of Christian experience called in question? Let it be compared with a statement given by the pen of inspiration. Paul, like other natural men, entertained, before his conversion, lofty notions of his natural ability. "I was," says he, "alive without the law once:" meaning that while he was ignorant of the spiritual nature of

* Hosea xiii. 9.

the law, and of the vast extent of its requirements, he doubted not his power to keep it, and thus to merit its promised reward. But how great a change was produced in his views by the light of the Holy Spirit! How was his pride abased, and his impotence disclosed, when the true nature and wide demands of the law were presented to his mind! "But when the commandment came, sin revived, and I died." Now the experiment was made; now his boasted ability was put to the test. What was the result? So far from being able to keep this holy law, he found, by woful experience, that the application of its rigorous demands to his conscience, served only to irritate his lusts, to awaken his dormant sins, and to discover to him his deep-rooted and dreadful depravity. "Sin," he confesses, "taking occasion by the commandment, wrought in me all manner of concupiscence:" and thus, "the commandment, which was ordained unto life, he found to be unto death."*

It appears, then, whether the appeal be made to the standards of our Church, or to the testimony of Christian experience, or to the oracles of the living God, that sinful man is unable to repent, to believe, or to do his will: and it follows, that the language on which we animadvert, is a manifest departure from the form of sound words used both in the Bible, and in that book which we acknowledge as the Confession of our Faith, and as containing a correct exhibition of revealed truth.

To justify themselves, preachers who use such language, will recur to a favourite distinction, and say they mean, not a *moral*, but a *natural*, ability. And why do they not keep in view this distinction? Why use such unqualified language? Why assert that man has full ability, ample power, when they intend only natural ability, in opposition to moral ability, of which they affirm he is destitute?

*Moral* ability, then, by their own acknowledgments, is necessary to the actual performance of obedience to God's holy will, as well as natural ability: consequently the latter, separate from the former, is not sufficient; and it is, therefore, un-

* Rom. vii.

warrantable to affirm, that sinners possess ability, full ability to do whatever is required from them by the divine law. An unregenerate man has a natural power to eat; God commands him to eat to his glory; and can this man perform the action of eating in a holy manner, while destitute of renewing grace, because he has the bodily organs necessary for masticating his food? By no means: he can eat, but he cannot eat to the glory of God: he can do the natural action, but he cannot do it in the holy manner in which God commands it to be done.

A combination of two powers is necessary to raise a certain weight. Here is the human, and there the mechanical, power; I assert, there is full power to raise the weight. Remove the human, and leave the mechanical power, or take away the mechanical and leave the human power; I assert there is not power to raise the weight.

But what is meant by this natural ability in sinners to do the will of God? Does it mean no more than that they are endowed with the faculties of understanding, will, and affections, and are therefore accountable creatures? This is the signification attributed to the phrase by Fuller, Smalley, and others. Our objection to the use of this phrase, when employed to denote the possession of these faculties, shall be stated in a subsequent part of this essay. At present our design is to expose the impropriety of maintaining that sinners have full ability to do all that is required of them by the law of God.

If the possession of these faculties constitute the ability of sinners, then they must be in such an unimpaired state as really to enable them to fulfil the requirements of the law, without the aid of any other power, or the mode of speaking adopted by some divines, cannot be justified; because an ability that is not sufficient to perform any work, certainly cannot be denominated, with any propriety of speech, full ability, ample power. But the advocates of this phraseology allow the understanding to be blind, the will rebellious, and the affections perverse; and moreover maintain, that till sinners be

born again, regenerated in a supernatural manner, created anew by Almighty power, they never will repent, never will believe, never will obey. Now, if these faculties must undergo a supernatural change before sinners can obtain that moral ability which is absolutely necessary to enable them to do their duty, what becomes of their full ability, their ample power? That the unregenerate possess the faculties belonging to human nature, which make them accountable creatures, no one denies: this is not the question at issue; it is one widely different,—Whether they possess full ability to do whatever is required of them while all these faculties are corrupted, disordered, and enfeebled by sin? This is the question. If they be endowed with such ability, then they know their duty in all its extent, and their understanding is not blinded; if they be endowed with such ability, then their hearts are free from enmity, and burning with supreme and intense love to God: because, without such knowledge of duty and such love to God, it is impossible to keep his holy law: and to affirm a man to be possessed of present ability to keep the law perfectly, and at the same time to affirm that he is ignorant of its requirements, and destitute of love to the supreme Lawgiver, is a contradiction; for the law requires him this moment to know his duty fully, and to act from perfect and unabating love to God. But for such knowledge and such love in unregenerate sinners they do not contend; on the contrary, they allow them to be at once destitute both of the one and the other: why, then, will they use language so grossly improper as that which we censure; and, in opposition to their own acknowledged principles, assert that men, blind in their understandings, and in their hearts opposed to God, possess full ability, ample power to fulfil all his good and holy will!

Compare this ability with the work it has to perform. The law requires them to know the Lord; but they know him not! The law commands them to love God with all their hearts; but enmity reigns in their hearts! The law requires them to bow their wills submissively to its supreme authority; but

their wills are rebellious! The law commands them to centre all their affections on Jehovah; but their affections are centred on the world! When ignorance shall become the source of knowledge, and enmity the parent of love; when obedience shall spring from rebellion, and order from disorder, as their natural fruits; then, and not till then, will it be true, or consistent, to affirm, that an unregenerate sinner has full ability to keep all the commandments of the Lord our God.

To maintain that fallen man has ability to do the whole will of God, is to maintain that he has an ability superior to that of Adam in his primeval state of innocence and holiness. When our first parent came fresh from the creating hand of God, light, and love, and order reigned in all his faculties; and, in the course of his obedience, he had to struggle with no inward darkness, or disorder, or corruption. Free from every defect and weakness, his powers were perfectly equal to the work required from him by the law of his God.

With such ability was the first man blest; and less than this could not have been pronounced sufficient. Have, we ask, his posterity such ability? Are their faculties in this perfect state? All are depraved by sin: darkness, enmity, and disorder reign in the soul. And yet with faculties, thus corrupted and enfeebled, it is asserted, that fallen man has ability to do the whole will of God; and, in fact, to do more than was required from our great progenitor, while rejoicing in the full possession of all those noble and holy endowments with which he was enriched by the munificence of his Creator: for he is commanded to convert himself,—to make himself a new heart,—to rise from the dead,—and to become a new creature! How extravagant the assertion! All this is his duty, because his Maker requires it from him; but the work far transcends his ability, and can be accomplished only by the mighty power of God. To convert the soul from sin to holiness,—to take away the stony heart, and give a heart of flesh,—to raise the sinner from the dead,—and to create him a new creature in Christ Jesus, and adorn him with the lost image of his Creator,—is described by inspired writers as the appro-

priate work of Jehovah: and it seems surprising that sensible men, contemplating the nature of the work, and attributing the glory of it to our God, and allowing it never was, and never will be, accomplished by any son or daughter of Adam, still maintain the ability of man to be equal to it.

Jehovah proclaims to apostate man his entire duty, not to inflate him with lofty notions of his own power, but to convince him that he is fallen from his primitive rectitude; to abase his pride, by teaching him his impotence and vileness; to awaken his fears by a sense of his misery: and that, feeling his depravity, his wretchedness, and his utter inability to fulfil the will of God, or to rescue himself from his deplorable circumstances, he may be constrained to look for deliverance to that merciful Being whom he has offended, and from whom alone can come all-sufficient aid.

To the preceding discussion it may be objected by some, that the term *natural* has been used in a sense different from what they choose to give it. We mean by it, they may say, what it signifies, when we speak of the *natural*, as distinguished from the *moral*, attributes of the Supreme Being. Let us try the question on this ground; and inquire whether this signification of the term will authorize the assertion that sinners have full ability to do the whole will of God.

It is admitted by the objectors, that fallen man has not *moral* ability to obey the divine law: and consequently they must allow it to be *impossible* for the unregenerate to yield the required obedience; or maintain the absurd position, that they can keep the law of love without love in the heart, serve the Lord with a rebellious will, and delight in him with affections under the reigning influence of sin; or that they can, in a *moment*, regenerate and create themselves anew, and render themselves perfect, as their Father in heaven is perfect.

The union of two powers, natural and moral, is necessary to qualify a man for yielding obedience to the divine law: it follows, therefore, that if one (the moral for instance) of the requisite powers be destroyed, man is no longer qualified to yield obedience. His ability is gone. Natural ability to do natural

actions may remain; but surely he has lost the ability which was the result of the union of the two powers.

To illustrate this idea, let us recur to the distinction made between the divine attributes of the Supreme. His *natural* attributes constitute his power to do *natural* actions, or actions corresponding to these perfections: his *moral* attributes constitute his ability to do *moral* actions, or to do all in a right and holy manner. Now, (if the reverence due to his glorious majesty will allow the supposition,) let us suppose the Deity deprived of his *moral*, while he retains his *natural*, attributes, what would be the result? Manifestly this: He would still possess the power of doing natural actions, but he would be destitute of power to do moral actions. He would be capable of astonishing the universe by displays of omnipotence, and of confounding his creatures by terrible exhibitions of grandeur; but he would be incapable of acting in that holy and just, good and merciful, benevolent and lovely manner, in which our God invariably acts, and by which he attaches to himself the heart of every intelligent creature that wears his image. To affirm that such a Being had ability to do *moral* actions, would be a gross violation of correct language.

The case of man is parallel. When originally created, he was endowed by his Creator with natural ability to do natural actions, and with moral ability to do moral or holy actions; but by his apostacy he was deprived of the latter, though not of the former: and to assert, that man, in his lapsed state, possesses ability to act in a *holy*, merely because he retains the power of acting in a *natural*, manner, is indeed absurd, and setting aside the use of moral power altogether. While his heart remained pure and uncorrupted, he had both the power of speech, and the power of speaking in a holy way, by using his tongue to the glory of its Maker; but when his heart became polluted with sin, he lost the *latter*, though he retained the *former*, power: he could still do the natural action, but he could not do it in a holy manner; he could use his tongue in speaking, but he could not use it, as duty requires, to the glory of God.

With this illustration the language of our Confession of Faith perfectly accords. "Man by his fall hath wholly lost all *ability* of *will* to any *spiritual good* accompanying salvation; so as a *natural* man, being altogether averse from that which is good, and dead in sin, is *not able*, by his *own strength*, to convert himself or to prepare himself thereunto." Chap. ix. Sect. 3. And, what is more important, the statement harmonizes with the language of Holy Scripture, as will appear from the texts cited in support of this article in our Confession: and as several of them have already been used in the course of this essay, we shall here quote only one: "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be."*

In a recent publication, which maintains that sinners have *ample power* to love God, and full ability to do his will, the author explains his meaning thus: "But the ability which is ascribed to them ought to be distinctly explained. It is a *natural* ability in distinction from a *moral*. By moral I mean that which has relation to praise or blame:" and by *natural* he must mean that which bears *no relation to praise or blame*. Here, then, he exhibits the nature of this full ability. It is an ability which bears no relation to praise or blame; and yet this is full ability to do a work which, in the highest sense, bears relation to praise! What a correspondence between the nature of the work and the nature of the power!

But where shall we find this ability? In what part of human nature is it seated? Is it the understanding, or the will, or the heart, or all combined? It can be neither of these faculties, nor can it consist in the united force of all; because all these faculties bear relation to praise and blame, and we are accountable for the exercise of them. We are not blameable in having an understanding: but we are blameable in having a blinded understanding. We are not blameable in having a will; but we are blameable in having a will opposed to the will of God. We are not blameable in having a heart; but we are blameable in having a hard and stony heart. In what then, does this

* Rom. viii. 7.

ability consist? In our bodily organs? Has the sinner full ability to love and serve God, because he has hands and feet, eyes and ears? Why, even these organs bear some relation to praise or blame, and may be used either "as instruments of righteousness unto God," or "as instruments of unrighteousness unto sin." Indeed, we do not know in what this writer places his full ability; and from his definition or explanation, we should despair of discovering in what faculty, either of body or mind, it is seated.

The same writer concludes his argument thus: "There is no difficulty in the way, but what you are *to blame for*,—none therefore but of a *moral* nature,—therefore no *natural inability*, —of course you must have *natural power*." Here is a show of argument. Let us examine it, and see if the author's reasoning will abide the test furnished by this syllogism. If the sinner's inability be moral, that is, *blameable*, the inference is just that it cannot be natural, that is, unblameable. So far the reasoning is sound. But is the conclusion logically drawn? If it is, then the term *natural*, in the conclusion, has precisely the same signification which it has in the premises: in the premises it means unblameable, and, consequently, in the conclusion it must mean unblameable. Let us then, give this explanation to the term in the conclusion, and it will read thus: "Of course you must have natural, that is, *unblameable* power!"

Once more we ask, Is it logical to infer from the want of one power the possession of another; or does it follow, because the sinner's inability is *blameable*, he must have unblameable *power*? Can you prove from the fact that a man has no disposition to relieve the wants of the poor, that he must have plenty of money? May he not be alike destitute of both? May he not have a hard, covetous, unfeeling heart, while he is poor in his outward estate?

In every view that has been taken of this subject, the language on which we animadvert appears incorrect; and we are constrained to conclude, that our brethren who use it, either do not express their own meaning, or inculcate an error.

But we may be asked, Do you deny the inability of sinners to be *moral?* We reply, If by that term be meant what is inexcusable, sinful, we certainly do not; and, it is presumed, nothing has been advanced in this discussion to countenance any idea of the kind. In this point we unite with those whose doctrine we condemn; and warmly inculcate the important truth, that the sinner has no excuse for transgressing a holy law, and being opposed in heart to his glorious Creator and rightful Sovereign. The law still presses on him its righteous demands in all their extent, notwithstanding his inability, and refuses to abate an iota in favour of the corruptions of his nature.

A PRESBYTERIAN.

[*To be continued.*]

## REVIEW.

*The Sabbath School Teacher's Monitor: Being the Substance of Two Addresses delivered to the Teachers of Great George-Street Sunday School, Liverpool, England; By the Rev.* Thomas Raffles: *And Letters addressed to the Southwark Sabbath School Association, of Philadelphia, State of Pennsylvania.* Philadelphia: published at the Office of the Religious Remembrancer, by John W. Scott, No. 36 North Sixth-Street. June, 1817.

FAMILIES are the fountains of society, and from them issue streams, which either refresh or pollute the nations of the earth. Existing families are nations in embryo. The heads of those families are now acting their part on the stage of life; —a few more scenes will bring their labours to a close; and they shall lie down in the dust to rise no more, till the heavens are on fire, and the elements melt. When they are gone, "instead of the fathers, will rise up the children" to occupy their places—to proclaim from the pulpit "the unsearchable

riches of Christ"—to administer medicine to the diseases of the body—to plead the cause of the oppressed in courts of justice;—and all in their different spheres, to constitute "the nations."

The *instrumentality* of qualifying them for the different stations they are to occupy, belongs naturally to those who have been the instruments of their being; and upon them, in the first place, rests the obligation of instilling into their minds correct moral and religious sentiments. But the history of all nations, shows how lamentably parental instruction has been neglected, and how that neglect has resulted in the interruption of social order—the overthrow of wise political institutions—and the prevention of the progress of morals and civilization.

This neglect, and those results, have awakened the attention of *Christians*, *Philanthropists*, and *Patriots*, to the importance of communicating instruction to the young and rising generation—and an army of these have arisen to the help of the Lord, and of their country, against the mighty and evil effects of ignorance,—under the humble—but honourable name of *Sunday School Teachers*.

These persons began their operations in England, and they have multiplied their numbers, and extended their ranks and their labours, until myriads of children in Europe and America, who, but for them, would have grown up in ignorance, are now enjoying regular moral and religious instruction. And those labours have already changed the face of the moral world. It *was* a region of darkness, but light has broken in upon the gloom. It was an uncultivated wilderness, covered with briers and thorns: it now exhibits the regularity and fertility of a garden in which trees are growing and bearing fruit to the glory of God. It presented on the Sabbath, a spectacle peculiarly painful to the eye of him that feared God, and reverenced His commandments.—Groupes of children traversing streets and fields, profaning that great and venerable name, *the Lord thy God*, and casting contempt upon the institutions of His house. *Now* those children are collected in schools,

taught to read their Bibles, and to repeat catechisms; and thus prepared to attend with profit the ministrations of the sanctuary; and to employ those tongues which were wont to profane, in singing the praises of their Creator. Such good effects *have already been produced* from the *school* instruction of the Sabbath, and the benefits still hoped from it are incalculable. It will fit the rising generation for becoming respectable and useful members of community; for becoming the props of enlightened governments, and, we hope, for becoming the ornaments of the religion of Jesus Christ. It is casting salt into the fountains of society; and we may therefore reasonably hope that their purity will be preserved, and that their streams will flow clear and strong for the refreshment and purification of at least the intellectual and moral worlds.

The persons who keep the mighty machinery of Sunday schools in operation, deserve more credit than almost any other class of our charitable fellow-citizens:—They devote *more time*, and are engaged in *more important work*. Other associations meet *once a month*, or a *quarter*, and perhaps for the purpose *of clothing the body;* Sunday school teachers meet *once and twice a week*, and for the purpose of adorning the mind. While therefore we say to the managers and members of several charitable associations, "ye have done well," we say to Sunday school teachers, "ye have excelled them all."

These remarks have been elicited by a perusal of the Pamphlet whose title is announced at the head of this article.

As soon as associations were formed for communicating instruction on the Sabbath to the children of those who either would not or could not instruct them themselves, they arrested the attention, commanded the respect, and enlisted the cooperation of the learned and wealthy in every community. Some declared themselves friendly to the object; others became apologists for the institution against those who opposed it, and others in aid of the teachers contributed their counsels and influence. Among them, the Rev. Mr. James, and the Rev. Mr. Raffles of Liverpool, hold a distinguished place.

The first has put into the hands of the Sunday school teacher a most valuable "Guide," and the last a most excellent "Monitor."

The last named work consists of two Addresses delivered to the teachers of Great George-street Sunday school, Liverpool, England.

In the first address, Mr. Raffles considers—I. The *work*, and, II. The *qualifications of Sunday school teachers*. Under the head of *qualifications* he mentions *personal piety;* and the means he proposes to the teacher for the attainment of his end, he divides into *preparatory* and *immediate*.

The *preparatory means* are, *The establishment and maintenance of correct and wholesome discipline*, and an *endeavour to secure the affections of the children*.

Those which are *immediate* are, *Instruction*, *example*, and *prayer*.

The whole of this address is written in the same style of eloquence which characterizes all the productions of Mr. Raffles we have been privileged to see; and is calculated to produce the most beneficial effects in the cause of Sunday school instructions.

The *preparatory* measures which the author recommends, are admirable, and would amply repay any *teacher* the time spent in the perusal. Under the head of *immediate* means of communicating instruction, the following paragraph would be noticed by the most superficial reader as containing the soundest sentiments, and as expressed in a most eloquent manner. P. 19.

"The poor have the Gospel preached to them; and rising from their scanty meal, and emerging from their miserable cellars on the Sabbath-day, they and their children may hear of bread that cometh down from heaven, and eat and live for ever. Nor is there any point of moral, social, or sacred duty, for which the Bible does not provide a principle, a precept, and a pattern. There is no relation of life which has not its due instruction and its striking example in the Bible. Here the father learns affection, the mother tenderness, the child obedience, the friend sincerity, the master kindness,

the servant fidelity. Its principles too are powerful, as its precepts are pure, and its examples bright; principles to the apprehension and influence of which, the minds of children early and rapidly unfold; principles derived from the nature, the claims, the perfections of God; from the life, the obedience, the sufferings of Christ; from the bliss of the redeemed, and the torments of the damned. These are scattered up and down through the firmament of revelation with an unsparing hand; and, thick as the stars that cluster in the milky way, afford light and animation to the traveller in his path to heaven."

The following passage, in which the value of the soul is proposed to the teacher as a motive to diligence and perseverance in the discharge of his duty, ought to be redeemed from the fugitive form in which it is published in the pamphlet before us. It would adorn any page—do honour to any head,—and could proceed only from a heart deeply impressed with the importance of eternal things. May it make that impression on the mind of every reader, whether Sunday school teacher or not, which its solemn importance demands. Pp. 26, 27, 28, 29.

"Who can estimate the value of a single soul, an immortal soul, a deathless being? By what standard will you calculate it? With what objects will you compare it? Conceive of every atom in the composition of the universe, a gem. Could you make the calculation as many times as there are atoms, and tell us the mighty sum, it would fail, literally and truly it would fail, to convey to us any adequate idea of the value and importance of a single soul: for when all this wealth were expended in the pursuit of happiness, the spirit would be still in the dawn and infancy of its existence,—panting for a felicity it could not purchase. Will you then attempt the calculation and tell us the amount? Before you pronounce the mighty sum—pause. *Have you considered the duration of eternity?* If you have not, I adjure you ponder it ere you form your estimate of the work I now commend, and the souls for whom I plead. The abyss, at whose brink I shudder; the ocean, in whose immensity I am confounded; may be fathomed, are defined—but eternity! —What adventurer ever stretched his pinions abroad on that abyss,

and returned to the shores of time with tidings of the opposite coast. 'Tis a gulf that has no bottom: an ocean whose billows ever roll and never find a strand. Myriads of ages, upon myriads of ages heaped up, till fancy fails, and numbers are exhausted, leave the boundless waste of duration unexplored. They have deducted not an atom from eternity! Yes, these myriads of ages, that spirit whose worth you are to calculate must inherit, while each, as it rolls, adds to its capacity of happiness or wo, till its sense of felicity or pain is exquisite as the periods of its duration are eternal.

"Before you form your estimate, *look up to heaven.* See the mighty preparation making there for its reception. What realms of bliss for the immortal spirit to explore and to possess! What golden streets through which to walk; what palaces of pearl in which to dwell; what streams of celestial pleasure of which to drink; and with what crowns of costly gems to be adorned. Hark! 'tis the song of the redeemed, *To Him that hath loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to Him be glory and dominion for ever and ever.—Amen.* Then they strike their golden harps, and pour the seraphic strains again.

"Before you form your estimate, *look down into hell.* Look through its dungeons of despair, behold its magazines of wrath, and see its instruments of vengeance play. Single out a solitary victim, and listen to his agonized complaints—these chains for ever!—these fiends for ever!—this gnawing worm for ever!—this quenchless flame for ever!—and then he shrieks, whilst a thousand echoes, like a thousand demons starting from their caves, reply—FOR EVER!

"But we will appeal to nobler principles than these. We will take you to Calvary. You shall learn to form your estimate of the value of the soul by the price paid for its redemption. You shall take your station by the cross, and fill your minds with the idea of the eternal Son of God expiring upon it. You shall count the drops that fall from him in Gethsemane and at Golgotha, and set a value upon each. Ah! you cannot do it. Set a value on the drops of Jesus's blood! The attempt were blasphemous! How precious then the soul for which those drops were shed. The salvation of that soul is your aim. It is the work of Jesus, well may it be your glory. Angels would be ambitious of it, could angels envy, for 'tis the delight of God. Such a work as this then must bear with it its

recompense; and that recompense must needs be great. *They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever.*"

The Second Address is not written in the same style of eloquence, or with the same glow of feeling, which characterize the first. It consists of appeals, in the interrogatory form, to the consciences of the following characters:

1. The teachers. 2. Those who have been teachers, but who have resigned their office. 3. Those who never have been teachers. 4. Those who possess property and influence, and have not yet employed them in favour of Sunday schools.

The remainder of the little volume consists of Letters from an individual to the members of the Southwark Sabbath school association in Philadelphia; from the first directress of that association, in reply to the individual; and from her to her sisters in the good work, on her leaving the city of Philadelphia.

On a comparison of the initials J. W. S. affixed to the Letters to the Southwark Association, with the title page of the book containing them, we suspect the *publisher* has announced the name of the *author*. Be he whom he may, however, he is a man of a cultivated mind; and, judging from these fruits, a man of fervent piety. His letters are written in a neat and correct style; and with the exception of the extravagant length of some of the sentences, are in all respects worthy of the subject.

The letters of the First Directress manifest familiar acquaintance with the Scriptures, and the exercises of a pious heart. As addresses to *real Christians*, they are calculated to provoke unto love and good works. And if all the teachers in Southwark Sunday school are such characters, these Letters were peculiarly appropriate. But teachers in other places are not all pious. They are, so far as we know, very respectful to religion; but they in many cases, we do know, make no pretensions to the experience of its power.

We therefore make this general remark in its application to

these Letters and the Addresses which accompany them: That they may be of use to call the attention of those who read them to the importance of personal religion, (and as such we most cordially recommend them to general perusal) but as Addresses to *Sunday school teachers, as such,* we think they are deficient.

The Rev. Mr. Raffles, and his lay brother and sister of Philadelphia, in the whole of what they have written, go upon the assumption, that all teachers are pious, or at least *ought* to be so; and of course, that they are capable of estimating the weight of evangelical motives.

We are indeed to look, with the greatest hope of success, for well-qualified Sunday school teachers, among the pious. All their literary attainments, their philanthropy, their patriotism, are increased and sanctified, by love to God in Christ. But as there are teachers in New-York who are not pious, and as there are probably such persons both in Liverpool and Philadelphia, the book under review would have been better calculated for general utility, if, like "The Sunday School Teacher's Guide," it had not been exclusively addressed to persons of one description of character.

The language in which it throughout insists upon *teachers* having personal piety, is, we think, too strong. However desirable and essential it may be to teachers *personally*, we would not pronounce it essential to their office *as teachers*. Their office does not necessarily involve the communication of religious instruction *as from themselves*. The lessons are previously prepared; and all that the *subordinate teachers*, at least, have to do, is to see that the scholars learn to repeat them correctly: all they have to do is to say, "Here is your lesson; do you know it? If not, allow me to assist you in learning it." Their motives ought, indeed, to be good in teaching, as in every thing else: for whether we eat, or drink, or whatsoever we do, we should do all to the glory of God. But if their motives are not good, *we* would not therefore say, "begone from the school," any more than we would say, "till your motive be good you are not to eat." For their motives, *teachers*, as well

as others, are responsible to the heart-searching God. *We* would not insist that persons, in other respects qualified for teaching, should remain from a Sunday school until they give evidence that God has renewed right spirits within them. On this subject we concur with the Rev. Mr. James, in a note to the second chapter of his "Sunday School Teacher's Guide." —"If I were required to give an opinion on this point, (whether any but persons of decided and tried religion should be employed as teachers) I should reply, that where a sufficient number of such persons could be selected, possessed of other requisite qualifications, it would be exceedingly desirable, as far more likely to accomplish the ultimate object of the institution. Still, however, there are cases in which no such selection can be made; and others, in which considerable ability, together with devoted zeal, though not united with decision of religious character, would be exceedingly useful in the general business of the school. Such help, when it is connected with *moral* worth, which I hold to be in every instance indispensable, *is by no means to be refused.*"

Motives sufficiently powerful may be proposed to induce such persons to commence and persevere in this laudable employment, without dwelling exclusively upon those which can only be appreciated by the people of God; and we would here take the liberty briefly to call their attention to a few of them.

Are you friends to *social order?* Engage in Sunday schools, that you may be instrumental in teaching the rising generation how to preserve that order. They can learn this nowhere so well as in their Bibles; and those Bibles will be to them as so many sealed books, unless they are taught to read them. Then help them to read, that in their Bibles they may learn their duties to their superiors, their inferiors, and their equals.

Are you *philanthropists?* Suffer not so many thousands of your fellow-creatures, who have, without you, no access to moral or religious instruction, to remain in the darkness of ignorance—ignorance of God—ignorance of themselves,—ignorance of Christ, and of the final destinies of those who

accede to, or reject, the plan of salvation through him. Are you *patriots?* Do you love the country which gave you birth, and in which you enjoy so many civil (not to say religious) rights and liberties?—and are you not aware that one of the best preservatives of those rights is the intelligence of the great mass of the people?—that the better they understand the nature of our civil institutions, the more highly they will value them? Do you not know that wisdom and knowledge must be the stability of our times? and that in proportion as these are diffused, the happiness, the safety, the glory, of our nation are secured? Then withhold not instruction from those who need it, when you have an opportunity every Sabbath of communicating it.

We repeat, that such motives as these, in connexion with those which are exclusively proposed by the authors of the book before us, would have rendered their work more generally useful.

We have one more general remark to make, and we have done. It is this: The authors of the "Addresses" and the "Letters," speak of the effects which are to be produced by Sunday school teaching in such a manner as would lead those who do not know that they meant otherwise, to infer, that Sunday school teachers are likely to produce more salutary effects upon the souls of men, than the preachers of the Gospel,—that their instructions almost supersede the ministrations of God's house! And as we fear something like an impression of this kind is gaining ground among a class of men who have more zeal than knowledge, we cannot pass by so favourable an opportunity of attempting to correct it.

The business of Sunday school teachers, without entering into detail, appears to be simply this,—To teach their pupils to read their Bibles, and to repeat their catechisms; and thus prepare them for attending with more profit to the public ministrations of God's house. But they are not, by any instructions or exhortations they give, to lead their little listeners to think, they need no other expositions of divine truth, or that they do not need those expositions from a more official and

commanding source. We have no idea of that cant which is familiar to some of the dissenting churches in England, and a certain class of pious laymen among ourselves, "Let such an one exercise his gifts." We have occasionally witnessed such exercises; but in vain did we look for that which did not exist. The only *gift* exercised was the *gift* of *assurance!* We therefore protest against any encroachment on the ministerial office. Sunday school teachers are a valuable class of philanthropists; but they must keep their place: they are not to turn *preachers* without the licensure of ecclesiastical courts. Till then they must be contented with what is implied in their title—Sunday *school* teachers.

Nor do we only protest against all encroachments on the ministerial office by Sunday school teachers; but also against one of the evils which we fear has grown out of the very great desire to be public speakers, which we have reprobated; —we mean the practice of keeping the schools open during the hours allotted for public worship in the house of God. The language which such conduct speaks is plain: "*We* do not need the instructions of the sanctuary ourselves; nor do the children need them! *Our* instructions are so much more valuable than those communicated by *our teachers*, that we are justified in dispensing with them; and in teaching the children by our example also to dispense with them!" And the effect most likely to be produced by such conduct is, to bring the ordinances of God's house into general contempt. "The Sabbath (says one of our standards) is to be sanctified by spending *the whole time* in *the public* and private exercises of *God's worship*, except so much as is to be taken up in the works of *necessity* and *mercy*." But some teachers, we are credibly informed, take up the *whole time* in works of mercy, and leave none for *the worship of God! Works of mercy* do not regularly and systematically occur; they are always distinctly marked as *extraordinary providences*, and it is this very thing which justifies them. To *mark* the hours of *public worship*, therefore, as hours for school instruction, is to assume the prerogative of the God of providence—is to profane the

Sabbath day. It is a profanation of the Sabbath to *read* and *pray only* at home, when it is in our power to attend upon those ordinances in public, because *this is placing one ordinance of God's appointment in opposition to another:* much more is it a profanation of the Sabbath to neglect an ordinance of God, for what is no ordinance of God at all. The intervals between the hours of public worship are amply sufficient for giving the children all the *school* instruction they ought to receive on the Sabbath. And if they are not, rather let the children receive the less instruction, than that, in receiving it, God's holy commandment should be broken. We must not do *evil* that *good* may come." Neglect of public ordinances to attend Sunday schools is an *evil*—is the profanation of the Sabbath; and we do not hesitate to say, that *members of churches*, who regularly absent themselves from God's house, for such a purpose, are just subjects of ecclesiastical censure.

With these remarks we dismiss the "Addresses" and "Letters" before us; pronouncing them, on the whole, a very valuable companion to "The Sunday School Teacher's Guide;" and recommending them as a very excellent "Monitor" to all who are, or ought to be, engaged in the instruction of Sunday schools.

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### *RELIGION.*

WHATEVER definitions men have given of religion, I can find none so accurately descriptive of it as this—that it is such a belief of the Bible as maintains a living influence on the heart. Men may speculate, criticise, admire, dispute about, doubt, or believe the Bible; but the RELIGIOUS MAN is such, because he so believes it, as to carry habitually a practical sense of its truths on his mind.

[*Cecil's Select Remains.*]

TO THE EDITOR OF THE EVANGELICAL GUARDIAN AND REVIEW.

SIR,

I SEND to you for insertion in your work a number of origina pieces, in prose and verse, which I have met with, when lately looking over my papers. They are from the pens of a number o persons, and they were communicated to me for publication.

AMICUS.

## LINES BY A LADY.

*"Return unto thy rest, O my soul,*
*For the Lord hath dealt bountifully with thee."*

WHY, O my soul, those anxious cares?
Whence rise those dark foreboding fears?
Why hast thou wandered from thy rest,
Darken'd, beclouded, and distress'd?

Is thy Redeemer's arm so short
He cannot heal thy dreadful hurt?
Or has his ear so heavy grown
He cannot hear his children moan?

No—'tis thy dark besetting sin,
Curs'd unbelief that lurks within,
Engenders wild blasphemous thoughts,
Unmeaning fears and impious doubts.

'Tis the vain *world* that courts thy love
And tempts thine easy sense to rove;
'Tis bloated pride with haughty crest,
That subtle foe to human rest.

These, these with all their ceaseless train,
Too oft usurp a hellish reign;
Raise and still swell the pond'rous load
'Twixt thee and thy unchanging God.

Who gave thee life and being first,
Spake into form the native dust,
Stamp'd his own image on the clay,
And open'd life's young dawning day?

What power the wondrous union wrought,
Call'd forth the wide expanding thought,
Kindled the intellectual rays,—
Prolific source of ceaseless praise?

Who kept thy infant hours from harm?
Sustain'd thee on thy nurse's arm?
Who foster'd in a parent's mind
That love so pure, that care so kind?

Who watch'd o'er all thy infant days,
And guarded youth's unheeded ways;
When father—mother—both forsook,
Who then in mercy took thee up?

Who still from Nature's boundless stores
Exhaustless streams of goodness pours;
And as thy daily wants arise,
Meets them with full and large supplies?

When pestilence with scorching breath,
Spreads dire disease, dismay, and death,
And thousands drink the bitter cup,
Who keeps thee in a world of hope?

Who sent his only Son to bleed,
That thou, from sin and bondage freed,
Might be in heaven a welcome guest,
Thy last—thy only settled rest?

Who gave the first repentant sigh,
The first true tear that wet thine eye,
And to a smiling mercy-seat
Deign'd to incline and guide thy feet?

The Almighty God, who wields the spheres!
'Twas *He* sustain'd thy helpless years!
'Tis he supports thy length'ning days!
'Tis he demands thy ceaseless praise.

The Almighty God that built the sky,
Yet deign'd for rebel worms to die;
'Twas he that open'd mercy's door,
And bade thee *in*, tho' vile and poor.

The Almighty God that fram'd the earth,
And spake creation into birth;
'Twas he that on thy mental sight
Pour'd the first gleam of heav'nly light.

And will he now his arm restrain,
And bid thee seek his face in vain?
No—he, who all those blessings gave,
Still waits to hear—still wills to save.

Then weary, wand'ring soul return,
No longer faint, no longer mourn;
No longer wander from thy rest,
Thy sure repose—thy Saviour's breast.

## Selected.

### *EXTRACTS FROM A BIBLE OF* 1579.

*The summe of the whole Scripture of the bookes of the olde and newe Testament.*

God. THE bookes of the olde Testament, doe teache vs that the same God, whom Adam, Noe, Abraham, Isaac, Iacob, Dauid, and the other fathers did worship, is * the onely God, and that he the same is almightie and [a] euerlasting: who

* Isaiah 45. 14. [a] Genesis. 21, 33. Daniel. 7. 9.

of his mere goodnesse hath created by his worde [b] heauen and earth, and all that is in them: From whom all things doe come: without whome there is nothing at all: And that he is [c] iust and mercifull: Who also [d] worketh all in all, [e] after his owne will: [f] To whome it is not lawfull to saye, wherefore he doeth thus or thus.

Creation of man. Moreouer, these bookes teache vs, that this very God almightie, after he created all things, shope also Adam the fyrst man, [g] to the image & spiritual similitude of him selfe, & that he did constitute him lord ouer all things that he had created in earth. Which Adam, by the enuie and fraude of the deuill, transgressing the precept of his creator,

Sinne. [h] by this his sinne brought in such and so great sinne into the worlde, that we which be sprong from him by the fleshe, [i] be in nature the children of wrath, and thereupon we be made subiect and thrall to death, to damnation, to the yoke, and tyrannie of the deuill.

Christ promised. Fvrthermore, we are taught by these excellent bookes, that God promised to [k] Adam, [l] Abraham, [m] Isaac, [n] Iacob, [o] Dauid, and to other fathers of the olde time, that he woulde sende that blessed seede, his sonne Iesus Christ our sauiour, which shoulde deliuer all those from sinne, and from the [p] tyrannie of the deuil, which by a liuely and working faith should beleeue this promise, and put their trust in Iesus Christ, hoping that of him and by him, they should obteine this deliuerance.

The Lawe. Also they giue vs to vnderstande, that in the meane season, while those fathers the Israelites looked for the saluation and deliuerance promised (for that the nature of man is such, so proude and so corrupt, that those would not willingly acknowledge themselues to be sinners, which had neede of the sauiour promised) God the creator gaue by Moses his [q] lawe written in two tables of stone: that by it, sinne and the

[b] Genesis. 2. 2. Isaiah. 45. 18. Exodus. 22. 27.——[c] Exodus. 9. 27. Psal. 9. 7, 8. Isaiah. 45. 21.——[d] 1 Corin. 12. 6.——[e] Ieremiah. 18. 6.——[f] Isaiah. 45. 9. Romanes. 9. 20.——[g] Genesis. 1. 27. Wis. 2. 23, 24.——[h] Rom. 5. 14, 18.——[i] Ephe. 2. 3.——[k] Genesis. 3. 15.——[l] Genesis. 12. 3.——[m] Genesis. 26. 4.——[n] Genesis. 28. 14.——

malice of mans heart being [r] knowne, men mought more vehemently thirst for the [s] comming of Iesus Christ, who should redeeme and deliuer them from sinne: Which thing, neither the lawe, nor yet the sacrifices and oblations of the lawe did [t] perfourme. For they were shadowes and figures of the true oblation of the bodie of Christ: by which oblation all [u] sinne should be blotted out, and quite put away.

Christ God our Sauiour came.

By the bookes of the new Testament we be taught, that Christ so afore promised ([x] which is God aboue all things most blessed for euer) euen he, I say, was shadowed in the bookes of the olde Testament, and in sacrifices figured, that he was [a] sent at the last from the Father, the selfe same time which the Father did constitute within him selfe: I say, [b] at that time, when all wickednesse abounded in the world, then he was sent: And this Iesus our sauiour, being borne in the fleshe, [c] suffred death, and rose againe from the dead. Which actes of his were not done by him in respect of the [d] good workes of any man (for we were all sinners) but that this God our Father should [e] appeare true, in exhibiting the abundant [f] riches of his grace which he promised, and that [g] through his mercie he mought bring vs to saluation.

Whereupon it is euidently shewed in the [h] newe Testament,

A lambe.

that Iesus Christe, being the true [i] lambe, the true

A sacrifice.

[k] sacrifice of the world, [l] putting away the sinnes of men, came into this world to purchase grace and

Peace.

[m] peace for vs with the Father, [n] washing vs from our sinnes in his owne blood, and [o] should deliuer vs from the bondage of the deuil, whom by sinne wee did serue: And so

Adoption.

we should be [p] adopted by him to be the sonnes of God, made [q] heires with him of that most excellent and euerlasting kingdome.

[r] Romanes. 3. 20.——[s] Galati. 3. 19.——[t] Hebru. 7. 18. and 10. 1.——[u] Iohn. 1. 29.——[x] Roman. 9. 5.——[a] Luke. 1. 31.——[b] Galati. 4. 4, 5.——Ephesi. 1. 10.——[c] Romanes. 5. 8.——[d] Ephesi. 2. 9. Titus. 3. 5.——[e] Roman 15. 8.——[f] Ephesi. 2. 7.——[g] Titus. 3. 5.——[h] Isaiah. 53. 7.——[i] Iohn 1. 29.——[k] Ephesian. 5. 2. Hebrues. 9. 26.——[l] Actes 3. 19.——[m] Ephe. 2. 14, 15.——[n] Reuel. 1. 5.——[o] Hebrues. 2. 14.——[p] Galatians. 4. 5. Ephesians. 1. 5.——[q] Rom. 8. 17

Now, that we should acknowledge this singular and excellente benefite of God towards vs, almightie God [r] giueth vs his holy spirit: the [s] fruite and effect of the which is faith in God, and in his Christ. For, without the holy Ghost, by which we are instructed and [t] sealed, neyther can we beleeue that God the Father sent Messias, nor yet that Iesus is Christ: For [u] no man (saith Paul) can say that Iesus is the Lord, but by the Holy Ghost. The [x] same spirit witnesseth to our spirite, that we are the children of God, [y] and powreth into our bowels that charitie which Paul describeth to the Corinthians. Furthermore, that holy spirit doth giue vs hope, which is a sure looking for eternal life, whereof he him selfe is the certaine [z] token and pledge. Also he giueth vs other * spirituall giftes, of the which Paul writeth to the Galatians. Therefore the benefite of faith is not yet to be despised, or litle to be set by. For by the meanes of this trust and [a] faith in Christ, which [b] worketh by charitie, and sheweth it selfe forth by the workes of charitie, mouing man thereto, we are [c] iustified and sanctified: that is to say, God and the Father of our Lorde Iesus Christe (which is made our [d] Father also by him, being our [e] brother) doeth account vs to be iust and holy through his grace, and through the merite of his sonne Iesus Christ, not [f] imputing our sinnes to vs, so farre foorth, that we shoulde suffer the paines of hell for them.

Finally, Christ him selfe [g] came into the world, to the intent that we through him being sanctified and cleansed from our sinnes, following his will in good workes, should denie the things perteyning to the fleshe, and freely [h] serue him in righteousnes and holines all the dayes of our life: and that [i] by good workes (which God hath prepared for vs to walke in) we should [k] shew our selues to be called to his grace and gift of

The holy Ghost. Faith. Charitie. Hope. Iustification & sanctification. Good workes.

[r] Ephe. 3. 5. Rom. 8. 15. Galatians. 4. 6. —— [s] Ephesians. 1. 1. Galat. 5. 23. —— [t] Ephe. 1. 13. and 4. 3. —— [u] 1 Cor. 12. 3. —— [x] Rom. 8. 16. —— [y] Rom. 5. 5. 1 Cor. 1. 3, 4. —— [z] Ephesia. 1. 14. —— * Galati. 5. 22. —— [a] Galatians. 5. 6. —— [b] Ephesians. 5. 2 Hebru. 13. 21. —— [c] Romanes. 3. 30. and 4. 2. Galati. 2. 16. —— [d] Matth. 5. 48. & 23. 9. —— [e] Hebrues. 2. 11. —— [f] 2. Corin. 5. 19. —— [g] Titus 2. 11. 12. 13. —— [h] Luke

faith: which good workes who so hath not, doth shewe him selfe not to haue such a faith in Christ as is required in vs.

Christ our master and teacher.

To Christ must we come, and [l] follow him with a cheerefull minde, that he may teache vs: For he is [m] our master, [n] lowly & humble of heart: he is to vs an [o] example, whereby we must learne the rule to liue well.

Bishop.

Moreouer, he is our [p] bishop and our [q] high priest, which did him selfe offer vp for vs his own blood, be-

Mediatour.

ing the onely [r] mediatour betweene God and men: Who now sitteth at the right hand of God the Father, being

[s] Aduocate.

made our [s] aduocate, making prayer and intercession for vs: who doubtlesse shall obteine for vs [t] whatsoeuer we shall desire, eyther of him, or else of his Father in his name, if so be that we thus desiring, shall beleeue that he will so do: for thus hath he promised, Therefore let vs not doubt, if we sinne at any time, to come with [u] repentance (to the which he doeth inuite and stirre vs at the very beginning of his preaching) and with sure trust to the [x] throne of his grace, with this beliefe, that we shall obteine mercie: For therefore [y] came he into the world, that he mought saue sinners by his grace.

This is verily Christ Iesus, which shal come at a * certaine time appoynted by his Father, and shall sit in great maiestie to

Judgement.

[a] iudge all men, & to render to euery man [b] the workes of his bodie according to that he hath done, whether it be good or euill. And he shall saye to them which shalbe on the right side, which in this worlde did looke for the good

[Eternall life.

things to come (that is to say, life euerlasting) [c] Come ye blessed of my father, enioy the kingdome that hath bin prepared for you frō the beginning of the world. But to them which shalbe on the left side, he shal saye: Depart from

Eternall fyre.

me ye cursed into euerlasting fire prepared for the deuill and his angels. And then [d] shall the end be, when Christ, hauing vtterly vanquished all maner of enemies, shal deliuer vp the kingdome to God the Father.

[l] Ephesians 5. 2.——[m] Mat. 23. 8.——[n] Mat. 11. 29.——[o] Iohn 13. 15.——1, Pet 2. 20, 21.——[p] 1. Pet. 2. 25.——[q] Hebrues 4. 14.——[r] 1. Tim. 2. 5.——[s] 1. Iohu 2. 1, 2 ——[t] Iohn 14. 13, & 16. 23. Mark. 11. 24.——[u] Matth. 4. 17.——[x] Hebrues 4. 16 ——[y] 1. Tim. 1. 15.——* Mat. 25. 13.——[a] 2. Tim 4. 1.——[b] 2. Cor. 5. 10.——[c] Mat 25. 34, &c.——[d] 1. Corin. 15. 24, 25, 26.

To what intent the scriptures were written.

To the intent that we mought vnderstand these things, the [e] sacred books of the Bible were deliuered to vs by the goodnes of God through his holy spirit, with the preaching of that doctrine which is conteined in them, and with his Sacraments, by which the trueth of this doctrine is sealed vp to vs: that we [f] mought vnderstand, I say, and beleeue that there is one onely true God, and one sauiour Iesus Christ, whom (as he had promised) he had sent; [g] and that we beleeuing, mought haue in his Name life euerlasting.

Christ the onely foundation.

Besides this [h] foundation, no man can laye any other in the Church of Christ: and vpon this foundation the Church doth stand sure and stedfast. And Paul willeth him to be [i] accursed which shall preach any other faith & saluation, then by Iesus Christ, yea although he were an Angel from heauen.

For [k] of him, through him, and for him, are all things: To whom with the father and the holy Ghost, be al honour and glory, world without ende, Amen.

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## *CONSIDERATIONS ON THE LIFE AND DEATH OF ABEL.*

[*Concluded from p.* 423.]

CAIN slew Abel. A striking specimen of the morality of an infidel! *Faith worketh by love;* where there is no faith, we must expect no love. *And wherefore slew he him? Because his own deeds were evil, and his brother's righteous.** Infidelity, then, worketh by envy, concerning which the wise man might well ask—*Who is able to stand before it?*† *Through envy of the devil came death into the world.*‡ Through envy, *Cain* murdered *Abel;* and through envy, the Jews murdered the Lord of Glory, because their deeds were evil, and his righteous; because they were rejected, and he was accepted.

[e] 2. Pet. 19, 21.—[f] Iohn 17. 3.—[g] Iohn 20. 31.—[h] 1. Corin. 3. 11.—[i] Galatians 1. 8.—[k] Romans. 11. 36.

* 1 John iii. 15. † Prov. xxvii. 4. ‡ Wisd. ii. 24.

As Cain did to Abel, so did they to the holy Jesus, to his apostles, and to the members of his Church; and so will the world continue to do to his faithful servants, while the Spirit of their Lord and Master emboldens them, by their words and their works, to *testify*, as he did, *concerning it, that the deeds thereof are evil.* For this reason it is, that St. John, after mentioning the murder of Abel by Cain, and what occasioned it, immediately adds, *Marvel not, my brethren, if the* WORLD *hate* YOU.* And let every Christian take care that he fall not after the similitude of their transgression. It is a determined case, that *he who hateth his brother, is a murderer*:† it is an unquestionable truth, that he who *envieth* his brother, will soon *hate* him: and it is no less certain, that *the spirit which dwelleth in us lusteth to envy.*‡ How earnestly and fervently, then, ought we to pray—that from envy, hatred, and malice, and all uncharitableness, our good Lord would vouchsafe to deliver us!

The blood of Abel cried from the ground for vengeance against Cain. No cry pierceth the heavens like that of blood, a brother's blood more especially. How long has the blood of *that Just One* been crying, and they who shed it will not yet acknowledge, as the brethren of Joseph were made to do in the day of their calamity, that they *are verily guilty concerning their brother.*§ As the crime of the Jews bears so near an affinity to that of Cain, the stubborn sullenness, and inveterate hardness of heart, which it has produced in them, seem to be, in an extraordinary manner, portrayed in his character; and his answer to his Maker, when demanding his brother at his hands, has all the marks of Jewish insolence and contumacy strongly impressed upon it. *The Lord said unto Cain, Where is Abel thy brother? And he said, I know not; am I my brother's keeper?* Again: who can help thus applying to them the expostulation of God with the murderer—*What have ye done? the voice of your brother's blood crieth unto me from the ground.* And hath not the very sentence inflicted on Cain

* 1 John iii. 13. † 1 John iii. 15. ‡ Jam. iv. 5. § Gen. xlii. 21.

been executed upon them likewise in every particular? They are *cursed from the earth which opened her mouth to receive their brother's blood from their hand. The ground*, that once rich and fertile *ground*, no longer *yields to them its strength*, but is become a barren and desolate wilderness, sympathizing, as it were, with their ungodly hearts, which are barren of every good thought, word, and work, and bring forth no fruits of repentance and faith. Upon them, as upon the mountains of Gilboa, there has been *no rain, neither dew from above. The heaven over their heads*, according to the prediction of Moses, *has been brass, and the earth under them iron.** *Thorns only and thistles*, infidelity and blasphemy, covetousness and extortion, have appeared as yet. Seventeen hundred years have passed, since they were *driven out from the presence of Jehovah*, and the light of his countenance; dispersed, like chaff, to the four winds; *fugitives and vagabonds upon the earth*, without priest, or temple, city, or habitation; every attempt to settle them has been blasted; and yet, an indelible *mark* is set upon them by the hand of the Almighty, that none should *extirpate* them. So wonderfully punished, so wonderfully preserved for punishment; and we hope, at last, for mercy; since, *if they abide not still in unbelief, God is able to graff them in again.*† While, therefore, we pray, as we all ought to do frequently and devoutly, for the coming of that blessed and festal hour, when returning Israel shall acknowledge Jehovah their Redeemer, and *look on him whom they have pierced*;‡ let us not fail, in the mean season, to behold, in these striking examples of the divine vengeance, the sad and forlorn estate of that soul, from which the faith and the love of Christ are departed. *Driven out from the presence of Jehovah*, and deprived of the cheering and enlivening beams of the Sun of righteousness, it is doomed to be wretched and disconsolate, in the body, for a few days, upon the earth; soon to pass from thence into the undiscerned regions of darkness and despair; far removed from the paradise of God, the gates of which are shut against it for ever. It will then, alas, perceive itself to be a banished *fugitive and*

* Deut. xxviii. 23. † Rom. xi. 23. ‡ Zech. xii. 10.

*vagabond*, void of every ray of hope and comfort, wishing for death, but sentenced to immortality, amongst horrid ghastly forms of accursed spirits, tormenting it with fearful preludes of its approaching condemnation.—Blessed, therefore, is the man, who, yielding up his heart to the obedience of faith, suffers the Spirit of the Holy One to new model his crooked and perverse affections, and to reduce them, as nearly as may be, to that standard of all perfection, *the mind that was in Christ Jesus*, by changing his pride into humility, his envy into love, his wrath into meekness, and his malice into mercy. Blessed is he who remembers the faith and the patience of Abel; who so remembers, as to imitate them; for though his sorrow may be great, it shall introduce him to joy; though his sufferings be heavy, they shall terminate in glory; and when the few and evil days of his pilgrimage are ended, he who is *greater than Abel* shall give him Abel's reward.

## Religious Intelligence.

### *MEMOIR OF MOWHEE,*

*A Youth from New Zealand, who died at Paddington, Dec.* 28, 1816. *By the Rev. Basil Woodd.*

[*Concluded from page* 428.]

CONCEIVING, however, that a regular report would be more satisfactory to his kind friends, I requested Mr. Hazard to give me a written testimony of his general improvement.

From this paper I have learned, that, besides the usual hours spent in the school, he generally occupied two hours in the evening in religious instruction, drawing, &c. He was, while thus engaged, all attention and obedience; frequently expressing his anxiety to improve, that he might be able to instruct his countrymen, and that especially in the knowledge of a Saviour. He often declared his astonishment at the goodness of God, in bringing him from a state of darkness into the marvellous light of the Gospel. He spoke with great gratitude of the instruction which he had received; and often intimated his hopes that he should be able to assist Mr. Kendall when he returned.

When asked, one day, whether he would like to continue in England, he instantly replied, with much feeling, "O no! I can do no good here; but I may do some good in my own country."

One day, after having been at my house, where I had shown him a collection of Indian idols, he said to Mr. Hazard, on his return, "O what a blessing it is to be delivered from these vanities, to serve the living and true God!"

In the months of October and November he was frequently unwell. Mr. Hazard said to him, "Mowhee, you had better stay at home a day or two till you are better." His reply was, "No, Sir! I am never so happy as when at school."

Mr. Hazard assures me, that he never saw him out of temper; and that on all occasions he manifested a spirit of humility, patience, and meekness, which would be an acquisition to many who bear the name of Christian.

Though, in general, very silent and reserved, he was always very communicative with his teacher: he seemed to have formed a great regard for him; and several times said to him, with joy sparkling in his eyes, "O Sir, I shall often think of you, when I am thousands of miles off."

It was very remarkable that he discovered no desire or interest as to any of the public sights which attract the populace. When informed, on the 9th of November, that the Lord Mayor of London would pass through the streets in grand procession, attended with men in armour, music, flags, &c. and that it was such a sight as he might never see but at this time, he could not be prevailed on to walk to Westminster to witness it. But if invited to go and see a new school—an examination of children—a meeting of a Society for Christian benevolence, the distribution of Bibles, or the support of a mission to the Heathen—he was all life and attention.

Mr. Hazard informs me, that he was very regular and constant in his seasons for devotion; that he made use of his own expressions in his prayers; and that he always prayed for the success of the Church Missionary Society, for the conversion of his countrymen in New Zealand, and for the Ministers of Bentinck Chapel.

Another friend, whom I requested to take notice of him, who brought him with him to chapel, and often accommodated him in his pew, (Mr. Short) has informed me, that he never heard him use an improper word, that not a symptom of the ordinary profane language of sailors ever escaped his lips, and that he never mentioned the name of God but with awe and reverence. He seemed also very cautious in his words, to speak plain truth with great simplicity.

One Sunday, as they were walking home from chapel, when the subject of the discourse had been the sufferings and death of the Saviour, Mr. Short asked him if he understood what he had heard. Mowhee replied, "Yes, indeed, I did understand it; and I hope I shall ever remember it. My poor country is in a dark state; but, at the day of judgment, this country will have most to answer for: for this country has the light shining before them; and it certainly must be their own fault, if they walk in darkness." After a while, he added, "Alas! my poor country knows no better; but, I hope, before long, they will have these glorious truths revealed to them; and how happy shall I be, if I should be able to return and assist in teaching them!"

At another time, on Advent Sunday, Mr. Short having asked him what was the design of the Redeemer's coming into the world? Mowhee immediately replied, "He came into the world to save sinners. Had he not come and suffered, you and I could never have reached heaven. Had he not died for our sins, we must have perished for ever."

I cannot here pass over the great kindness of another esteemed friend, Mr. Coates. On my leaving London, I requested him also occasionally to visit Mowhee, and to explain to his capacity the doctrines and duties of our most holy religion. I thought that the instructions of persons of different attainments and education might contribute, by its variety, to render divine truth more easy to be understood by our young friend. With my request Mr. Coates very kindly complied, frequently inviting Mowhee to spend the evening at his house. On these occasions he studied to excite him to diligence and application, in obtaining all that knowledge which might render him a fit instrument for promoting the civilization and moral and religious instruction of his countrymen. His constant method of spend-

ing the evening was, to desire Mowhee to read a chapter in the New Testament; on which he himself made such observations as the subject naturally suggested, and, in this manner, endeavoured to engage Mowhee in a familiar conversation. On one of these occasions, when Mr. Coates pointed out the extensive blessings which he might be the means of conveying to New Zealand, by religious instruction, civilization, and various branches of useful knowledge, for which distant generations might have cause to render thanks to God, his countenance assumed great animation, and he seemed to realize the prospects which had been opened to his view;—but, in a moment, it passed away; and he observed, with a dejected air, "But my countrymen will not attend to what I tell them."

After my return to London, I desired him, one morning, to accompany to the Philological School, myself, and the sultan Kategerry, who is lately come from Tartary to acquire information, that he may hereafter benefit his countrymen. Here he was greatly delighted. The first principles of geography were explained to him, in a new and simple method. The longitude and latitude of his own country, and the probable employments of its inhabitants at the different hours of the day, were pointed out to him. With all this he seemed much gratified.

The damp and foggy weather of November greatly tried his constitution. He contracted a bad cough; and, for a time, contended with the usual symptoms of rapid consumption. I instantly put him under the care of a medical relative, Mr. Charles Woodd; and, in a short time, was happy to find that, under his kind attention, all the alarming symptoms were completely removed. As it was evident, however, that this damp and cold atmosphere did not agree with him, it was judged expedient to recommend to the Society, that, as soon as an opportunity offered, he should return to his native country.

At this period I was indulging the pleasing hope that Mowhee would, in a short time, return to New Zealand, moderately qualified to instruct and assist his countrymen in building their small houses, to improve them in civilization and the duties of justice and mercy, and to assist in teaching the sublime and holy truths of the Gospel of our God and Saviour.

Such was our delightful contemplation, when a mysterious Providence, by an unexpected event, said, on a sudden, *Dust thou art, and unto dust shalt thou return!*

On Christmas Day, Mowhee complained of great pain in his head and back, and was so unwell, that he was advised to keep at home. On Thursday morning, I was informed that his face was considerably swelled, and that symptoms of dysentery appeared.

I was engaged that morning to attend the funeral of a respected friend, and proposed calling to see him on my return: but the afterpart of the day brought on a heavy rain; and not being very well, I did not venture out. I had previously desired that medical aid might be immediately called in.

On Friday morning, immediately after breakfast, I repaired to the house where he lodged. The account given me was very alarming. I went up stairs, and the scene was the most distressing and dreadful that I have ever witnessed. The floor of the chamber was as it were covered with blood, as appeared also the countenance of my poor young friend. He seemed totally debilitated, and spoke very faintly, and with extreme difficulty. The room also was offensive in the extreme. The disorder appeared to me quite unintelligible. I had never seen, among the many cases which I have visited, any thing of the kind before. I went immediately to Mr. C. Woodd, who had offered to attend him without expense to the Society, and requested that he would, as soon as possible, meet me at Mowhee's apartment. He had arrived first, and sent for me from a school which I was attending. When I entered the room, he said, "It is not safe for you to be here. This is one of the most rapid, and most malignant, putrid fevers that I have ever met with." The

fact was, that the whole system, if I express it rightly, was, as it were, decomposing. His blood was oozing from every pore—the mouth, nose, ears, and eyes, exhibited this awful spectacle. On a near approach, I observed the surface of his countenance covered with purple spots, and that blood seemed mixed with his very perspiration. I retired with my medical friend; and immediately some medicines and other strengthening aids were sent for the poor sufferer.

It then struck me that it was not right to leave this young stranger to die, solitary and unattended by ministerial consolation. I therefore judged it to be my path of duty to return to him. Accordingly, I took some port wine, directed a fumigation of nitrous acid, &c. to be prepared, dipped my handkerchief in vinegar, and returned to the bedside of poor dying Mowhee.

I had been told that he probably would not survive the ensuing night. No time, therefore, was to be lost, especially as delirium was apprehended.

I said, "Mowhee, you seem very ill. Life is always uncertain. If it be the will of God, I pray that you may recover; but if not, I trust you have got good by coming to England."—He lifted up his bleeding eyes, and said, "I trust, Sir, I got good to my soul before I came to England, when I was at Norfolk Island, and in New Holland." After a pause he added, "Also, since I have attended the school, Mr. Hazard has been very kind, and has taken great pains. He often read the Scriptures with me, and explained them."

I said, "I trust, my good friend, you are sensible of your state as a sinner before God."—He shook his head, and replied, in his usual manner of assent, "O yes! O yes! very sensible of that."

I then said, "I hope all your dependance for pardon and mercy at the hand of God is wholly and entirely built on the death and merit of your blessed Saviour." He again shook his head, which was his ordinary custom when any thing interested him, and replied, "O yes!—O yes!—on Him alone. *He that believeth on Him shall have everlasting salvation.*"

I again observed, "I trust you endeavour to submit to the will of God, your heavenly Father; and I hope, that in your present situation, you feel the support and consolation of the Gospel of Christ." He replied, "O Sir, I cannot express what I feel. I have not words; but it is in my imagination—it is in my thoughts."

Perceiving that he was greatly exhausted, and, from the blood which collected in his mouth, spoke with difficulty, I then said, "Mowhee, would you wish me to pray with you?" He instantly said, "O yes! I should be very glad."

Accordingly, I kneeled down by his bed-side, and offered a short prayer for his support, and for the pardon of his sins; that his repentance and faith might be strengthened; and that he might be enabled to say, "My Father, not my will but thine be done!" and that, if the disorder should end in his death, he might, through the merits of the great Sacrifice, be received to the arms of the merciful God; and that hereafter, as we now joined in prayer in an hour of affliction, we might meet again, and join in praise in glory everlasting.

After prayer, he thanked me very affectionately.

I then said, "Mowhee, when I write to Mr. Marsden, have you any message to send him?" He immediately said, "O tell him I am under everlasting obligations to him, for his great kindness to me and to my poor countrymen."

I then added, "Mowhee, what shall I say to Mr. Kendall?" He instantly replied, "Tell him, that I never forgot his instructions."

On this I addressed him: "Well, my dear friend, may the Lord bless you, and keep you!—May he lift up the light of his countenance upon you, and give you peace! And when called hence to be no more seen, may he receive you to his heavenly kingdom!" I then withdrew.

Soon after, as the disorder advanced, he became delirious; but at intervals he was

intelligent, and seemed at those periods engaged in lifting up his heart in prayer to God.

The next morning he appeared, for a time, a little revived; and lay very tranquil, resigned and happy. He had been literally in a sweat of blood, but it considerably abated. Two persons were with him, and frequently bathed his face with vinegar, which seemed to refresh him.

About five in the morning, one of his attendants read by him the prayers of the service for the visitation of the sick. He seemed to hear with attention, and to be wholly occupied in prayer; but nature was nearly exhausted. He lay in this state till about half past seven, when death closed his eyes, on the 28th day of December, 1816; and we humbly trust, that *mortality was swallowed up of life*, even LIFE EVERLASTING!

How mysterious is the providence of God! *How unsearchable are his judgments, and his ways past finding out!* Still we must not be discouraged. Our work is the Lord's. The event at which we aim is certain; the uttermost parts of the earth will become the possession of the Son of God!

I had often looked at Mowhee, and anticipated with great delight the day when he would return to New Zealand, and the natives would hear from the lips of a New Zealander of *the unsearchable riches of Christ*. From his piety, capacity, and application, I had fondly conjectured that it might eventually happen, that as Sattianaden, Nanaperagason, Adeykalam, and Abraham, ordained, by the Lutheran Church, native priests, are now labouring in India under the Society for promoting Christian Knowledge; so, I trusted it was not impossible but that Mowhee, under the patronage of the Church Missionary Society, might be employed in New Zealand, and direct his fellow-natives to Him who is *the propitiation for the sins of the whole world*.

I felt it a respect due to the memory of Mowhee to preach a Funeral Sermon on the occasion, on Sunday evening, January the 12th. The text was, Acts x. 34, 35—*Of a truth, I perceive that God is no respecter of persons: but, in every nation, he that feareth him, and worketh righteousness, is accepted with him.*

I have only to add one remark, which much surprised myself and friends. It was Mowhee's opinion, that the New Zealanders have no idea of the Supreme Being; that they perform no religious worship to the grotesque figures found in their possession; and that these strange and distorted figures have no reference to any religious use. I have sifted him on this subject; and could only discover that they seemed to believe in some evil spirit, named Atua, who greatly annoyed them, by entangling their nets and oversetting their canoes.

B. W.

## *TRIPOLI.*

[*Concluded from page* 432.]

THE climate of Tripoli is, by the Europeans resident there, considered as healthy. The most prevalent diseases are ophthalmia, chronic rheumatisms, white swellings, and leprosy. Ophthalmia is very much aggravated by the white-washed walls. The leprosy forms blotches; sometimes healing up, and then breaking out afresh; frequently forming a continued sore. Medical and chirurgical knowledge is very limited: the native physicians are few, and have but little practice, owing to the general health of the inhabitants. Their principal methods are, bleeding, scarifying, burning, and cupping. As they depend chiefly on topical remedies, burning is much used.

The irons for this purpose are of different sizes, with figures at the ends; and are applied, to various parts of the body, red hot, so as to raise a blister. They have an aversion to medicine taken internally. In ordinary cases of sickness, regimen is their grand resource. Amputations are quickly performed: the arteries are not taken up; but, when the limb is off, the stump is thrust into hot pitch. In public executions for theft, the offending hand is chopped off, and the arm immediately put into hot pitch. The Arabs, and the lower classes of the Moors, when sick, are imposed on by the Marabuts, who sell them charms and amulets. They have no poor-houses or hospitals.

Among the slaves brought to Tripoli from the interior of Africa are many who profess the Christian name. In order to form some conjecture as to the part from which they come, the following circumstance may properly be stated here.

The great river which is laid down near lat. 15°, in Arrowsmith's Map, and concerning the name of which there is so much uncertainty, is by the natives called the Nile. They say also that it flows from west to east. The present Bey of Fezzan, Mamaluke Reis, when on his expeditions in the service of the Bashaw of Tripoli, thinks that he came to the banks of this river. He represents it as flowing eastward, and bearing large boats of twenty tons burden. Here he had skirmishes with the natives, and drove many of them into the water; or rather, it is probable that they, knowing his errand, and better acquainted with the shallows of the river, flew to it as their only resource from slavery.

There is a curious anecdote related of the son of the king of Tombuctoo, who visited Tripoli some years since, during the reign of the present Bashaw. Being presented with the usual compliment of a pair of pistols, he did not know the use of them. It is no unlikely conjecture, that this prince came down in boats from Tombuctoo, as far as the kingdom of Kashna or Bournou; and then went direct north to Tripoli, by the same rout as the Mamaluke Reis.

From the best information that he could collect, and from putting circumstances together, Captain Smyth is induced to think that the country of these Christian tribes is somewhere about Wangara.*

Leaving these conjectures, we return to the Christian slaves brought to Tripoli.

They are a fine muscular race of Negroes; but, in respect to their minds, so ignorant, that they readily turn Mahomedans. They are unacquainted with circumcision in their country. They are ignorant of the sign of the cross, that most ancient symbol of Christianity; nor do they appear to have any other symbols; yet they have the NAME of Christian.

A French captain in the service of the Bashaw, who has resided at Tripoli twenty-five years, told Captain Smyth, that, several years ago, some of them were brought from the interior; and twenty-eight of the finest being selected to be sent to Algiers, he was appointed to transport them thither. As he was bringing his vessel to an anchor, an evening bell was heard on board one of the Christian ships, when, to his infinite surprise, those on deck manifested the utmost delight, and called up their companions, fervently embraced them, pointing at the same time towards the vessel from which the sound issued, and repeating the word, "Campaan! Campaan!" and using expressions which showed that they were reminded of their own country. As this exclamation appeared to be a corruption of the Italian, or of the Latin itself, he made his interpreter inquire touching their congratulations; and found that in their native towns a large building occupied a central place, having a bell in it, which every morning and evening summoned them to

* In Arrowsmith's map, to the westward of Wangara, on the Great River, is marked a Territory of white people, said to be Christians, according to the Arabs; and reported to have navigated the Niger westward to Jenne, in 1793.

prayers; and that in this building there was neither idol, mat, nor divan, but that the priest exhorted them.

Another curious fact is, that the late Bey of Bengazi, who in his boyhood was brought as a slave to Tripoli, recollected having witnessed, in his youth, some ceremony similar to the celebration of mass, and the use of consecrated wine.

Captain Smyth could not find whether a Manuscript, or portion of one, had ever been observed in any of their caravans; but the absence of circumcision, combined with the circumstance of the bell and the wine, sufficiently indicate that no Mahomedan doctrines are prevalent; and he conceives, that, by procuring a man and educating him for the purpose, important results may be anticipated, and a road opened to the full discovery of those regions in the vicinity of the Leman Mountains.

Such are the very scanty accounts which we possess respecting these Christian tribes. Of their existence we are well assured; of their country and circumstances we may be said to know nothing. But there is one particular, connected with their tale, which appeals alike to our Christian and to our humane public character: THESE MEN ARE SLAVES.

There is reason for believing that an export slave trade exists along the Northern Coast of Africa, such as may well call for the inquiries of those who have so long and so successfully turned their attention to the Western Coast.

While Captain Smyth was on particular service, last March, at Lebida, his schooner then lying in Tripoli Bay, one of the officers whom he had left in charge, reports, that a native vessel cleared out from Tripoli with slaves on board. Agreeably to the instructions which Captain Smyth had left, he went on board this vessel, and witnessed such a scene as completely took away his appetite for three days. The slaves were stowed so close, as scarcely to allow them room to turn themselves. Their sickness, stench, and cries, were insufferable. Their destination, it is conjectured, was the Morea; a country depopulated by war and intestine feuds: but it is probable that a large proportion would perish before they could arrive.

There is ground for believing that this fact does not stand single. Yet the reflection now occurs, naturally enough, that the North coast of Africa has attracted little observation. In fact if you suppose a ship's course to lie from Gibraltar by way of Malta to Smyrna, the chief part of our commercial and other proceedings will be found either in that line, or north of it. What has been doing south of it who is there to tell?

In this slave trade there are some circumstances peculiarly painful:—(1.) On procuring these slaves from the interior, they have to march them over tracts of burning sand of a very great extent. The sick, we learn, are brought on camels, two slung on each side; a slow jolting pace, and a burning sun and desert their lot! (2.) Vessels likely to be employed for these purposes are probably of the most cramping and flimsy construction. (3.) As the "middle passage" is comparatively short, the owners are more likely to stow the unhappy sufferers close, and to lay in a precarious stock of provisions.

With respect to slavery at Tripoli, some mitigating circumstances are mentioned by Captain Smyth; such as, that pregnant women are not sold as slaves. The children of slaves are free. Slaves are permitted to plead their own cause.* From these statements, it would appear that Europeans may learn something even from Africans.

It is important to observe how extensive a tract of coast belongs to the Regency of Tripoli, from about the 11th to the 27th degree of East Longitude.

* I have been informed, too, by another very respectable authority, that slaves, discontented with their masters, may claim the privilege of being sold to a new master.

## *MISSIONARY ZEAL IN THE POOR.*

A CLERGYMAN, who has a monthly meeting among his parishioners, to read reports of Missionary labours, and to pray for the blessing of God upon them, has given an account of the zeal of a poor woman in support of this great cause, which may serve as an example to others. Writing to his brother, he says—

My monthly Missionary meeting is, indeed, delightful. You would be highly gratified, at witnessing the earnest prayers that are there offered up in behalf of the poor Heathen, the interest produced by reading Missionary anecdotes, and the uncommon readiness and willingness in the poor people to contribute their pence towards so glorious a cause. One of the POOREST women (yet one of the RICHEST in the true sense) in the parish, was heard to say, that she would give HER penny a week, if she took it from her food: and she has literally been as good as her word; for, though tea was her only beverage, and often her only meal, she has, for some months, deprived herself of sugar, in order to contribute her penny, which she does with great regularity every week. But not content with this, as she obtains a livelihood by going about with a basket which contains needles, cotton, &c. she begged of me to write a few lines, to authorize her to receive any mite which she could collect in her daily perambulations from house to house, that she might have a chance of getting a penny, even where she could not sell her needles: and, indeed, I think I may safely say, that she is not more gratified when she takes sixpence for herself, than when she receives a penny for the Missionary Fund. By this means she generally brings in about three shillings every month, in addition to her own fourpence.

Such an instance shames me. True charity begins only with SELF-DENIAL. With such testimonies in your favour, who cannot predict that your cause will eventually prosper?

## *CONCLUSION OF THE SEVENTEENTH REPORT OF THE CHURCH MISSIONARY SOCIETY, LONDON.*

THE number of STATIONS which the Society occupies, including the schools dependent on the Tranquebar Mission, amounts to about FORTY-FIVE. In these stations there are upwards of EIGHTY CHRISTIAN TEACHERS, of the various descriptions of missionaries, readers of the Scripture, schoolmasters, and settlers, who are labouring to make known to all around them the truths of the everlasting Gospel. These Christian teachers pay especial attention to the education of the young; and have about THREE THOUSAND CHILDREN under their care, of whom at least FOUR HUNDRED ARE WHOLLY SUPPORTED at the expense of the Society. Besides these children, there are MANY ADULT SCHOLARS; AND THE GOSPEL OF CHRIST ALSO IS REGULARLY PREACHED TO THOUSANDS OF THE HEATHEN. In various places it has been BLESSED TO THE CONVERSION OF BOTH YOUNG AND ADULT HEATHEN—and, from all the chief scenes of the Society's labours, some have fallen asleep in Christ; and have been gathered into the garner of heaven, as the first-fruits of the harvest which will assuredly follow.

That *the fields are already white unto the harvest*, we may now *lift up our eyes and*

*behold!* The signs of the times multiply fast upon us. Millions of the heathen seem to stretch forth their imploring hands to us, with the address of the Greeks to Philip—*Sir! we would see Jesus!*—and with the entreaty of the man of Macedonia to St. Paul—*Come over and help us!*—We see the Divine blessing poured out on the exertions of Christians to extend the kingdom of their Lord. Jews, Mahomedans, and Heathens, are bowing down before Him; and offering Him that sacrifice of a broken and contrite heart, which is His own gift to them, and which at their hands he will not despise.

It is true we are girding ourselves to a dreadful contest; and we need *the whole armour of God, that we may be able to stand against the wiles of the devil:* for that malicious adversary will not easily be driven from his dwelling among the tombs of the heathen. And we must be prepared for the conflict—*strong in the Lord, and in the power of His might.*

And this is the confidence of true Christians. They fight the battles of their Lord. They are guided by His unerring wisdom. They lean on His almighty arm. They draw down His blessings by unwearied prayer.

And it is the manifest increase of this spirit of prayer which chiefly encourages the hopes of the discerning Christian. It is diffusing itself widely, your Committee rejoice to report, among the members of the society. The persons who are principally engaged in carrying on its concerns, are accustomed to meet every Saturday evening, for the express purpose of invoking the blessing of God on the plans and proceedings of the Society, and on those of all similar bodies—many clergymen assemble their friends, at stated times, for the same purpose—the devotions of the closet, and of the family, and of the house of God, seem all to be imbued more and more with that spirit of prayer, which *will not give Him rest until He make Jerusalem a praise in the earth*—and the labourers themselves meet, at stated seasons, for united prayer. Your Committee affectionately urge this duty of intercession on all the members of the Society; that *the blessing which will then assuredly follow, being vouchsafed in answer to the supplications of many, may, by the thanksgivings of many, redound to the glory of God.* For what may not be expected, when the spirit of grace and supplication is thus poured out on the servants of Christ!

Let us cultivate that spirit. Let us exalt, not ourselves, but our Lord. Let us foster a kind disposition to all our fellow-Christians,—*rejoicing with them that rejoice, and weeping with them that weep.* We may be misunderstood and misrepresented by some. We may be suspected of sinister ends and wrong motives by others. Our plans and purposes may be branded, by a few, as madness and folly. We may be assailed by numberless difficulties. We may be disappointed in men and in measures. That fails, on which we had looked with fond expectation; and that prospers, of which we had accounted little. And, in the midst of all we are compelled to feel our own ignorance and weakness, and to cry, *Who is sufficient for these things?* But we know on whose *shoulders the government is laid.*—We know who it is that *must reign till all enemies be put under His feet.* And, if that gracious Saviour, who hath redeemed our own souls unto God by His blood, shall be pleased to bless our endeavours, we know that He can render even feeble worms kings and priests unto God and His Father—and make even us the successful heralds of His mercy to the perishing world.

## *NOTICE TO CORRESPONDENTS.*

AMICUS will accept our thanks for the MSS he has sent to us.

LAICUS is received, and will be inserted. *Such Laymen* may do much good, by employing their pens in the cause of truth. We hope, Laicus will often confer on us similar favours.

THE

# EVANGELICAL GUARDIAN
## *AND REVIEW.*

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FOR THE EVANGELICAL GUARDIAN AND REVIEW.

### *MEMOIR OF GEORGE, PRINCE OF ANHALT;*

*Drawn from the Latin of Melchior Adam.*

THE princes of Anhalt derive their origin in a direct line from Albert Ascanius, surnamed Ursus, who, for his numerous services, and for his uncommon wisdom and virtue, was advanced to the Marquesate and Electorate of Brandenburg, on the extinction of that ancient and noble family. This occurred in the reign of Lotharius II. A. D. 1140. Bernard, the son of Albert, was the general of the army of Frederick Barbarossa, in Italy; and upon the flight of Henry Guelph, surnamed the Proud, the Elector of Saxony and Bavaria, into England, his tried faithfulness and bravery were rewarded by his advancement to the Electorate of Saxony on the Elbe. These extensive dominions continued in the family of the princes of Anhalt, and were successfully defended by them against numerous enemies, during a period of two centuries. George, the subject of this brief memoir, was descended from this illustrious house, and was the son of Ernest, and a princess of the house of Munsterburg. An ardent thirst after divine knowledge, and the genuine worship of Jehovah, were predominant among the numerous virtues of

his parents. They trained up their sons at home in the knowledge of God, and in the practice of every religious and moral duty. At this time, George H. Forchemius presided over the Academy at Leipsick with the greatest ability and success. He was the instructer of Camerarius, Cruciger, and many others, who afterward became burning and shining lights in the Church, just emerging from the darkness of Papal superstition. To the tuition and care of this great and good man was committed the youthful prince, George Anhalt; and being blessed with uncommon abilities, and an insatiable love of knowledge, he made a rapid proficiency in the study of Grammar, Logic, and the fundamental principles of the Christian religion. Here also he acquired those peculiar habits of devotion, which never afterward forsook him.

By the advice of the venerable bishop of Merseberg, he applied himself, with great diligence and success, to the study of Jurisprudence. And in this he was assisted not only by able teachers, but by an early and an eminent love of truth, and abhorrence of falsehood. He used to say, that God requires us to resemble himself in truth, and that the arts of sophistry and falsehood are an insult on his perfections. Even at this early age, he often was heard to repeat the proverb of Solomon, that "lying lips do not become a prince." He therefore drank deep at the fountains of justice. After spending several years in the improvement of his mind, and entering upon his twenty-second year, he was no longer permitted to linger in the shades of the academy, but was called by Albert, the Elector of Mentz, and bishop of Magdeburg, to occupy a place among the counsellors of his court. Here he had an opportunity of enlarging and confirming his powers, by mingling in the deliberations of government, and discussing the practical principles of jurisprudence. And as he was endowed by nature with a pleasing eloquence, he was often urged by the Elector to argue causes which were proposed for deliberation, or submitted for judgment. At this time powerful contests were agitated in Germany, concerning the doctrines of the Gospel, and Tetzel, the Roman emissary.

who had dealt so largely and shamelessly in the sale of indulgences, and Eccius, and some others, provoked Luther, by their continual writings, and the menaces of the Vatican, to publish many things concerning the fundamental principles of the Christian system. Luther's writings on the difference between the Law and the Gospel, on evangelical repentance, grace, faith, prayer, the sacraments, and on the difference between divine and human laws, and on the ministry of the Gospel, and on political power, were in the hands of the learned and the unlearned. All began to feel the heavy yoke of monkish superstition, the inexplicable subtleties of the schools, and the want of a pure and a simple theology. The doctrines and the exertions of Luther, therefore, met with numerous patrons and advocates among the learned and pious, who hailed the dawn of evangelical truth with enthusiastic delight. But although Prince George read these writings, and desired to worship God in a conscientious and a spiritual manner, and assented to many sentiments on account of their piety, yet he was apprehensive, that through the inexperience of his youth, he might be led into error, and therefore he refrained from declaring an immediate and positive judgment on the subjects in dispute. But at the same time he besought God, by constant and fervent prayers, that his soul might be inclined to the truth; and often, weeping, he exclaimed, in the words of the Psalmist, "Deal with thy servant according unto thy mercy, and teach me thy statutes." He read with great diligence and attention the prophetical and apostolical writings; and to these he added the history of the ancient Church, and the writings of Augustine, Jerome, and P. Longobard. In these labours, his old instructer, G. H. Forchemius, was his adviser and companion: and because he desired to drink the revelation of God at its original fountain, he commenced the study of the Greek and Hebrew languages, and soon made such proficiency, especially in Hebrew, that he became equal to the most learned interpreters. At length, having for a long period weighed the sentiments of all, and judging the confession of the evangelical Churches to be con-

formable to the doctrines of the ancient catholic Church of God, delivered in the writings of the prophets and apostles; although he anticipated hatred and dangers, he openly declared his attachment to the cause of the Reformed Churches. Withdrawing himself from the counsels and the communion of the enemies of that cause, of which he now became the avowed supporter, he gave himself wholly to reading and prayer, and sedulously assisted his noble brothers, with whom he ever lived on terms of the most endeared affection, in the labours of government. With the united counsel of his brothers, he rebuilt the churches in their dominions, appointed qualified pastors, commanded that the people should be faithfully instructed, abolished pernicious rites and customs, instituted schools, and established salaries. Thus a reformation was effected, without dissension or tumult; and by the counsels and examples of these pious princes, numbers were inclined to embrace the Gospel, and numbers were established in the truth. He afterward faithfully and usefully served his country in different parts of its government. At length he was called to the superintendence of the Churches in the diocese of Merseberg, A. D. 1545. It will perhaps gratify the curious and the pious if we present them with the testimonial of his ordination, written by Melancthon in the name of all the pastors of the neighbouring Churches.

"We render thanks to God, the eternal Father of our Lord Jesus Christ, that in his inexhaustible goodness, even from the creation and restitution of the human race, he hath both instituted, and doth and will preserve, through all ages, even to the resurrection of the dead, the ministry of the Gospel; and that he always raises up faithful and able teachers, and has given his command to his Church to call proper ministers; and promises that through their word he will grant the forgiveness of sins, the Holy Spirit, life, and everlasting righteousness. And we beseech Him that he would not suffer the light of his Gospel to be extinguished, but that he would now also raise up champions and faithful guardians of the pure, saving, doctrine of the Gospel; and that even now he would, in these regions.

collect for himself a Church, by which he may be glorified through eternal ages. And whereas the most reverend and illustrious prince, Lord George, prince of Anhalt, Count of Ascania, and Lord of Bernberg, &c. superintendent of the Church of Magdeburg, has been regularly and piously called, to set forward and assist the ecclesiastical office in the diocese of Merseberg, according to the ancient practice of the primitive Church, holy and learned men, who rule over the neighbouring Churches, and whose names are subscribed beneath, are assembled in the Church of Merseberg, that a public testimony of his ordination may be added to his call.

"We therefore, being thus convened, and knowing with certainty that this illustrious Prince George doth rightly understand, and constantly embrace, the pure doctrine of the Gospel which the Churches of these regions profess, with one voice, and one spirit, in unison with the catholic Church of God, and also knowing his excellent virtue and holiness, declare our testimony concerning him, by the apostolical rite, the imposition of hands. And since Paul commanded Titus, that he should ordain elders every where, to teach and rule the Churches, let this ORDAINED know what he is commanded by the apostolic voice in this office, that he is to ordain ministers for the instruction and the rule of the Church; and that he is to inspect their doctrines and conduct: and let him remember what was commanded him by the Son of God, "And when thou art converted, strengthen thy brethren." And since the Son of God sits at the right hand of the eternal Father, that he may be powerful and successful in this ministry, we pray that he would direct and assist this ORDAINED in his whole government, as he hath promised, saying, "If any man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him." And we exhort this ORDAINED to support himself by this consolation. For although many and great are the dangers in the government, and although no human wisdom is equal to so heavy a burthen, nevertheless let him know of a truth, that God is pre-

sent, and dwells in his Church, wherever the word of the Gospel sounds, and that it is defended and preserved of God. With this assurance the labours of so great an office are to be undertaken, and endured, and carried through.——Given. the 3d day of August, A. D. 1545, in the city of Merseberg."

In this office he provided for the regular instruction of the people, and presided over the Churches of the whole region of Misnia; and this continued to be his course of life, until at last he was called to the communion of the Church in glory. He lived a single life, of unblemished purity. His bed-chamber was the temple; the portico, the senate. There he prayed, there he read, there he wrote, there he deliberated on the affairs of government; and, like Esdras, he served his country both in the robes of the priesthood, and in the counsels of the cabinet. He instructed and established multitudes by his discourses and his publications. He was never charged with an intentional injury. Many felt his private and his public benevolence. He was a promoter of peace among princes. The causes of controversy fled from his approach. He was abhorrent from all seditious, turbulent, and Alcibiadean counsels. He was the most perfect stranger to ambition. Anger, hatred, or revenge, never impelled him to the commission of injustice, nor the disturbance of the common tranquillity. With unequalled magnanimity, he sacrificed his resentments, together with their causes, on the altar of public peace; and other afflictions he bore with such moderation and evenness of mind as to evince that he was supported under them by calling upon God, and that he rested in God. As an experienced man, he knew the difference between human and divine consolations, and he often repeated these words, "Be submissive to God, and pray to him. The Lord is nigh those who are of a troubled spirit, and he will save the humble in soul." Studies, sorrows, assiduity in business, and prayer, rendered him dead to the pleasures of sense. Next to those consolations which meditation on the promises of God, and the exercises of devotion, brought to his heart, he used to say that he found no greater relief to

his sadness than the conversation of his excellent brothers, and of other virtuous and learned men; and that he was delighted with this verse;

Ἡδύγε φίλε λόγε ἐστὶ τοῖς λυπημένοις.

On forensic questions he conversed with the most celebrated civilians, Jerome Schurfius, and Lewis Fachius. On the human system, and the causes of its diseases, and their remedies, with the most skilful physicians, Sebastian Aurbachius, Augustus Schurfius, and Jacob Milichius: on the doctrines on the Church, with Luther, Justus Jonas, and John Bugenhagius of Pomerania. Whenever these great men came together, their most familiar discourse turned on the interesting and important subjects of religion or science. Ascanius was the great proposer of friendly disputation. Once, Ascanius inquired of Luther concerning the difference of persons in the Godhead, "Why the Son is called the Λογε, or Word, and the third Person, the Spirit." Luther, groaning deeply, began to deplore the calamities of the Church, related the ancient controversies, and execrated the infernal rage of Samosatenus, Arius, and others, from whom at last sprung the blasphemies of Mahomedanism. "The Son," said he, "is the perfect image of the Father; and he is called the Word, because by him the decree concerning the whole order of the creation, and restitution of man, was declared. He is the Angel of the great counsel, bringing forth from the bosom of the Father that wonderful, mysterious decree, concerning man's salvation; he published the word of the Gospel to Adam and Eve: now also he preserves the ministry of the Gospel: speaks consolation to our hearts; shows us the Father; grants us life; and gives the Holy Spirit: who excites in the soul joy, and other holy exercises corresponding to his own nature. And therefore he is called the Spirit, because the third Person is thus manifested to us, by the divine motions which he awakens in the heart." In this conversation, Luther also greatly admired these words of Wisdom in the Proverbs of

Solomon, "I was with him as a workman,*——rejoicing in the habitable part of his earth; and my delights were with the sons of men." "What," said he, "can be more sweet than this expression? for it is said of the Son, to whom the creation of the world is clearly attributed, and who hath revealed himself to the human race by an audible voice. He rejoices in the wonderful works of creation,—and of collecting a Church. For what a spectacle is the formation of man! What objects of admiration are the assumption of human nature—the deliverance of Noah from the flood—of Israel from Egypt—the resurrection of the dead—and other wonderful works! But this is sweetest of all—that he says, 'My delights were with the sons of men.' He is now present with us, and gathers and preserves a Church by the word of the Gospel."

Ascanius was also delighted with this expression of Bugenhagius: "As a ring is highly esteemed and valued, not on account of the gold, but the gem which it contains,—the diamond or the smardys,—so it may be said, that men are justified in the sight of God by faith, on account of the gem, Jesus Christ. We embrace this gem by faith."

With Camerarius he discoursed concerning the history of all ages; the changes and periods of empires, and their causes: the motions of the heavenly bodies, and the influence of the stars. Nor was he a silent witness in these scenes. He was accustomed to express his own opinion with great erudition on the subjects in discussion, and to mingle his prayers with those of his friends. It was his custom to give thanks to God, not only for other benefits, but especially for this, that he had banished the darkness of papal superstition, and had granted them the light of his Gospel. The last acts of the life of Prince George

* *Artifex.* This was Luther's translation of the word אמון, Werkmeister, as may be seen by consulting his Version. And although it differs from our own and the Belgic interpreters, yet it is supported by many venerable names, by the use of the word in the same sense in other places, by the Jewish Targums, by its active form, by the scope of the divine discourse, and by the analogy of doctrine. 2 Cor. viii. 6. John i. 3.

clearly exhibit his eminent piety, and the presence of God. During half a year he was afflicted with a most painful disease, yet he commended daily, in pious prayers, the Church, his excellent brother, the other princes of Anhalt, himself, his dominions, and Germany, to God: then he attended to the reading of the books of the Prophets and the Apostles, and then assisted as much as he could in the counsels of government. In his will he inserted his confession of faith, and commended the defence of the Church to his brother. He also enlarged the salary of each minister in his dominion by adding seventy-two bushels of grain to his annual returns. Daily committing himself into the hands of the Son of God, he would repeat the divine promises: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him might not perish, but have everlasting life." "No one shall pluck my sheep out of my hand." "Come unto me, all ye that labour, and are heavy-laden, and I will give you rest." And such was the strength of his mind during his illness, that the faith and the assurance of the Son of God shone with visible and increasing lustre in his soul. He would daily converse in the sweetest manner, with his brother and his other friends, on the benefits of the Son of God,—on the hope of eternal life,—and on the marvellous collection of a church from among the human race. At length his nature was overcome by the violence of his disorder, and his spirit ascended to the Church of the first-born in heaven, 17th Oct. A. D. 1553, in the commencement of his forty-seventh year.

We insert the following lines from the pen of Melancthon, on the death of this excellent prince, and supporter of the Church.

Principis Ascaniâ nati de stirpe Georgii
Quem cernis, tumulus proximus ossa tegit.
Huic fuit Ernestus progenitor; qui pacis amore
Promeruit patriæ totius esse pater.
Matris erat castæ Monsterbergensis origo,
Sincera coluit quæ pictate Deum.
Ascaniæ gentis virtus est clara triumphis

Ordine quos numerant secula longa patrum :
Sed fuit huic fontes doctrinæ discere cura ;
Quam nobis Gnatus tradidit ipse Dei.
Hoc ad majorum decus addidit inclyta facta ;
Præbuit et Patriæ commoda magna suæ.
Esdras ceu quondam populo jus dixit, et idem
Interpretes Solyma legis in urbe fuit.
Principis hic munus simul et Pastoris obivit
Ipsius et mentem rexit et ora Deus :
Justificaque fide capiens tua munera Christe.
Solius est cujus parta cruore salus.
Vera luce Deum agnovit, precibusque vocavit,
Numinibus victis mens inimica fuit,
Nec virtutum umbras habuit, sed pectora rexit
Ipsa Dei vivens adsimilata Λόγῳ.
Urbibus in multis, flavus quas alluit Albis
Et qua cœrulei præterit unda Salæ,
Agmina collegit Christum celebrantia : spargens
Pura Evangelii semina voce suâ.
Fidus et ætati venienti testis ut esset
De Christo : patriæ publica scripta dedit.
Hefc frater lacrymans Joachimus condidit ossæ,
Vivit in aspectu mens, fruiturque Dei.
O Deus, Ascaniam stirpem rege, numine serva,
Nulla venit nobis, te nisi dante, salus.

His writings which were published were, a consolatory discourse on John x. 28. preached before the synod of his diocese ; a sermon on occasion of the marriage of Augustus, Elector of Saxony, and Anna, daughter of Christian, King of Denmark ; four Sermons on Communion under both Kinds ; a Consolatory Discourse to Wolfgang his Brother, in a Time of Sickness ; two Sermons on False Prophets ; a Summary of true Doctrine taught in the Reformed Churches ; a Dissertation on the Apostolic Rite of Ordination ; and his Sentiments concerning Controverted Articles.

FOR THE EVANGELICAL GUARDIAN AND REVIEW.

## *THE INABILITY OF SINNERS.*

[*Concluded from page* 450.]

HAVING thus exposed the unqualified language used by some preachers, we proceed to state our objections to the more guarded, but exceptionable, language adopted by others.

We have no design to contest the propriety of making a distinction between natural and moral ability. There is sufficient foundation for it. Man, even in his fallen state, certainly possesses natural ability to do many actions; and the assertion of his inability to do *holy*, by no means requires the denial of power to perform *natural*, actions. He has power to eat and drink, to think and speak; to read and hear the word of God, to meditate and pray: in a word, he has the faculties of a living and rational creature. While, therefore, we admit it to be correct to say, he possesses natural ability to perform actions which he really can do, we apprehend it to be incorrect to say he has natural ability to obey the whole will of God: that is, to perform actions which he really cannot do.

*The phrase is calculated to* MISLEAD. It is very indefinite in its meaning, and is actually used by different writers to signify very different ideas. Hence it is often hard to know what it is intended to denote by those who use it. Common hearers may very naturally suppose that it means full ability, and that the sinner needs no other power to enable him to keep all the commandments, but only an excitement to put forth the ability which he already possesses.

As the phrase is calculated to mislead, so it is UNWARRANTABLE. An infant child has feet, and the organs of speech; but till he has acquired the art of walking and speaking, he certainly has not ability either to walk or to speak. A man has

a mind capable of becoming acquainted with philosophical subjects; but till he has studied philosophy, he certainly has not ability to discourse on such subjects. It would be deemed absurd to assert that a child had natural ability to speak and walk, when he had not learned the art of speaking and walking; or to assert that a man, entirely ignorant of philosophical subjects, possessed natural ability to discourse in a philosophical manner. And is it not more absurd to assert, that sinful man has natural ability to do holy actions, when he certainly cannot do these actions, till divine grace have given him the requisite ability? For a child to learn to walk and to speak, requires only time and practice; and for a man of understanding to learn to discourse on philosophical subjects, demands only diligent study; but for fallen man to obtain ability to love and serve his Maker, requires an entire change of his nature: a change produced not by the exertion of any power in himself, but by the mighty power of God. To affirm that the child has feet, and may learn to walk, and that man has an understanding, and may become a philosopher, would be true; and to affirm that fallen man possesses rational faculties, and may be made the subject of renewing grace, and be endowed with power from on high to obey his Creator's will, would likewise be true; but to affirm concerning either that he has natural ability to do what in fact he has not ability to do, is, in our apprehension, an *unwarrantable* use of language.

It is worthy of observation how the use of this phrase betrays its advocates into *contradictory statements*. In a recent publication we find the following assertions: "The Gospel declares that we are, by *nature*, children of disobedience, having NO POWER to please God;"—the sinner "is without spiritual *strength*;"—he "never *will* come, and never *can* come to Christ, without the special grace of God;"—he is "utterly polluted and *helpless*:" and yet the author lays it down as a "great and important principle in the Divine government, that more is never required than there is natural *power* to perform."

The author of another late publication, in order to prove that regeneration is a *supernatural* work of divine grace, takes a survey of all the faculties of human nature, and, from their corrupt and disordered state, evinces that there can be found in them no adequate cause from which this great and entire change can proceed: and after having established this important truth by arguments thus derived from the impaired and depraved state of his natural faculties, he affirms again and again, that the unregenerate man has *full power*, *ample ability*, to do all required from him by the law of God! And consequently, as he is commanded to make himself a new heart, he is able to *regenerate himself!!!*

Nor has Fuller escaped the rock against which others have struck their adventurous barks. This will appear from comparing a few passages in his "*Gospel worthy of all acceptation.*" "The law of God itself," (he asserts in p. 117) "requires no creature to love him, or obey him, beyond his *strength*, or with more than all the powers which he possesses:"* but in page 122, he states an objection to his doctrine thus: "It is sometimes suggested, that to ascribe natural ability to sinners to perform things spiritually good, is to nourish their self-sufficiency; and to represent their inability as only moral, is to suppose that it is *not insuperable*, but may be overcome by efforts of their own." Are not these passages contradictory? The first asserts that sinners have strength sufficient to love and obey God; but the second asserts that their *inability* to do things spiritually good, or to love and obey God, is *insuperable*, and not to be overcome by efforts of their own. STRENGTH *sufficient*, and *insuperable* INABILITY!!! If a man labour under an insuperable inability to do any thing, he certainly has not strength sufficient to do that thing, although he may have strength to do many other things. Were the natural ability of sinners sufficient to overcome their moral inability, then it might be asserted that they had sufficient strength to do things spiritually

* Collins's edition, New-York.

good, or to love and obey God: but that they have not such strength is asserted by Fuller still more strongly, in page 152, where, referring to our Lord's address to the young ruler, who inquired what he must do to inherit eternal life, he observes, "that to which he was directed was the producing of a righteousness adequate to the demands of the law, which was NATURALLY *impossible.*" It was *naturally impossible* for this young man to fulfil the demands of the law, and yet he was required to do nothing beyond his strength! It was *naturally* impossible for him to fulfil the demands of the law, and yet he had *natural ability* to obey the law, or fulfil all its demands!!

We have another, and an important objection to this phrase, and that is, It does not answer the purpose for which it has been coined.

It is inculcated by all who embrace the doctrines of grace, as an essential truth, that man, in his fallen state, is *unable* to keep the commandments of God. To this humiliating truth it is objected, that it goes to set aside the obligation to obedience; and it is confidently asked, as if the objection could not be answered, How can it be just in the Creator to demand from his creatures an obedience which they are unable to yield, and then to punish them for inevitable disobedience? We meet the difficulty presented in this objection by recurring to the fall of Adam, our federal head and representative. Had man, we admit, been originally created in his present state, the law by which he is governed, would indeed have been disproportionate to his powers; but as he was *at first* made upright, free from every sinful bias, and endowed with ample powers to yield the required obedience; and as by his own wilful transgression he corrupted his nature, and thus, by impairing his own powers, rendered himself unable to keep the commandments of God; we contend it is just in our Supreme Legislator to insist on the obedience originally demanded from him; because an inability contracted by wilful apostacy, can neither diminish the right of the Creator to command, nor lessen the obligation of the creature to obey.

With this reply the advocates of natural ability are not satisfied. They imagine a more complete and satisfactory answer is given by the distinction they make between natural and moral inability. So think Fuller and Smalley.

Now, if it can be shown that this distinction contributes not a particle of weight to the answer already given, nor sheds a single new ray of light, it will appear to be of no value in reference to the objection. What, we ask, is meant by natural ability? They answer, the rational faculties of man, his understanding, will, and affections. That man possesses these faculties is not denied; and it is admitted also, that if he were deprived of them he would cease to be a moral agent—an accountable creature. No proof, then, is required to show that he is endowed with these attributes; and if proof were demanded, it would not be found in the bare assertion of his natural ability. What is the question, then, at issue? Not whether man possesses natural faculties, but how a creature, possessing these faculties in a state so corrupted and disordered by sin as to be rendered unable to obey the divine law, can be justly required to yield an obedience beyond his ability? Now, to affirm that man has natural ability to yield obedience, is no answer to the question; for it amounts to nothing more than to assert what is admitted in the question,—that he has understanding, will, and affections. To give weight to this phrase, and make it worth contending for, it ought to signify more than Fuller and Smalley ascribe to it; it should convey what, it is to be apprehended, it does convey to many minds, that fallen man has all the ability he needs, and labours under no inability whatever to yield obedience. This is felt by some who rely on this distinction: and hence, it seems, they lay aside the use of the qualifying term *natural*, and assert the *full ability*, the *ample power* of man: yet, shrinking back from the true import of their phraseology, they speak of the moral *inability* of man; because facts and Scripture compel them to admit the truth. Such a reply, however, to the objection, would not remove the difficulty; it would be an admission that

it was insurmountable, and an acknowledgment that inability of any kind would release man from the duty of obedience to the law of God.

It appears then, that the reply to the objection, by the advocates of natural ability, when carefully examined, amounts to nothing; and as the phrase does not answer the purpose for which it was invented, it should, for this and other reasons, be discarded. The only reply to the objection is what we stated; it is sufficient and satisfactory: and if the sinner, feeling his inability, will still dispute the equity of the law in exacting an obedience beyond his strength, he must settle the matter with his Maker, who will doubtless bring forth his judgment unto victory.

We urge but one more objection to this phrase. There is just as much reason for ascribing to man *moral* ability to perform the required obedience, as there is to ascribe to him natural ability. Were we to denominate the understanding, will, and affections, moral faculties, some might feel disposed to dispute the matter with us; but as they must acknowledge that man has a moral faculty or faculties, it is unnecessary for us to defend our opinion; enough is granted to make out the truth of our assertion. Man possesses both natural and moral faculties; if, therefore, it be correct to affirm that he has *natural* ability, because he possesses the *former*, it must be correct to affirm that he has *moral* ability, because he possesses the *latter* faculties: the ground of the one assertion is just as good as that of the other.

The sum of the preceding discussion may be stated in the following propositions:

1. That fallen man is unable to obey the will of God.

2. That the faculties of understanding, will, and affections, belonging to human nature, do not supply him with ability to yield the obedience required; because these faculties are so corrupted and disordered by sin, that, without the renovating grace of the Holy Spirit, he can neither love, nor serve, nor obey the Lord, as duty commands.

3. That his inability is *inexcusable*, or, if you please, *moral*, because it arises from the depravity of his nature; and as this inability is inseparable from a depraved nature, and is born with the sinner, it may in truth be termed *natural* as well as moral.

4. That although man has what may be called *natural*, in distinction from *moral* ability, yet the possession of natural ability, while it enables him to do many corresponding actions, does not enable him to perform holy actions.

From this view of the condition of man by nature, the course to be pursued by a minister of the Gospel is plain. He is to declare the truth, and the whole truth. While he insists on the requirements of the law, maintaining that it demands perfect and sinless obedience, let him not be afraid, openly and distinctly to announce the mortifying fact, that 'no mere man, since the fall, is able, in this life, perfectly to keep the commandments of God; but doth daily break them in thought, word, and deed.' By inculcating the former truth, his hearers will be convinced that their impotence, from whatever source it may arise, is criminal, and furnishes them with no excuse; because it does not release them from the obligations of duty, nor procure in their favour any abatement in the demands of God's holy law: and by inculcating the latter truth, they will be guarded against a mistaken reliance on their own strength, and admonished both of the necessity of depending on Him whose strength is made perfect in weakness, and of the duty of imploring, by earnest and importunate prayers, that grace which is free and all-sufficient for perishing and helpless sinners.

On this plan acted the apostles; and it should be adopted by every Christian minister. In the writings of these inspired teachers we find the following propositions:

That man is an accountable creature.

That, by nature, he is unable to please God, or keep his commandments. And,

That this inability, arising from the corruption of his nature, is inexcusable.

But they never attempt to reconcile the *seeming* inconsistency between the two last propositions, by teaching, or intimating that man, in his present fallen state, has ability to do all that is required of him by the law. Both truths they inculcate, and leave the difficulty to be settled between God and the sinner's conscience.

Not satisfied with this scriptural statement, some divines, in their endeavours to remove a *seeming* inconsistency, have produced a real *contradiction*; maintaining that man has *ability* for obedience, while they assert his *inability*.

A PRESBYTERIAN.

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## REVIEW.

FOR THE EVANGELICAL GUARDIAN AND REVIEW.

*Female Scripture Biography: Including An Essay on what Christianity has done for Women. By* FRANCIS AUGUSTUS COX, A. M. 2 *vols.* 12*mo.* James Eastburn & Co. New-York. 1817.

FEW subjects have been more hackneyed, or, on which more time and talent have been expended, than that of BIOGRAPHY. It has alike employed the pens and amused the leisure of the *truly great*, and of the *pompous little*. The first have taken it up for the sole purpose of showing by what process the human mind has been developed, and its powers unfolded; the latter, in general, have had nothing beyond paltry vanity in view. The subject of biography has been, by such writers, therefore, made to subserve personal interests only; while the true intent of individual history, has been sacrificed to the self-complacency of the biographer.

It is not from the persuasion that we shall throw more light upon this interesting subject than our predecessors, that we have brought it before our readers. Genius and learning have been so often called in to its aid; individual worth and public virtue have been so amply detailed, and the effects produced

by this means so ably set forth, that it would be vain for us to attempt any thing more than a brief outline of its nature and uses as introductory to a review of the instructive work at the head of this article, and also to a series of biographical sketches, which we hope, as opportunity is afforded, to present through this miscellany.

Though the world is full of biography, yet, in general, how little to any good purpose has been written; and in how many instances how trifling and unworthy of notice have been its subjects. Men and women have been brought forward to "be remembered by the aid of biography,"* who were only on a level with the mass of their cotemporaries, and who, with them, ought to have descended into undisturbed oblivion. Others, who filled stations respectable, and perhaps important, and who discharged their duties conscientiously, have been placed on an unnatural elevation, thus hiding the amiable qualities which endeared them to their friends and the public, in the affected glare of distinguished excellence which they never possessed. While a third class have had their great talents obscured, their motives misrepresented, and their general character lowered by the indiscriminating details of the feeble hand which attempted to draw them. It belongs to the able and impartial biographer to avoid these common extremes.

As the great use of biography is to unfold human character, in all its shades and all its varied aspects, it becomes the duty of the writer thoroughly to understand the one which he attempts to delineate. If he fails in this particular the object is defeated, and his labours are rendered useless. To produce the proper effect then, he must sit down to his work with the sole intention of exhibiting the character as it really appears, either from personal acquaintance, or authentic information. He must divest his mind of that bias resulting from private friendship, and from those partial views which a similarity of sentiment and of feeling will naturally produce. He must go to his subject, resolved himself to be honest, and determined to speak the truth, though on the one hand he may expose

* Life of Chatham, I. 18.

himself to the charge of high colouring, or on the other with having presented a character, such as they are always found in life, with a mixture of infirmities and of defects. He must not expect either to silence the objections of those who are unfriendly to the deceased, or to answer the highly raised expectations of the relatives and friends. His duty is of a more exalted nature: it is to present a character perfect in all its parts for our example and instruction, and thus hold up to us the faithful mirror by which we may see our own image reflected, as the children of transgression and the subjects of Divine forbearance and of mercy.

We have said that the great use of biography is to develope human character. We repeat, that it is its *principal* object. And here what a field is opened to the enlightened biographer! Before him is placed the map of human nature, while in his hand he holds the history of that being upon whom God has lavished his choicest gifts. On this map what verdure springs! what fruit appears. But turn aside, and the blossom is gone, the harmony of creation is destroyed, and the angel of darkness has spread his baleful wings over the face of the whole earth. He takes up the history of man, "that bundle of inconsistencies;" and traces him from the cradle to the grave. The retrospect of the generations which are past, is made the test by which to try the motives and the principles of the present. Man is viewed in every situation, and under every circumstance of life—in the humble cottage, and the sequestered grove; in the busy scenes of commerce, or the soothing pursuits of agriculture; in the intrigues of the politician, or on the throne of state. The means by which talent has been elicited, and intellectual greatness unfolded; the sources of neglect, of depression, and of misery; the great causes from which events have flowed, big with the weal or wo of man; all these are before the eye of the biographer, and if intelligence guides his hand, and the light of truth precedes his step, the examples which he will draw from the rich store in his possession will afford him ample means of doing justice to his subject, and of gratifying the most laudable curiosity of his readers.

We have hitherto been speaking of *general biography* only, and before we quit this part, a brief notice of the comparative merits of narrative writers may not be deemed irrelevant.

If we look back to the biographers of the seventeenth and the early part of the eighteenth century, in our own language, we cannot but congratulate ourselves on the decided improvement in this most interesting department of literature. The Lives by Isaac Walton, the Worthies of Fuller, the Character of Clarendon, the Oxoniensis by Wood, and the Memorials of Calamy, with many others of less name, are indeed distinguished by the depth of their researches, and the accuracy of their detail. The peculiar excellence of these writers consists in the faithfulness of their narrative, which never leaves the reader in doubt as to their integrity in relating such facts as came to their knowledge, whatever discretion he may use, as to the accuracy of the source from whence they were derived. But though we are often amused with the quaintness of their remarks, and instructed by the shrewdness of their occasional observations, yet we look in vain for that discrimination of character, and that philosophical acumen, which distinguish later biographers. Perhaps, however, Lord Clarendon ought to be excepted from this charge, as the brief sketches in his history discover an acuteness in detecting the motives of human action, which would not have disgraced the most celebrated of modern writers. But taking the biographers referred to as a whole, and comparing them with the high discriminating powers of JOHNSON, the refined taste, the glowing eloquence, and deep metaphysical researches of Currie, of Stewart, and of Good, with the masterly delineations of M'Crie in his life of Knox, and the luminous arrangements of Bower, and of Cox, in their respective lives of Luther and Melancthon, and we shall be at no loss to determine how much the late and present biographers exceed those of the above period, in every thing which constitutes true learning, and an extended knowledge of those principles by which human nature in its degenerate state is governed.*

* We wish our readers to remember that this article is communicated. ED.

It is time now for us to quit the consideration of *general biography*, and to come to that which is more immediately in our view, the biography of the CHRISTIAN: And here, would our limits admit, we have a wide range. The cloud of witnesses which in a moment rise up before us, cheer our hearts and animate our pens. We call up the lives and sufferings of the servants of the living God through successive centuries. We follow them in their intrepid course amidst surrounding difficulties. In their afflictions we are afflicted—in their triumphs we rejoice. We admire their calm resignation, and their patient perseverance. Their deadness to the world checks an unsanctified pursuit, while our lukewarmness is reproached by their well tempered zeal. We perceive in their characters what we ought ourselves to be, and are thereby brought to a throne of grace, to ask that mercy which is so necessary for our renewal in righteousness, in order that through faith and patience, we may be followers of those, who having endured the cross, have entered into the joy of their Redeemer.

We are obliged to confess, however, that notwithstanding the very numerous lives which have been given of *Christian believers*, but few have been so written as to present a complete character. The innumerable sketches conveyed, through the medium of periodical publications, are so far satisfactory as they give us the last views and hopes of the expiring saint. They add to the list of the redeemed of the Lord, but they afford no knowledge as to the previous character. Thus we are presented with the temper and feelings of the Christian disciples in the *dark valley*, but we know not the steps by which they descended into it. With their living exercises, hopes and fears, we are not acquainted. How they resisted sin and overcame the wicked one we are not informed. This we consider a great defect in these short biographies. They represent but the last stage of human weakness, and of Divine support, and in the hands of the young disciple have a tendency to discourage him, by giving an example of triumphant rejoicing of which he has had no experience, and a prospect into future happiness which he is too anxious to realize.

In our endeavour to collect the various lives of professing Christians in every station, it would be difficult to name many which answer the real purposes of biography. The account is either too brief to give us a correct idea of the genuine character, or so much in detail, and so intermixed with trite remark and irrelevant matter, as to leave no room for general views, or of particular illustrations. In addition to this defect, the writers are too often but *closet* students, who seldom go into the world for their originals. They take up the papers before them, and from thence draw a character, beautiful in its parts, and probably true on its bright side, but wholly defective in the general outline. They rather represent the Christian on the mount with his divine Master, than girded for the conflict with the powers of darkness. He is seen basking in the sun and not breasting the storm—treading the lawn and enjoying the limpid stream, rather than labouring the difficult ascent, or resisting the billows which are ready to overwhelm him. Such a view is partial, and to a certain degree it is pernicious. The young and inexperienced Christian will naturally be guided by those who have trod the sacred path. But he looks into his own heart, and compares his views and feelings with theirs, and the dissimilarity at once strikes and alarms him. He finds so much sin within him; such coldness frequently in the divine ordinances; so much reluctance in going to the Fountain of all grace, and so many instances of his unbelief and ingratitude, as to fill his soul with fearful disquietude for the future.

But all biography is not written thus. We have numerous instances where the believer is represented in the midst of his conflicts, as well as reposing after the battle. In such cases we obtain a correct view of the character. We are called to analyze his feelings, to contemplate him under the absence of divine comfort—"the child of light, walking in darkness;" and to view him under the pressure of severe temptations. Here we meet a heart which beats in unison with our own. We experience the sympathy of suffering, and we go on to share the joy of deliverance. We are satisfied because the character is

like our own, and we are excited to perseverance because a fellow-sufferer like ourselves has endured, and has overcome.

These remarks lead us to the conclusion, that there is no perfect biography but in the BIBLE. The reason for this is plain. He who knew what was in man could alone represent him as he really is. And hence we find that no partial views, no individual attachments, are permitted to influence the minds of the sacred penmen. They present the characters whom they delineate, with all their excellencies and all their defects. They palliate no crime, nor find for vice any excuse from rank or station. They hide no virtue because clothed with poverty, or attended by infirmities. In the Holy Scripture every character finds its proper level, nor can hypocrisy here exert its snaky influence undetected, or humble piety remain in obscurity undeveloped.

But notwithstanding the Holy Scriptures are the true source from whence genuine character is to be drawn, yet, comparatively, how few either from the pulpit or the press have engaged in this most instructive service. Individuals have indeed been brought forward, though too often for the purpose of establishing some favourite theory of the author. In this way, the characters of Moses as a legislator, and of David as a prince, have exercised the talents of some of the most learned and ingenious of men. They have traced society to its remotest antiquity; have searched the records of surrounding nations, and thus drawn their knowledge from afar; not so much with the intention of showing these great men as they are presented to us by the hand of inspiration, as for laying a foundation on which the superstructure of their own imagination was to be built. Their several works may, and indeed have demanded the admiration of the scholar, and as critical productions alone, will continue to be admired, and to be read, so long as learning is held in proper estimation; yet for all devotional, or practical purposes, either in exciting the soul to a closer union with its God, or of affording examples by which Christian conduct is to be regulated, they scarcely furnish a single illustration.

We have not room to enter largely into this subject, or to examine minutely all the writers of an opposite class who have taken up the subject of scripture biography. They are, however, far from numerous, and of very different qualifications. It is said, and we are inclined to believe, truly, that the great work of Saurin,* gave the first hints to Dr. Hunter, for his very popular lectures on this subject. These hints he so amplified and extended as to have all the merit of an original production. His fine talent and commanding eloquence threw a glow of feeling into his composition, which rendered it in the highest degree interesting. In discriminating the shades of character, particularly in bad men, we doubt whether he has ever been equalled. He seemed as if he could detect vice in its most secret places, and penetrate motives concealed under the thickest veil. Here he was always instructive, as well as deeply affecting. It is impossible to take up his lectures on the characters of Laban and of Balaam, however often we have read them, and to quit them without a disposition for another perusal. His style is so flowing, and his observations so natural, as to carry both the feelings and the understandings of his readers with him.

Yet allowing the very high merits of Dr. Hunter—merits which in this department we think unrivalled, we are compelled, for *general usefulness*, to prefer the work of the Rev. Thomas Robinson, entitled "Scripture Characters." If we may judge from the numerous editions both in *octavo* and *ducdecimo*, through which this book has gone, it will appear to have been not less popular than that of its cotemporary. It is in truth better suited to the mass of even intelligent readers. It pretends not, nor does it ever reach the eloquence of Hunter; but there is a strain of sound sense, and justness of remark; a devotional feeling, and persuasive earnestness; a deep sense of ministerial responsibility, and of the worth of immortal souls, pervading the whole work, which at once enlightens the understanding, and warms the heart: and were

* Discours Historique, Crit. Theol. et Moraux, sur le V. et N. T.

the question to be put to us, What book was, upon the whole, best calculated to give caution to the steps, animate the hopes, encourage the progress, regulate the zeal, inform the mind, and strengthen the holy resolutions of the young Christian? we should, without hesitation, reply—"The Scripture Characters, by Thomas Robinson."*

But however excellent the preceding works may be, they have left a chasm to be filled up in Scripture biography, which it is the object of Mr. Cox to supply. He remarks, "that the notices of Hunter and Robinson respecting the women in Scripture, formed but a small proportion of their respective works; and that the present performance might be very properly considered as a continuation of their volumes, particularly of those of the latter author."†

We are glad that a man of so much talent, learning, and evangelical knowledge, has taken up this interesting subject. He is the first, to our recollection at least, who has entered in so enlarged a form upon this extensive field. We shall however forbear further remarks, to take notice of his well written essay prefixed to the second volume, "On what Christianity has done for women."

As we shall probably again take up this subject, we shall but briefly notice, that the importance of Christianity in giving the proper tone and station to female character, is every day more acknowledged and appreciated. The prejudice long cherished, and the habits long indulged on this topic, are yielding fast to the influence of more improved intellect, and, we trust, more chastened Christian feeling. With the increase of *general* benevolence, we rejoice to say that *particular* affection is not declining. Though more expansive than history can in any other period delineate, we yet see the social feelings taking deeper root, and the respect for woman is no longer founded

* It would be unjust on the present occasion, to pass, unnoticed, the elegant little work of Dr. Watkins on *Scripture Biography*. It was composed principally for the instruction of youth, and is admirably calculated for that object.

† Preface, p. vii.

on the plea of her sexual weakness, but on the elevation of her understanding,—her importance in the scale of being,—and her high claims as a fellow *heir of the grace of life*.

In the essay already referred to, Mr. Cox commences with some ingenious conjectures as to the station which woman held previous to the fall. The inference he draws from the general view is, "That an equality subsisted in all those respects which are not strictly classed under the epithet *constitutional;* and that the authority which Revelation has conceded to man, results from his present fallen condition." That whatever was the original difference, the equalities or inequalities of man and woman,—the harmonies of the first creation had been disarranged by the sin of man. Hence unholy passions and corrupt affections generated that unnatural power which uncontrolled authority will ever exert over weakness. Here right loses its claims in oppressive tyranny; and even female softness ceases to sooth, when unsanctified man commands obedience. But let us hear our author:—

"There is no alternative but submission or punishment. Upon this principle the female sex may be expected to become the sport of human caprice, folly, and guilt. But Christianity tends to rectify the disorders which sin has introduced into the universe, and both in a natural and moral sense to restore a lost Paradise. Like that mighty Spirit which in the beginning moved upon the surface of the waters, when the earth was without form and void, and darkness was upon the face of the deep, it corrects the confusion of the moral system, pervades and reorganizes the formless mass of depraved society, and pacifies the turbulence of human passions. With a majesty that overawes, a voice that will be heard,—an influence that cannot be resisted, it renews the world, and will eventually diffuse its unsetting glory through every part of the habitable globe." *Essay*, p. 3.

Mr. Cox next proceeds by an induction of facts to prove, that *Christianity alone* has improved the condition of women. These facts are drawn from the state of females in the nations

of Pagan antiquity,—in Greece and Rome,—in savage, superstitious, and Mahometan regions,—and in patriarchal times, or during the Jewish theocracy.

Our limits will not permit us to follow Mr. Cox through all his important details, nor shall we anticipate the reader's pleasure by attempting it. Suffice it to say, that his authorities are full and decisive on every fact which he gives. That the degradation of women, wherever Christianity has not exerted its influence, and fixed its seat, is impressed in deepest characters. That to her is assigned, in every unchristian region, sorrow, drudgery, neglect, and death. She rises but to meet the frown of her savage tyrant; she lies down but to dream of her future sufferings. In sickness she excites no kindly emotion: nor does the voice of affection ever fall on her ears in the agonies of death.

Our excellent author next contrasts the state of females under the Christian dispensation.

"It is at once striking and affecting. The moral scene brightens upon the view, as we contemplate this attractive figure, combining majesty and mildness—fascination in her smiles, and heaven in her eye." *Essay*, p. 46.

Hence he shows the "glory of this system in ameliorating society to its minutest subdivisions, and the prospect of soon transforming the moral desert into a Paradise of beauty and bliss."

To strengthen his arguments he gives the following detail:

1. The personal conduct of Christ in elevating the female character to a height unknown before.

2. The admission of women to all the privileges of the Christian Church.

3. The security which women receive to their rights in the great principles asserted by the religion of Jesus.

These particulars he illustrates by a variety of references to well known facts, and concludes the whole with the following eloquent exclamation:—

"Behold Christianity then, walking forth in her purity and greatness to bless the earth, diffusing her light in every direction, distributing her charities on either hand,—quenching the flames of lust, and the fires of ambition,—silencing discord, spreading peace, and creating all things new! Angels watch her progress, celebrate her influence, and anticipate her final triumphs! The moral creation brightens beneath her smiles, and owns her renovating power. At her approach man loses his fierceness, and woman her chains: each becomes blessed in the other, and God glorified in both."

The work before us consists of a number of essays or dissertations, on the various female characters which the Scripture has furnished for our example or instruction. The object of the author was to supply "families with a course of religious reading, adapted to occupy the intervals of business, the hours of devotion, and the time which is often properly appropriated to domestic instruction on the evening of the Christian Sabbath." The characters particularly illustrated in these volumes are:—*Eve, Sarah, Hagar, Lot's Wife, Rebekah, Miriam, Naomi, Orpah and Ruth, Deborah, Manoah's Wife, Hannah, Abigail, the Queen of Sheba, the Shunamite, Esther. The Virgin Mary, Elizabeth, Anna, the Woman of Samaria, the Woman who was a Sinner, the Syrophenician, Martha and Mary, the Poor Widow, Sapphira, Dorcas, and Lydia.* These afford a vast field for general observation, of which the author has availed himself, in an unusually pleasing and instructive manner. Sometimes we think him too diffuse; and very frequently his digressions break in upon the thread, and somewhat lessen the interest of the narratives; but he has a redeeming quality. There is so much good sense, so much evangelical fervour; and he evinces, in all these digressions, so strong a desire to benefit and enlighten his reader, as to leave us in doubt whether, upon the whole, he has not chosen the mode best calculated to answer his object.

It was our intention to have given extracts from Mr. Cox's work, but we could not do it without extending this article too far. We shall therefore refer the reader to the work itself, satisfied that an attentive perusal will amply repay him. On

the style of our author we shall but briefly remark,—That we consider it as taking a middle course between Hunter and Robinson. He does not possess the discriminating powers, the keen penetration, or the well chosen expression of the former; but he has more expanded views, his thoughts are more elevated, and his style much more apt and forcible than the latter. To both however he is an excellent appendage, and we shall be disappointed if, when his work becomes generally known, it is not as popular as either of those distinguished writers.

Y.

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FOR THE EVANGELICAL GUARDIAN AND REVIEW.

## HYMN.

CHAIN'D down to earth and all below,
My soul would fly to Thee;
JESUS, within my bosom glow;
Inspire and comfort me.

I feel the tempter in my heart;
He strives to check my song;
Thy grace shall bid the foe depart,
And aid my trembling tongue.

From earth's vain scene to Thee above,
My Saviour! longs mine eye;
O heal me with thy saving love,
And give me wings to fly.

On thy dear breast would I repose,
From sin and sorrow safe,
Where guilt's wild sea no longer flows,
Nor waves of darkness chafe.

Fain would I leave this stormy shore,
For Thine abode of peace,
Where Satan tempts the heart no more,
But all is love and bliss.

Fain would my weary spirit rise,
And leave earth far behind,
And stript of hell's alluring guise,
Unfading pleasures find.

Oh for the prophet's burning wheel
To bear me to my God!
Oh for his lustre to reveal
The bright and heavenly road!

Oh for a spark of heavenly flame
To warm this lifeless breast,
And bid it join the sweet acclaim
Of saints and angels blest!

Releas'd from earth and all below,
So would I fly to Thee!
Jesus! within my bosom glow,
Inspire and comfort me!

L. S.

## Obituary Notice.

FOR THE EVANGELICAL GUARDIAN AND REVIEW.

"The righteous shall be had in everlasting remembrance."

OBITUARY notices of virtuous and pious dead, are consoling to the hearts of the bereaved, and useful to survivors, by calling their attention to prosperous and triumphant examples

of faith and patience. They serve to exalt the grace of Christ, by showing that his "strength is made perfect in weakness," and by inviting others to believe, live, and die in the armour of Gospel virtues, and the hope of Christian immortality.

The Christian community, and the Church in Albany, has been bereaved of one of its most pious members, Miss Anna Van Vechten; a woman whose retiring modesty, and jealous fear of her own attainments, prevented her from being so generally known as her graces deserved, and the interests of the Church demanded. A lingering disease, which often bowed down her spirits, prevented her intercourse in social life, often debarred her from the public ordinances, or rendered them not so profitable as she wished, harassed her for years, and in the end proved fatal. Yet she loved the courts of God's house,—his word was her delight, and it was her chief joy to meditate on divine truth, to enter into her closet, and pour out her heart to a heavenly Parent, who seeth in secret, and will reward openly. Papers in manuscript sufficient for a volume, testify to her patience, her faith, her attachment to the doctrines of grace, her love to God, her connexions, and the ministers of divine truth. Her disease, which at times flattered and deluded her friends, seems to have been ameliorated during the sickness and death of a beloved brother. She was borne up and comforted, and could perform the offices of sisterly affection. But the death of this brother, though expected, struck with mortal weight on her heart. Though an obedient and an affectionate child, the chief ligament which bound her to the world was ruptured when the messenger of death called him from time to eternity. This brother received various affectionate lamentations from his sister's pen and heart, and none but those who have read them can estimate their tenderness and value. Samuel Van Vechten indeed deserved the eulogium of an upright and virtuous young man, the affectionately obedient child, the constant friend, the faithful brother, the inquirer after truth, the patient sufferer under tedious sickness, and the triumphant Christian in the hour of death. He de-

parted with a hope full of immortality, on the 30th of March, 1814, in the 24th year of his age.

His death came to the sister as the message, "Be ye also ready." His tomb received her lamentations, and the heavens, where he had found rest, her prayers and hopes. She trusted in the same God and redemption, and He who hath said, "I will never leave thee nor forsake thee," was faithful to his servant. Though not always on the mount of transfiguration, she had a "good hope through grace," and fell asleep on the 31st of May, 1817, in the 35th year of her age.

It was intended by the writer to have inserted in this account extracts from her journal and meditations. But they are dear to surviving friends as a precious legacy with which the world may not intermeddle. Let them be embalmed in their remembrance, and sleep in the bosom of mercy, till the last day shall reveal them! Such Christian humility, such tenderness of affection, such acquaintance with divine truth, such watchfulness of conscience, such constant diligence to live and die the death of the righteous, as these manuscripts exhibit, teach us most highly to prize the grace of God, which, of a guilty sinner, can make a triumphant saint, and cause a frail and worthless mortal to leave behind a savour of holiness which the just will ever pronounce blessed.

Farewell, beloved and lamented saint! May we all be followers of thee as thou wast of Christ! And after the languors, trials, and storms of life, pass triumphantly, like thee, through death, to that "rest that remaineth for the people of God."

A. W. B.

# Selected.

*CONSIDERATIONS ON THE LIFE AND TRANSLATION OF ENOCH.*

## 1. *The case of Enoch and Elijah.*

IT is appointed unto all men once to die: this is the general rule: but we meet with an exception to it in the case of Enoch, who was transported from the earthly to the heavenly Sion, without passing the valley of the shadow of death interposed between them. The Scripture affords us one more instance of the same kind, that of the prophet Elijah, for whom a chariot and horses of fire were sent down from the city of the great King, and who instantly exchanged his prophetic mantle for a robe of glory. Thus it pleased God to vouchsafe the world two rehearsals of the ascension of the holy Jesus; one for the building up of those before the law, the other of those under the law, in the faith of that great and important article: and both, that we of these latter days might admire the wisdom of God in foreshowing what hath been accomplished, and adore his mercy and power in the accomplishment of what was foreshowed.

## 2. *Enoch's Faith.*

IF we ask what it was in Enoch that could merit an exemption from the common lot of mortality, the author of the Epistle to the Hebrews will tell us—*By* FAITH *Enoch was translated** from earth to heaven. His faith then was in heaven, whither he was translated, and in that blessed Person who only could translate him thither: he was a believer in him who, after having made atonement on the cross for the sins of the world, appeared before the everlasting gates of heaven, and commanded them to be thrown open, for the righteous nation to enter into them, and give thanks unto the Lord their God.

* Heb. xi. 5.

The righteousness of the Redeemer, like light from the sun, looked always and reached upwards, to save those who lived by faith before and under the law, as well as downwards, to justify and sanctify believers to the end of time, and nothing was, is, or shall be hid from the influence thereof. *Enoch was translated that he should not see death*, by faith in him who, because he was to *overcome the sharpness of death*, could therefore *open the kingdom of heaven to all believers.*

### 3. *His Prophecy.*

BUT did there a doubt remain as to the object of Enoch's faith, the prophecy delivered by him to the old world, and recorded by St. Jude, were sufficient to dispel it. The subject of the prophecy is the second advent of our Lord and Saviour Jesus Christ to take vengeance on the deniers and blasphemers of his holy name. *Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all the ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.** This prophecy of the coming of our Lord to judgment, which is to be his last act, and to close all the dispensation of God to man, through a Mediator, necessarily supposes in the person who uttered it, an acquaintance with the steps leading to that awful and final catastrophe, such as the incarnation, life, sufferings, death, resurrection, ascension, inauguration, and kingdom of our Lord, as well as the glorious state of the saints departed, who are to come with him in the clouds of heaven. On these subjects were the thoughts of the prophet employed, and his affections were in heaven long before he himself was translated thither. How ought we then to be continually looking for and hasting to the coming of the day of God, now that Christ has sustained his offices of prophet, priest, and king, and nothing remains but that we behold him in the character of our judge! Surely it is now, more than ever, the part of a prophet, or

* Jude 14.

teacher of the revealed will of God, to dwell upon the second advent of Messiah, and to paint in the most lively colours, the transactions of the approaching day of final retribution; that day when the stoutest heart shall tremble, and the terrors of which nothing but the faith of Enoch can enable us to support. Yet who is there among us that thinks, as he ought to do, on that day, or that faith!

[*To be continued.*]

# Religious Intelligence.

## *JEWS.*

IN a Tract lately published at Paris by M. Bail, the following is given as a fair calculation of the number of Jews in the different quarters of the globe:—

| | |
|---|---|
| In all parts of Poland, before the partition of 1772 | 1,000,000 |
| In Russia, including Moldavia and Wallachia | 200,000 |
| In all the states in which the German language is spoken | 500,000 |
| Holland and the Netherlands | 80,000 |
| Sweden and Denmark | 5,000 |
| France | 50,000 |
| In England [of which London contains 12,000] | 50,000 |
| In the states in which Italian is spoken | 200,000 |
| Spain and Portugal | 10,000 |
| United States | 3,000 |
| In the Mahommedan states of Asia, Europe, and Africa | 4,000,000 |
| In Persia and the rest of Asia, including China and India | 500,000 |
| Total | 6,598,000 |

## *BAPTIST MISSIONARY SOCIETY, ENGLAND.*

*Substance of the Report read at Oxford, Oct. 1, 1817.*

AT our late general meetings in London a Report was read, comprising the most important intelligence which had been received up to that period. To that Report little addition can as yet be made; but as it has been but partially circulated, we shall extract from it, for the information of the Society to-day, a brief review of the various stations, occasionally inserting, under each head, what information has since been received.

Beginning, as usual, with the province of Bengal, DINAGEPORE, lying about 240 miles N. of Calcutta, is the first station which claims our attention. Late accounts from thence mention, that several inquirers from Purneah, a considerable town to the westward, had travelled thither, who heard the

word with serious attention, and gladly received several copies of the gospel of St. Luke, which were given them at their own request, to carry back to the place of their residence.

Goamalty has been, for some time past, occupied by Krishnoo with his usual assiduity and zeal. In one of his excursions to a neighbouring village, he informed the people that he was come to offer them the word of God "without money and without price." His hearers, however, not understanding these disinterested offers, so new to heathens, were afraid to accept of books; and Krishnoo, full of grief, retired and prayed to God on their account. On his next visit, he found them more attentive, and desirous of books to read. On another occasion he visited Mandaroo, a place in which the Scriptures had never been seen or heard of before. A fair being held at that time in the town, many thousands were assembled, among whom he distributed a great number of books, and had much discussion with several men of influence among them.

A friend who lately visited the station at Cutwa remarks: "Never was my faith in the mission raised so much as since I have been here. All I see, and all I hear, tends to confirm me in the idea that Satan's kingdom in this country will soon be much diminished." These expectations seem to be warranted by facts. Mr. Carey has had several pleasing additions from the natives around him; the people, in general, seem eager to obtain gospels and tracts, and are very desirous that more schools may be established for the instruction of their children. We regret to add, that a want of the requisite funds has hitherto prevented a full compliance with this desire.

The distant stations at Sylhet and Chittagong have lately been visited by the laborious missionary just mentioned (Mr. W. Carey.) At the former, the progress of our brethren De Sylva and Bhagvat has been retarded for want of the Scriptures, which are not yet translated into the language of this district; and by the wild and savage habits of the natives. As one instance of this it is stated, that the Kachat rajah, near whom they reside, celebrated his recent elevation to the throne by offering in sacrifice to an idol twenty young men, whom he had brought for that purpose from the mountains. Yet the prudent and inoffensive conduct of our native brethren had so far recommended them to this prince, that he has made them repeated presents in money, and promised them a piece of ground, on which they hope to build a school, and thus introduce the gospel in a silent and gradual manner.

"At Chittagong," says Mr. Carey, "I found brethren De Bruyn and Baudry well, and warm in the cause of our Master; they go out almost every day when it is not too hot, to the markets around, and speak of Christ. They have frequent visits from their neighbours, and in various ways seem to be actively spreading the light of the gospel around. One of the members here is a drummer, who received a tract and the psalms of David at Dacca some years ago. This poor man used to go from place to place, and from house to house, with the psalms, to obtain some instruction, but could find no one to instruct him. About eight years ago he removed from Dacca to Chittagong, but wandered about as before, thirsting for instruction, for ten years, till at last he found De Bruyn, who satisfied his thirst; he has since joined the church, and is now a warm-hearted Christian. I forgot to say that he once went to the Catholic priest with the Psalms, who told him to throw the book into the river, for it was not fit for him to read; he wondered that the priest should order him to do so with the word of God, and said in his heart, that he would rather lose the priest than the book. His name is Domingo Reveiro; I had some talk with him, which pleased me very much indeed. A great priest of the Raoolees has lately sent a letter to our brethren, written on a palm leaf, in the Burman character, of which the following is the purport: "All my people are poor, and perfectly unruly; sunk in every thing that is evil, without a resting place; if you will come to us, they

will pay attention to what you say; the book that you have is very good, and all that receive it will be sheltered, as by the shade of a large tree. Numbers have heard about it, and are desirous to join you. I am a poor creature; and if you will come and help us, we shall be very thankful." Our brethren intend to go soon, and pay them a visit.

In concluding the account of his extensive tour, Mr. Carey observes: "I am happy to say, that I had many very pleasing opportunities of speaking of Christ to those who never heard of him before: people at several places were very eager to get books and pamphlets. I had much reason to lament the not having a better stock of books and pamphlets with me, for in such a long journey I might have given away thousands to those who had never before heard the sound of the gospel. How much still remains to be done! It would be a good thing, if a person, well stocked with books and pamphlets, were constantly employed in taking such long journeys: it would be a great means of spreading the light of the gospel, and of keeping alive that light which has already been spread. May the Lord increase the number of labourers. I have great reason to bless the Lord for all his mercy and goodness manifested to me and all with me through this journey; he has preserved me from innumerable dangers and great difficulties. O that for all this I may be enabled to devote myself more and more to him!"

The greater part of the members of the church recently formed at Berhampore have removed from thence to Calcutta. Still the work of God has not ceased. At the date of the last advices from hence, several families were under instruction, and desirous of admission into the church. A visit had lately been paid them by Mr. Smith, which afforded him an opportunity of preaching the gospel to great numbers.

The labours of Mr. Thomas, who is stationed at Chougacha in Jessore have been interrupted by sickness. To this church, notwithstanding, some recent additions have been made from among the natives.

From Serampore and Calcutta no particular details can be presented, beyond those which have already met the public eye. The various, extensive, and beneficial labours in which our brethren have long been engaged, are in a state of encouraging progress. The word of life is sounding forth in various directions, principally by means of the brethren raised up in the country; and instances frequently occur, in which it appears to be made the power of God unto salvation. One instance of this kind may serve as a specimen. In the latter end of September, 1816, a man called at the mission-house with a Bengalee New Testament in his hand, bound in leather, and much worn. He asked the missionaries to teach him the doctrines of this book, which he said he had been reading a year, and had read it nearly through. They invited him to stay, and placed him under the instructions of Mr. Smith. After some days they discovered, that this man, then quite young, had been with them a few years before, but had been inveigled away, and prevailed upon to become a Mussulman. On the 27th of October he brought in his hand the following petition that they would baptize him—"Oh brethren! I am a great sinner, and each of my sins is very heavy; there is one way of salvation. Bury me in the grave of the Lord Jesus Christ; feed me with his flesh, and cause me to drink his blood. I want that religion which, according to the command of God, consists in truth, mercy, and pardon; that knowledge and disposition of mind which are necessary to enable me to show to others the good way, that grace which shall enable me to practise holiness. I have truly believed with my heart, that the Lord Jesus has borne our sins in his own body on the tree. I know not when I shall die. In the name of the Lord Jesus do not delay my baptism."

Besides those brethren who have lately arrived at Calcutta from England, (Messrs. Randall and Penny,) a valuable addition

has been made to the number of missionaries in the person of Mr. J. T. Ricketts, who left a situation of importance in a temporal point of view, in the island of Amboyna, that he might connect himself with the mission. He has been united to the church at Serampore, and since ordained to the work of the ministry. He is gone to occupy a station in the vicinity of Moorshedabad, and the senior brethren addressed him a letter of advice on the occasion, which happily conveys their sentiments on the nature of the work in which he is engaged. This letter is too long for insertion here, but will be read with interest, when presented through another channel.

At Vans-variya, a village not far from Serampore, where a small Christian society sprang up some time since, solely in consequence of the circulation of the Holy Scriptures, we learn, that Tarachund, their minister, continues to show much zeal and earnestness in the cause of Christ. He is said to spend nearly all his income in promoting the gospel, reserving scarcely any part for himself.

Our brethren Moore and Rowe, who have long occupied the station at Digah, have been much encouraged of late by growing success. Various pleasing additions have been made to this little church from among the natives; but the word has been more peculiarly owned to the conversion of many of our own countrymen in the army. One letter mentions twenty-four of these who had openly professed their love to Christ. Others have since followed their example; nor was this gracious work at a stand when the latest advices which have reached us left the station in November, 1816.

The journals of Mr. Thompson, at Patna, afford abundant evidence of his anxious desire to advance the interests of the Redeemer's kingdom. Early in the year 1816, he undertook a journey as far as Benares and Allahabad, during which he had many opportunities of preaching the gospel, and observed throughout the country a general impression that it will soon be triumphant. From Benares he was accompanied back to Patna by a pious young man, of the name of Flatman, who desires to devote himself to the work of the mission, and is, for the present, associated with Mr. Thompson in labour. In the month of October, last year, this active missionary visited Bettiah, a town in the province of Behar, about 90 miles distant from Patna, into which Christianity, according to the tenets of the Church of Rome, was introduced about eighty years ago. One principal object he had in view was, to ascertain the practicability of establishing schools; on which subject, and various other interesting points, connected with the history and present state of these Catholics, he has given a copious account, which will shortly be published in the usual course.

From Agra, Allahabad, and Delhi, no intelligence particularly interesting has been received. Mr. Mackintosh has removed from the first named city to Allahabad, and appears to have commenced his work in a truly humble and Christian spirit. Delhi is supplied at present by Mr. Kerr, but his continuance there is rather uncertain.

In this province (Hindost'han) two new stations have lately been occupied. One is in the city of Gayah, fifty-five miles south of Patna; a place of almost as great idolatrous resort as the temple of Juggernaut, and which is occupied by a Mr. Fowles, who was converted under the ministry of Mr. Thompson at Patna. The second is at Monghir, which is described as a place "immensely large:" in which our valued brother Chamberlain has fixed his residence, assisted by the aged native Brindabund, and where already some pleasing indications of success begin to appear.

In addition to these new stations, another is commencing at Benares, the Athens of India, whither our brethren have sent Mr. Smith, who is particularly fluent in the Hindoostanee dialect.

At Nagpore, in the Mahratta country, Ram Mohun, a pious native itinerant, is constantly engaged, under the direction of

the worthy European who has long aided the mission in that quarter. Several persons of the Dher cast are mentioned as hopeful inquirers. Similar accounts are given also by brother John Peter, from Orissa.

The journals of C. C. Aratoon, at Surat, contain some striking facts, illustrating the nature of those impediments which, in every country, oppose the progress of the gospel of Christ. On one occasion, an old man, after listening for a long time, observed, "I see we are nothing, and that nothing can be done by us; we are only flutes in the hand of God." At another time, when addressing near 50 persons, one of them objected, "Our shastres are not good, therefore we are vitious; but the Christian shaster is good; why then are Christians wicked?" To this Aratoon replied, that there were two sorts of Christians, but not two sorts of Hindoos; the false Christians confessed Christ with the lips only, not with the heart. They asked, how this could be? He said, Do you call him a Mussulman, who does not walk according to the Koran? They said, No. Do you call him a Parsee, who does not worship the sun? No. Do you call him a Hindoo, who eats the cow, and does not worship the gods? They answered, No. Well, then, said the missionary, nor do we call them Christians who obey not Christ: here is the gospel, take it, read and examine for yourselves: here you will see the characters of those who are the real followers of Christ; they only are Christians who fear God, obey Christ, and keep his commandments.

At Rangoon, Mr. and Mrs. Judson have had to encounter various difficulties, but observe in their last communication, "We are now much more comfortable than at any time since we arrived here. Provisions are plentiful, and in considerable variety. The country also is quiet. We are not harassed with midnight alarms, as we were in our first two years; and the present government of Rangoon grants us all the protection, and shows us all the kindness, we can desire." Mr. and Mrs. Hough have safely arrived at this station; the families have united on the principle adopted by our brethren at Serampore, that of a common fund, and the whole aspect of affairs here seems encouraging.

Leaving the continent of India, the earliest of our insular stations is at Columbo, in Ceylon. Several persons have been added to the little church at this place; among others, a Boodhist priest has renounced idolatry, and been baptized in the name of the Lord Jesus. Mr. and Mrs. Griffiths have safely arrived; and Mr. Siers, who has long aided brother Chater in the work of the ministry, has been solemnly ordained to it; in which service the American missionaries, then at Columbo, took a very friendly part.

Of the natural tendency of the gospel to ennoble the mind, by imparting the principles of philanthropy and true benevolence, a memorable proof has been lately given in this island, by the voluntary resolution of a large majority of the respectable inhabitants gradually to abolish domestic slavery. Much praise is due to the humane exertions of Sir Alexander Johnstone, the Chief Justice of Ceylon; but as that enlightened magistrate himself has expressed his conviction that this growth of liberal sentiments and feeling must be ascribed to the spread of Christian knowledge, such a fact ought not to be withheld from the friends of the gospel.

Intelligence has been received of the safe arrival of Mr. and Mrs. Phillips at Ryswick, near Batavia. Here they remain for the present, studying the Malay, with the friendly assistance of Mr. Robinson, who preaches in that language as often as he has opportunity, and is proceeding also with his translation of the New Testament into that tongue.

The station at Samarang, to which it is most probable Mr. Phillips will ultimately proceed, is maintained for the present by Mr. Brückner, who had joined our late brother Trowt shortly before his lamented decease.

At Amboyna, the most remote of all the stations that have been planted in the east-

ern world, Mr. Jabez Carey has hitherto acted alone, and displayed much zeal and judgment in his operations. He has distributed considerable numbers of the Malay New Testament; translated the whole of Watts's Catechism, and made considerable progress in translating Baxter's Call to the Unconverted. The people are fond of reading, and any thing serious is well received. The schools, of which a considerable number were established by the Dutch government, are placed under Mr. Carey's superintendence, and occupy a large share of his attention.

Hitherto we have been called, in a peculiar manner, to exercise faith and patience in relation to the newly planted station in JAMAICA. Scarcely had our valuable brother Rowe obtained permission to publish the gospel, ere he was called to enter into the joy of his Lord. Mr. Compere, who succeeded him, was for a season fully engaged in preaching to the negroes; of late, however, his conduct has not altogether coincided with the views of the Committee, so that he is no longer under our direction, but has embarked, with his family, for the United States of America. Mr. Coultart remains on the island, and will, we trust, prove an extensive blessing there.

It will not be expected that any addition can be made to the accounts already before the public, respecting the progress of the *Translations*. One fact, however, has been announced since the date of the last memoir on this subject, on which we reflect with peculiar satisfaction and thankfulness. We refer to the completion of the Chinese version of the whole Scriptures, to which, after eleven years of vigorous application, Dr. Marshman has been spared to put the finishing hand. The printing, on the improved plan, with moveable types, is advancing with similar celerity; and we indulge the pleasing hope that He, who has given inclination and ability to accomplish such an arduous undertaking, will interfere to remove the obstacles which at present impede the circulation of his word through that vast empire.

The number of *native schools* has greatly increased during the last year; and as the advantages derived from them become more and more evident, applications for the establishment of new schools are made from various quarters, and to an extent far beyond the present means of our brethren to defray. For the regulation of these schools, the missionaries have lately drawn up a comprehensive and systematic plan, the result of much experience, and long deliberation, and which has been highly approved by the most distinguished residents in India. This pamphlet has been lately reprinted in this country, and will shortly be published in an abridged form, for general circulation. We feel convinced that it will deeply interest the minds of all who would rescue the Eastern world from the degrading fetters of ignorance and superstition; and excite more general attention, and engage more friendly support, to this interesting branch of missionary labour.

The Resolution passed at our last annual meeting, respecting the time at which the Treasurer's accounts should be made up in future, not having been clearly understood by all concerned in it, it is not in our power to present the Society to-day with a complete statement of receipts and expenditures for the last year. This omission, however, will soon be supplied. In the mean while, we acknowledge, with grateful pleasure, the very liberal assistance which has been afforded during that period, notwithstanding the times have been so peculiarly unfavourable to pecuniary exertion. The steady and effectual support derived from the numerous body of subscribers—the kind and valuable aid rendered by Auxiliary Societies, which so happily diffuse an interest in the cause throughout the respective spheres of their operation, and introduce the mission to the notice of many, who otherwise would remain ignorant of it—together with the very generous munificence by which the Society has been favoured, in some particular instances, in the course of the past year—are, indeed, most inadequately noticed in these brief and general

terms. But, considering the high and noble purpose for which these gifts are cast into the treasury of God, and the evident tokens of divine approbation which have rested upon them, we are persuaded our friends will accept more readily the language of congratulation than of eulogy, and feel that our united praises are due to that holy and gracious Being, who has furnished the opportunity for those labours of love, imparted the disposition to engage in them, and crowned them with a degree of success far beyond our expectations.

Eight persons, including the missionaries and their wives, have been sent out this year. Their destinations have been to Java, Calcutta, and Jamaica. Very recently our young brethren, Sutton and Adam, who had been pursuing preparatory studies at Bristol and in Scotland, have been designated to their important work, and are expected to embark at Liverpool in a few days.*

Several candidates for missionary labours have been admitted, and placed under the care and instruction of various members of the Committee.

The views of our brethren abroad, always liberal and comprehensive, have led them very urgently to entreat that our operations may be carried on upon a yet more extended scale. They have enumerated no less than nine stations of great importance, to which they implore us to pay immediate attention. Such requests, on behalf of millions of guilty and ignorant immortals, made by men who have devoted their all to the work, ought not to be treated with indifference or neglect; but you will remember, brethren, that these faithful and laborious men, plead in the name of Him who hath redeemed us by his blood, to whom the Heathen is given for his inheritance, and the uttermost parts of the earth for his possession. May these weighty considerations suitably affect our hearts, and lead us, with renewed alacrity and zeal, to exert ourselves in the Redeemer's cause, forasmuch as we know that our labour is not in vain in the Lord.

* They have since sailed by the private ship Roscoe.

## *OBITUARY OF MARY W——*

WHO DIED AT THE EARLY AGE OF ELEVEN YEARS AND EIGHT MONTHS.

ONE of the most beautiful and tender representations given in the Scriptures, of that intimate union which subsists between Christ and his people, is taken from the shepherd and his flock. When, wrapt in holy meditation, Isaiah contemplates afar off the coming of the Messiah, and foretells the vengeance which he should exercise towards his foes, he beautifully contrasts with it the endearing relation which Christ sustains to his people. "He shall feed his flock like a shepherd, he shall gather the lambs with his arm, and carry them in his bosom." In similar language the Prophet Ezekiel more fully points out the office and the character of the Shepherd of Israel: "Thus saith the Lord God, Behold, I, even I, will both search my sheep, and seek them out: as a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel, by the rivers, and in all the inhabited places of the country. I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel. I will feed my flock, and I will cause them to lie down, saith the Lord God. I will seek that which was lost, and

bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick."

In conformity with the annunciations of ancient prophecy, the Redeemer, when he came into the world, assumed the character of the good Shepherd, who so loved his sheep, as to give his life a ransom for theirs. When thirsty, he guides his flock by the still waters; and when weary, he leads them into green pastures, where they may lie down safely; he suffers not the sun to smite them by day, nor the moon by night; for his eye never slumbers nor sleeps. He knows his own sheep by name, and leadeth them out: under his guidance, there shall no evil beast devour them; for none is able to pluck them out of his hand, neither shall any danger approach the place of their rest. With the most tender sympathy, the Shepherd of Israel carries the lambs in his arms when weary, and leads gently along those that are feeble in his fold. When about to leave this world, and ascend to his Father, he manifested the affectionate feelings of his heart for their preservation, in charging his apostle first of all "to feed his lambs."

There is not, under heaven, a sight so inexpressibly pleasing, as a youthful Christian pilgrim, resolutely bending his course towards the heavenly Canaan. By the aid of Revelation he penetrates the veil of mystery which hangs over futurity; he catches a glimpse of the unseen glories of the Paradise above, and his soul is filled with a holy ardour to seize upon a crown of unfading glory; he hears the voice of heavenly wisdom saying, "This is not the place of your rest," "here you have no continuing city;" and he turns his eye from the glittering trifles which surround him, to behold "that city which hath foundations, whose builder and maker is God," and longs to enter upon the rest that remaineth for the followers of Jesus. The Scriptures of truth declare, and daily experience confirms the declaration, that out of the mouth of babes and sucklings God can perfect praise. Whilst the wise man glories in his wisdom, the rich man in his possessions, and the man of ambition in his exalted station, the poor and despised Christian pilgrim attains to the possession of that wisdom which cometh from above, seizes upon a treasure which cannot decay, and holds a station elevated far above all worldly grandeur, in communion and fellowship with his God. The glories of eternity, too often hid from the wise and prudent, are, in the unsearchable wisdom of Jehovah, revealed unto babes; for, "not many wise men after the flesh, not many mighty, not many noble are called; but God hath chosen the foolish things of the world to confound the wise, and the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen; yea, and things which are not, to bring to nought things that are."

The truth of these few observations may be illustrated by the short and simple annals of Mary W—. No splendour of worldly riches marked her station in society—no peculiar beauty of outward form or appearance attracted the gaze, or excited the admiration of those around her. She was born at G—, on the 5th of May, 1805. The first years of her childhood were distinguished by no peculiar excellence of character or maturity of judgment. Like other children she was hasty and thoughtless, and probably as fond of her childish amusements as any of her companions. From her earliest years she was carefully instructed in the fear of God, by an affectionate and pious mother. Mary, however, was too much engrossed with the little trifling pursuits of childhood, to bend her thoughts toward another world: she bowed her knee, indeed, morning and evening regularly before her Maker, but she gave him not her heart. When she rose from her knees, she thought that she had finished her task, and had done all that was needful; her little heart never thought that the great God, whom she addressed, and who lives far beyond the blazing sun, and the twinkling stars of heaven, could "stoop to watch her infant soul, or listen to her feeble prayer." Hitherto she was unconscious that she had

"a fear to quell, or a soul to save." She was as a lamb, straying from the flock of Christ; but the ever-wakeful eye of the Shepherd beheld her wandering, and he in his mercy was about to restore her to his fold.

Her only brother, a child about five years of age, was summoned, when Mary was in her eighth year, to an early tomb. Whilst the mourning and bereaved parents were sorrowing over his loss, God was graciously pleased to render his removal the means of impressing Mary's heart, and of leading her to the Saviour. She was then reading in the sixth chapter of the Gospel of St. Matthew, and when she came to the twenty-first verse, where the Saviour says, "Where your treasure is, there will your heart be also," she was for the first time enabled to present the desire of her heart to God, through Jesus Christ the Lord, and she inwardly prayed that "*her* treasure might be in heaven, and there her heart would be also." Before this period, her mother would sometimes say to her, "Mary, you should attempt to pray to God in your own words, and not merely *say prayers* to him." Mary then thought that this was impossible, but now she both felt its truth, and exemplified it in her daily practice. From this time a great change took place upon her mind; her thoughts were directed heavenwards, and her treasure was above. Jesus had drawn her to himself with the cords of his love, and she loved him, who had so loved her, as to lay down his own precious life to redeem her from the punishment due to her transgressions. She had chosen that better part which should never be taken away from her, and she was enabled to comply with the words of the hymn which says,

"O yes, when little children cry,
God hearkens to their prayer!
His throne of grace is always nigh,
And I will venture there:
I'll go, depending on his word,
And seek his grace through Christ the Lord.

She was favoured with a memory uncommonly retentive, which she turned to good account in treasuring up large portions of the Sacred volume, together with many psalms and hymns. She attended regularly along with her parents at the [redacted] Church, but, unlike most other children, she was not a careless inattentive hearer. Her little heart glowed with delight at the approach of the sacred day of rest, she longed for the return of the Sabbath, and was pleased with every incidental opportunity of hearing the Gospel preached upon other occasions. She would sometimes say, "I am glad this is the Sabbath-day, it is the best day to me, and I think it is because on this day Jesus rose from the grave." When attending the house of God, Mary listened with eager attention, because her heart was interested in the services of the sanctuary; and on returning home, he would repeat a great part of the sermons she had heard, and was displeased if it was not required of her.

She gave evidence that her heart was renewed by divine grace, from the delight she felt in family and secret prayer: in the latter she possessed much liberty and great fervency. Some person said to her, on one occasion, "Mary, do you like to pray with the family or in secret best?" Her reply was, "I love to pray with others, but I can say to God, when I am alone, what I cannot say when I am with others." Yet this dear child was not a stranger to temptations from within, as well as from without. Wandering thoughts in prayer occasioned her many a painful reflection. Her mother frequently observed her, after she had been thus engaged in private, with an air of melancholy on her countenance, and took occasion to inquire the cause. Mary replied, that she could not get her prayers and for wandering thoughts, and that this made her feel dejected and dull. She has now, however, quitted her tabernacle of clay, and entered the heavenly kingdom, where no sinful or wandering thought shall ever disturb her mind.

On being asked by her mother if she could tell how and when God had been

graciously pleased to manifest to her his redeeming love, she answered, that she neither knew God nor herself before her little brother died: sin, till then, was no grief to her. Her thoughts had been much occupied about him, but she was comforted with the hope that he was gone to serve God in heaven, because he took so much delight in prayer and praise while upon earth.

Jesus was to her "all in all." Her great desire was to speak of Christ, to hear of Christ, to read of Christ, and to think of Christ. Her mother said to her, on one occasion, "Mary, what is that which you most desire, if you were to have your wish gratified?" She said, "I desire to love the Lord Jesus Christ with all my heart; but I am grieved that I have so little love to the Saviour." Her mother replied, "Mary, God will assuredly give you the desire of your heart, for he has said, 'They that seek me early shall find me.'" Deeply conscious of the depravity of her heart, she sometimes expressed herself thus, "O, this bad and wicked heart of mine! O, I wish I could love Jesus better, when I read in his blessed word what he suffered for poor helpless sinners such as I am." And then she would add, "O, that all my thoughts were directed to God!" When told that she was eight years of age, she said, "O, that all my past years had been devoted to God!"

It pleased the Almighty Disposer of events, when she was about nine years of age, to visit her with a long and painful illness, from the month of January, till about the middle of May. She was thus made to drink deep of the bitter waters of affliction, but she possessed a peace and calm serenity of mind within, which supported her under every trial. Many a sleepless hour during her long protracted sickness, she passed with her mother in searching the Scriptures, in addressing their joint supplications at the throne of mercy, and thus held intercourse with Heaven. The Scriptures were Mary's delight; and many were the passages of which she was especially fond; the 24th and the 25th verses of the 73d Psalm were particularly endeared to her: "Thou shalt guide me with thy counsel, and afterward receive me to glory. Whom have I in heaven but thee? and there is none upon earth I desire besides thee." On the twelfth chapter of Isaiah she dwelt with peculiar pleasure, and was much delighted with the promise in the third verse, "With joy shall ye draw water from the wells of salvation;" a promise wonderfully verified in her own happy experience.

The greater part of her time was occupied either in singing hymns, or in reading the word of God, and various religious publications, in repeating large parts of the Scriptures from memory, or in the exercise of secret prayer. And although, while engaged in the exercises of devotion, she might sometimes catch in imagination a glimpse of the heavenly regions, and hear, as it were, the notes of angels and the harps of heaven; though a holy joy might occasionally take possession of her soul in looking forward to the possession of an inheritance incorruptible, undefiled, and that fadeth not away; though her willing spirit might long to fly away and be at rest—to enter upon the rest that remaineth for the people of God; yet her course was far from being an unvarying scene of unmingled happiness. Her joys were often mingled with sorrows, and her pleasures succeeded by pain. Week after week passed away, producing alternate sunshine and cloud, calm and storm, hope and fear; yet she pursued her heavenly course, travelling onwards to her Father's house above. She knew well that her Lord and Master would not suffer her to be tried above what she was able to bear, but would with every temptation make a way to escape. She remembered the words which are written, that "through much tribulation we must enter the kingdom;" and she felt assured that the Saviour "is not an High Priest who cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin;" and that therefore

"he is able to succour them that are tempted." Her feelings corresponded with those beautiful lines of the poet:

"Why should I complain
Of want or distress,
Temptation or pain?
He told me no less.
The heirs of salvation,
I know from his word,
Through much tribulation
Must follow their Lord," &c.

Her great desire whilst journeying heavenwards, was to adorn the doctrine of Jesus her Saviour in all things, by a life and conduct becoming the Gospel. Thus she said, on one occasion, "I wish I could love Christ in all the ways Mr. —— speaks of: I wish to think of Christ—I wish to read of Christ—I wish to hear of Christ—I wish to speak of Christ—and I wish to be made holy, as the Lord Jesus Christ is holy, and to be with him for ever and ever; for then I shall serve him without sin."

The few fleeting years of her earthly course were hastening to a close; and as she drew nearer the termination of her pilgrimage, she evinced a maturity of judgment far beyond her years. The family were often surprised and impressed by the appropriate manner in which she offered her counsel and advice to its various members. Her heavenly Father was early fitting her for that important change which was soon to dissolve her connexion with time, and usher her into eternity, and enabled her thus to leave behind her a lasting testimony to the power of divine grace in renewing and sanctifying the heart, and in enlarging the powers and capacities of the mind.

About nine months previous to her death, she was called to mourn over the loss of her invaluable mother. That eye which, with maternal and Christian affection, had gazed with delight upon the opening beauties of this lovely flower, was now to be closed for ever. Whilst the veil of futurity yet hung over the destiny of her child, the strong feelings of maternal affection would doubtless excite in her breast a thousand fears for her safety, while, bereft of the guide of her youth, she continued a pilgrim in this vale of tears. But she was enabled in faith to commit her cares and anxieties to Him who hath said that he will be "the shield of the orphan;" and God, who is faithful to his promises, graciously fulfilled all that he had pledged himself to perform. Mary's short course was soon to terminate; "the numbered hour was on the wing to lay her with the dead." Her feeble frame was soon to be deposited with the mouldering remains of her beloved parent, in the hope of a glorious immortality. But the powerful arm of Jehovah bore her triumphant through her last conflict.

Towards the latter end of April, 1816, she was seized with the measles, which in the short interval of a fortnight put a period to her life. During the severity of the disorder, she was patient and resigned, and contented to bear whatever her heavenly Father should be pleased to appoint. She said, "that we had need to prepare for death, before we were laid upon a sick bed." Her sister said to her, "Mary, you have great patience under your affliction." She added immediately, "Why should I be discontented under the afflicting hand of God? though he presses heavily on me with the one hand, he can uphold me with the other." There were few parts of the Scripture with which she was unacquainted. Among the last chapters she read was the 7th of Job; when she came to the 16th verse, where Job says of life, "I loathe it, I would not live alway," she said, that she remembered that was a verse which her mother used frequently to repeat, and she thought she could say also, "I loathe it, I would not live alway."

On the day before her death she requested the 63d chapter of Isaiah, and the 14th chapter of John, to be read to her, and expressed the pleasure she experienced from them; but dwelt particularly on those beautiful words in the 9th verse of the former, "In all their affliction he was afflicted;"

and the 18th verse of the latter, "I will not leave you comfortless, I will come to you." She also requested that the beautiful hymn beginning "Jesus, and shall it ever be," &c. might be read; a hymn of which she was particularly fond. On being asked if she felt ashamed of Jesus? "No," she replied; rather would I say,

"And O may this *my* glory be,
That Christ is not asham'd of me!"

Being left alone with her elder sister, she said, "If I do not get better soon, I think I shall not be here long." Her sister said, "Mary, are you afraid to die?"—"No," she said, "but if it were the Lord's will, I should like to be here a *little* longer: but I am not afraid to die; for has not Christ promised to take the sting out of death? And O, to be ready for the coming of Christ! 'Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.'" These words were the text of the last sermon she heard upon earth. After this she said but little. Among the last things of which she spoke with pleasure, was the Sunday School which she had attended for a few evenings before her illness. About ten o'clock that evening she said, if Christ did not bear the burden of her affliction, she could never bear it herself. This was the last night she spent upon earth. Early on the following morning (aged eleven years and eight days) on that day when her Saviour arose a conqueror over hell and the grave, her happy spirit winged its flight to the heavenly Canaan, there to enter upon the possession of a Sabbath that shall never end.

"Precious in the sight of the Lord is the death of his saints:" "They die in Jesus, and are blest: how still their slumbers are!" The green turf may cover them; their mortal frame "may say to corruption, Thou art my father; and to the worm, Thou art my mother and my sister;" but their glorified spirit, freed from all the impurities and the frailties of mortality, ascends "to the bosom of its Father and its God." O could we but pierce the veil which separates from our sight the unseen realities of heaven, how would our souls, in contemplating the glorious prospect, "long to rise, and dwell on earth no more!" In the presence of their God, and of Jesus their Redeemer, and surrounded by countless multitudes of the heavenly hosts, there stand they whose robes have been washed and made white in the blood of the Lamb; who once, like ourselves, were inhabitants of this lower world—subject to all the infirmities of our nature—exposed to similar trials and similar discouragements in the Christian course; but who fought a good fight—who witnessed a good confession, and who now inherit the crown of glory. There they hunger no more, neither do they thirst any more: no scorching sun beats upon their head—no burning heat enfeebles their frame; discouragements and trials, persecutions and afflictions, are known and felt no more. He that sitteth upon the throne dwelleth among them; the Lamb which is in the midst of the throne doth feed them, and leads them unto living fountains of waters, and wipes away all tears from their eyes.

Here every thing which the Christian beholds bears the marks of decay. His well-worn Bible, on whose pages he has often dropped the tear of contrition as he pondered on its faithful delineations of his corrupt and fallen nature, and traced the wondrous scene of a Saviour's dying love, is laid aside: Time's destroying hand has effaced its sacred records. The house of God, where he and his forefathers have so often held fellowship with Heaven, moulders and decays: stone after stone crumbles away; its timbers are spoiled, and its foundations destroyed; and it is at last levelled with the ground. He looks back upon years that are gone, and Sabbaths that are past, and he contemplates them still winging their way with resistless speed, and passing in constant succession before him; and in them he beholds the confirmation of the words of Scripture, "that the world passeth away,"

"and the fashion thereof perisheth." But in heaven, there are mansions which cannot decay—there is a Sabbath there which shall never have an end. His songs below are often the notes of sorrow; sin and suffering call forth the plaintive songs of mourning, lamentation, and wo: but there, "sorrow and sighing shall for ever flee away."

But before drawing to a close, let the young especially be entreated to consider what an impressive lesson this little narrative exhibits to their view. Let them learn from the short and simple memoirs of Mary W——, that vanity is stamped upon every earthly enjoyment. O that the Spirit of truth would seal upon the heart of every child who may peruse these pages, the remembrance "that childhood and youth are vanity!" O be persuaded to look beyond the things of this world, which now please and delight you, which dazzle you by their brilliancy, and captivate your heart and affections by their variety—to a world as yet unseen, where,

"Far from these narrow scenes of night,
Unbounded glories rise,
And realms of infinite delight
Unknown to mortal eyes!"

The smile of health and of youth sits upon your countenance, and you promise yourself many years of lengthened happiness in the present world. But O, in the midst of your gayety, remember Mary W—! Enter the burial-place of the dead, and there you will see many a little heap of earth, which covers the mouldering remains of those who were cut off from the land of the living in the midst of all their golden dreams of happiness, and, like you, resting in the deceitful delusion of year after year which they had yet to spend on this side the grave! O be persuaded to seize upon "Mary's better part," which shall never be taken away from you! The same Saviour is offered to you, that was held forth to her; the same Scriptures in which she delighted are in your hands; and perhaps many of her privileges are also yours. O, then, be entreated to make *her* Saviour *your* Saviour—*her* God *your* God; and then *her* blessings will also be *yours!* Thus, having lived the *life* of the righteous, you will die the *death* of the righteous, and *your* latter end shall be like *theirs!*

## To Correspondents.

We regret that W's piece is too long for our work.

Y is informed that we have no objections to the insertion of such an article as he has proposed.

THE

# EVANGELICAL GUARDIAN

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FOR THE EVANGELICAL GUARDIAN AND REVIEW.

### *THE ATONEMENT.*

ON any controverted point, it is all-important for disputants, if their object be to ascertain truth, and not merely to achieve victory, to settle with precision the meaning of the terms used by them in discussion. If this be not done, their contest will often resemble the confusion of Babel; and while one of them is speaking of one thing, the ideas of the other may be fixed upon quite a different object. Words are but *signs* of ideas, and it is common consent alone that makes them so. Had it been the fancy of those who first appropriated the word SUN to the great luminary of day, to call it by the appellation of MOON, and to give to the queen of night the name of SUN; it would have been quite as convenient, and possibly as wise, for few can give any other reason why those names were respectively attached to those respective planets, or attached to them at all, than the agreement of those who formed the English language.

"A *rose*, by any other name, would smell as sweet."

A living language is continually subject to change. The meaning of a word in one century, often differs materially from that attached to it in another. Of this fact any person is fully

sensible, who has perused ancient English books, and compared the ideas attached to many words by their authors, with the common acceptation of them in the present day. A remote or figurative meaning of a word, comes, in time, to be the sense in which it is commonly used, and its peculiar and primitive idea, in the vicissitudes of the language, gets to be remote and scarcely intelligible to an ordinary and unphilological reader. Multiplied proofs of this fact might readily be adduced. The words, *apprehend*, *pitiful*, *damn*, *charity*, *quick*, *peculiar*, *solemn*, *prevent*, *atonement*, &c. &c. are examples in which remote or artificial meanings of words, are the ideas which present themselves to the minds of the generality of hearers, when those words are pronounced.

To rescue one of these words from the change which time has wrought upon it, or rather, from the improper gloss which persons of a peculiar mode of thinking, on some religious subjects, have put upon it; and to ascertain its legitimate meaning, as used in the English Bible, will be the object of this Essay.

The word to which I allude is ATONEMENT. About the scriptural doctrine in relation to what is called by that name, there has been, and still is, much controversy. This word, though frequently met with in the Old, occurs but once in the New Testament. It is to be found in Romans v. 11. "Our Lord Jesus Christ, by whom we have now received the ATONEMENT." The Greek word (καταλλαγη,) which is here translated *atonement*, often occurs in the New Testament, but is in other places expressed by the word *Reconciliation*. In the Latin Bible it is *Reconciliatio*, and in the French, *la reconciliation*. Indeed the corresponding verb, in this very chapter, is constantly rendered in a similar way. In the tenth verse "καταλλαγημεν" is rendered "we were reconciled," and "καταλλαγεντες," "being reconciled." The word "*Atonement*," as used by the translators of the Bible, and other writers of the same day, is perfectly synonymous with the word *reconciliation*. And so it is also at the present day, when used in its legitimate sense. The French Old Testament, which is one of the best translations extant,

constantly renders the word which in the English is translated *atonement*, *propitiation*, and even our English Old Testament translates it sometimes as in Levit. viii. 15. and Dan. ix. 24. by the word *reconciliation:* thus showing that these three words, *atonement*, *reconciliation*, and *propitiation*, are synonymous and convertible terms.

This will be further evident, when we attend to the definitions and etymology of the words *propitiation* and *atonement*, as given by the best compounders of our language.

Dr. Johnson, the prince of Lexicographers, and one whose authority on all philological questions, few will have the temerity to dispute, thus defines the word *propitiation*, 1. the act of making propitious, (i. e. favourable, kind,) 2. the atonement, the offering by which propitiousness is obtained.

The same learned author gives the following account of the words *atonement*, and, *to atone*.

*Atonement.* 1st. Agreement or concord, and 2d. (when used with *for*,) expiation, or expiatory equivalent.

For the justness of the first definition, he makes the following quotation from Shakspeare, who flourished about the time when the Bible was translated.

"He seeks to make *atonement*
"Between the Duke of Glo'ster and your Brothers."

Here atonement unquestionably means *agreement*, *concord*, *reconciliation*.

For the correctness of the second, *expiation*, or *expiatory equivalent*, he refers to the book of Numbers, "And the Levites were purified, and Aaron made an *atonement for* them to cleanse them." Also to Swift, "Surely it is not a sufficient *atonement for* the writers, that they profess loyalty to the Government," &c.

Dr. Johnson informs us that this word *atonement*, is derived from the verb *to atone;* which last he states to be compounded of *at* and *one*. He remarks thus, "To be *at one*, is the same as to be in concord. This derivation is much confirmed by the following passages from Shakspeare, and appears to be the sense still retained in Scotland."

*To atone*, as a neuter verb, he defines thus. 1st. "To agree; to accord. 2d. To stand as an equivalent for something; and particularly used of expiatory sacrifices, with the particle *for* before the thing for which something else is given."

To support the first meaning, *to agree, to accord*, he quotes Shakspeare's Coriolanus.

"He and Aufidius can no more *atone*
"Than violentest contrariety."

For the 2d, *To stand as equivalent for something*, Dryden's Juvenal.

"From a mean stock the pious Decii came,
"Yet such their virtues, that their *loss* alone
"*For* Rome, and all our Legions, did *atone*."

Also Locke,

"The good intention of a man of weight and worth, or a real "friend, seldom *atones for* the uneasiness produced by his grave re-"presentations."

And Prior,

"Let thy sublime meridian course,
"*For* Mary's setting rays *atone*.
"Our lustre with redoubled force
"Must now proceed from thee alone."

And Pope,

"His virgin sword Ægysthus' veins imbru'd
"The murd'rer fell, and blood *aton'd for* blood."

As a verb active, he also gives the verb, *to atone*, two meanings.—1st. To reduce to concord, and 2d. To expiate, to answer for; referring for the first to Drummond.

"If any contention arose, he knew none fitter to be their Judge "*to atone* and take up their quarrels, but himself."

For the 2d to Pope,

"Soon shall yon boasters cease their haughty strife,
"Or each *atone* his guilty love with life."

It is thought adviseable to go into this detail of what Johnson says as to these words, (and the other English Lexicographers agree with him) because his larger dictionary is in the hands of comparatively few, the subject is important, and the results interesting, and because, many who talk and write largely about

*atonement* and *atoning*, Johnson being judge, manifest that they know little, very little of the import of those terms.

The foregoing are all the senses in which the words *atonement* and *to atone*, can be *legitimately* used; at all events, to which they were used, anterior to the time of Johnson, embracing the whole period, in which the translation of the Bible into English was commenced and perfected to its present form.

Let us see then, how these definitions accord with the doctrine of those who contend that our Lord Jesus Christ atoned or made an atonement for every individual of the lost race of Adam, both for the elect and the non-elect, as well and as much for those who shall be saved, as for those who shall be finally lost.

1st. If Christ had every individual of our lost race in view, when he made *atonement*, then did he procure *agreement*, *concord*, *reconciliation* between an offended God and every individual of mankind, and then must all be saved, or the Saviour be deprived of the purchase of his blood, which made *atonement* for all for whom it was offered: yea, though his soul was made an offering for sin, he shall not see his seed, nor the travail of his soul.

2d. If he made *atonement for* every individual of mankind, then did he make *expiation* of, and give *an expiatory equivalent* for, the sins of the non-elect, and they are of course saved; for how can they perish when their sins are *expiated*, and an *expiatory equivalent* given for them, by the Son of God, pursuant to a covenant with his *Righteous* Father, without an impeachment of that Father's justice.

3d. If God and all mankind *atone*, *agree*, *accord*, *are at-one*, why are the lost in hell so far from his life-giving presence, seeing that Christ purchased this state of *agreement*, *accord*, and *at-one-ment*, by his precious blood, as of a lamb without blemish and without spot, for them, as well as for those who, regenerated and sanctified by the Spirit, the promise of that same covenant, and the purchase of the same blood,—shall for ever enjoy, in the heavens of Glory, the presence of their reconciled Father and Redeemer.

4th. If Christ's precious blood *atoned for* the sins of every man, why then are the wicked punished for those sins, for which that blood *stood as an equivalent*, and was *an expiatory sacrifice?*

5th. If Christ *atoned* God and all men, why are a part of mankind finally lost, whom the blessed Saviour *reduced to concord*, and "and *set at one*,"* with his Father, equally as much as those who are saved? And,

Lastly. If our Great Redeemer *atoned* the sins of the lost as well as the saved, why are the former punished for sins which Christ satisfied for, *expiated* and *answered for?*

Thus, in no one legitimate sense of the words *atonement* or *atone*, can the doctrine that Christ atoned or made atonement for the non-elect as well as for the elect, be true, unless that of universal salvation be also true, a thing which the advocates of general atonement shudder at admitting, as well as their opponents; but which is infallibly true, if the philological and scriptural idea of *atonement*, *atoning*, *propitiation*, and *expiation* be connected with their position that Christ *atoned* or made *atonement* for every man.

If it be replied, that the advocates of general atonement, when they assert that Christ made atonement for all men, do not affix to that term the ideas which Dr. Johnson attaches to it, which the translators of the Bible attached to it, and which it is satisfactorily proved the Scriptures of God mean to attach to it; it is asked with confidence, what authority have these men, to take from the Christian Church the words of the Bible; which they had agreed by common consent, to make use of as the signs of their ideas, nay, which God himself has made use of; and to use them in a very different sense and meaning? thus rebuilding again the tower of Babel, and introducing confusion of tongues in the house of God.—What would be thought in the civil community, of a set of men who should rise up among us, and call the sun, *moon*, the moon, *sun*, and the stars by the appellation of *trees*, and talk to their neigh-

* Acts vii. 26.

hours of the waning of the sun, the heat of the moon, and the twinkling of the trees? and what ought we to think of those who would make as unauthorized changes in the vocabulary of the Bible?

God has revealed his purposes of grace and love in the language of mankind. Things on earth serve as patterns of things in the heavens; and words used by men, in the ordinary affairs of life, are used in Scripture to convey ideas of spiritual things to which they are analogous.

What then are the true ideas of *atonement*, as deduced from the definitions of Dr. Johnson, both of the substantive and the verbs neuter and active? They are—

1st. Reconciliation (καταλλαγη) between persons once in unison, and afterward at variance, upon the footing of a satisfaction offered to, and accepted by, the offended party. Or,

2d. When used with *for*, the satisfaction which an offending gives to an offended person, and which the latter agrees to accept, as the price of forgiveness and reconciliation.

If one man or nation injures another, atonement must be made, otherwise friendship and harmony cease. And let the offender make any sacrifice, however costly, to restore them, it is all in vain unless the injured party accepts it. It is always a matter of convention or covenant. But when the nature of the atonement is agreed upon by both parties, and the terms of it complied with, the offended party is bound to restore the offender to the same place which he held anterior to the offence: and it would be considered an act of high injustice in the offended party, ever after to claim any further satisfaction, or even to charge the offender with his fault. It is buried for ever, and *covered* from the sight of the parties; otherwise there is no atonement. What would be thought of the government of the United States, if, in any future differences between them and Great Britain, they should revive the once well-founded complaints of the latter for the aggression against the Leopard upon the Chesapeak, an offence for which it is has made an atonement which has been accepted by the former. It is well recollected how long a time elapsed before that controversy was

adjusted; how many conditions of atonement were made and rejected. But after they were concluded and performed, did our government ever after charge upon Great Britain, even in reciting the causes of the late war, the outrage upon their national ship; one which, if unatoned for, would have appeared so formidable in the catalogue? No, it is of the essence of every atonement, that, when made, the party who had agreed to accept it has no more claims upon the offender on account of that offence. Has the law any further demands against the felon, whom it consigns to a prison for a definite period, after he has endured the punishment to the utmost? But if the violator of that law should voluntarily immure himself in prison for the same period, and then claim an exemption from the demands of the law on the ground of such imprisonment, would the judge pay any attention to this claim? and would he not say, "who hath required this at your hands?" Thus we see, that to every atonement it is essentially necessary that it should be a matter of covenant, the condition performed in pursuance of the covenant; and that, when so performed, the offence is expiated, obliterated for ever, and comes no more into remembrance.

Thus, the Lord Jesus Christ, the Son of God, (when his Father *would not* accept *sacrifice and offering, and burnt-offerings, and offerings for sin, which were offered by the law, neither had pleasure therein, but had prepared a body for him*, that he might, like the high priests under the law, *have somewhat also to offer,*) *came* into the world *to make reconciliation* (*atonement*) *for the sins of the people, thus doing his Father's will* (*as in the volume*, or beginning (κεφαλιδι) *of the book, it is written of him;*) and having, *through the eternal Spirit, offered himself, his body, as of a lamb without blemish and without spot, to God, a sacrifice for sins, the just for the unjust, that he might bring them unto God, putting away sin by the sacrifice of himself; entered into the holy places not made with hands; into heaven itself; and for ever sat down at the right hand of God, appearing in the presence of God for us*, where *he also maketh intercession for us:* having *finished transgression, made an end of sins, made reconciliation for ini-*

*quity, and brought in everlasting righteousness; and, by one offering, perfected for ever them that are sanctified.* This he did for all for whom his sacrifice was offered: and, if he made atonement for all mankind, then, assuredly, must all mankind be saved, *if the Judge of all the earth does right.* But this we know is not the case. The Judge of all the earth will do right; but the day is coming when his righteousness will be revealed before an assembled universe: not in the salvation of all mankind, but in that of his chosen, for whom Christ offered his perfect sacrifice; and in the condemnation of all the workers of iniquity. Then it will appear, that of those whom God had given to his dear Son, and for whom he had made atonement, redeeming them by his blood, not one shall be lost. And then, also, it will appear, that, as they were "elected according to the foreknowledge of God the Father, *through sanctification of the Spirit unto obedience*, and sprinkling of the blood of Jesus Christ," *and "predestinated to be conformed to his image;"* so each of the Persons of the glorious Trinity has performed towards the ELECTION OF GRACE, that part of the covenant of grace to which he was respectively bound. THE SON, in fulfilling, *in their stead*, the covenant of works which they had broken, but to which the promise of eternal life was appended, and, *in their stead*, enduring the wrath of God, under which they should otherwise have perished everlastingly. THE FATHER, in accepting and ratifying the work of the Son, done in pursuance of the everlasting covenant, and in token of *his reconciliation* to the "*purchased possession*" of the Redeemer's blood, sending his Spirit to make them willing in the day of his power. THE HOLY SPIRIT, in descending from heaven, and, through the ministry of reconciliation, not only praying them, but sweetly constraining them, by his gracious influences, to be *reconciled* unto their already reconciled God:— Thus perfecting THE ATONEMENT between A JUST GOD AND OFFENDING MAN.

As to the notion entertained by some of an atonement made for sin in general, *in the abstract*, or separated from the sinner, it is so much like the idea of paying money for "a bodyless

jacket without sleeves," that it would be wasting time to spend a moment in bursting such an empty bubble.

LAICUS.

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FOR THE EVANGELICAL GUARDIAN AND REVIEW.

## *ANECDOTES OF THE HISTORY OF MOSES.*

AND *the child grew, and she brought him to Pharaoh's daughter, and he became her son, and she called his name Moses: and she said, Because I drew him out of the water, &c.* Ex. ii. 10. *to the end of the chapter.*

MOSES, the sublime legislator of Israel, was one of the greatest men who have ever appeared in the world, whether we consider the divine character with which he was invested, or the natural talents with which he was endowed. He is, by many centuries, the oldest historian, poet, and politician, whose writings have reached our age. And in sublimity of conception, in simplicity of narration, and the wisdom of his political arrangements, he has never been excelled, perhaps, has never been equalled. But, he appears to us with still superior grandeur, as the messenger of Heaven, the deliverer of Israel, the image of the Messiah, the prophet of God, the founder of a Church, which, by significant types and emblems, prefigured the glory of the Gospel, the morning-star which preceded the rising, and the resplendent lustre of the Sun of Righteousness. Every circumstance relating to the birth, the life, and the death of so great a man is interesting to mankind, and may convey to them much useful instruction. To us the history of Moses is peculiarly interesting, because, with it is connected the truth of our holy religion: his institutions form the basis on which the wonderful and glorious structure of Christianity is reared.

The first moments of the Jewish legislator were encompassed with uncommon dangers, and a train of extraordinary incidents contributed afterward to raise him to honour and power, and so to cultivate the fine powers of his mind, as singularly to qualify him for the arduous functions which he was destined to fulfil.

A succession of kings had risen in Egypt who had long forgotten the eminent national benefits of Joseph, and having become jealous of the rapid multiplication of his family and people, endeavoured to check their increase, and to break their spirits by the most cruel oppressions. The Israelites were condemned to grievous and incessant labours, and when, at any time, they complained of oppression, their tasks were only augmented. Two fortified cities, Pithom and Raamses, the largest and most opulent in his kingdom, they had built for Pharaoh. And, many of the most learned inquirers into antiquity, have believed that they were also employed in cutting those artificial rivers by which the waters of the Nile were conveyed to every corner of Egypt; and in rearing those enormous pyramids which have remained to our age without any remarkable symptoms of decay. Pharaoh, perceiving that the severity of their labours did not prevent the increase of a people so favoured of God, adopted the cruel resolution of putting to death all their male children, in the hope of at length extinguishing the nation, or compelling their women to incorporate themselves with the people of Egypt, thereby avoiding the dangers which might result to the state from different nations inhabiting the same territory.

When the women who attended their labours were too honest and humane to be bribed to this horrible deed, he sent among them his troops, hardened to acts of barbarity, to be the ministers of death to so many helpless infants: In these perilous times was born the great legislator of Israel. And, during the first months of infancy, the affectionate precautions of his mother were hardly able to preserve him from the fury of these legalized murderers. His affectionate mother despairing, at length, of being any longer able to keep the dangerous

secret, which if discovered might prove the destruction, not only of her beloved child, but of her whole family, she determined, though with an aching heart, and hoping against hope, to commit him to the direction of Providence on the waters of the Nile. This river was famous for the growth of a large flag, or rush, denominated the papyrus, of the coats of which, when evolved and pressed, the Egyptians made their paper, and of its stalks, woven or interlaced, and secured against the water by bitumen, a species of light boats. With these she constructed an ark, in which she deposited her infant treasure. She made it fast among the thickest flags near the margin of the river, both for the purpose of concealment, and to prevent its being carried away by the stream. Her little daughter was planted at a proper distance to observe the ark during the day, and probably, to bring the infant to her to nourish in the night. What a season of anxiety to the breast of a fond mother! The river was filled with dangers;—ten thousand accidents might discover the concealment of that precious babe to vigilant and brutal ministers of death. In this cruel moment of perturbation and affliction it was, that providence, whose ways are often mysterious and unsearchable by man, appeared for the preservation of that wonderful child; who was to create a new nation, and to plant a glorious church in the world, which was to endure, and to increase to the end of time; and, in preserving him in the royal palace, opened the way to all his future honours. The princess of Egypt, whom Josephus calls Thermutis, came down to bathe in the river, a religious ceremony common in ancient times, and in eastern countries; the waters of the Nile, like those of the Ganges, and of many other great rivers, being supposed to possess a sacred virtue. She chose a spot most sequestered from public view, and there she found the little ark, which had been so carefully concealed by the anxious mother.—*God*, says Solomon, *has the hearts of princes in his hands;* Prov. xxi. 1. and the daughter of Pharaoh, struck with the beauty of the infant, which has been celebrated both by Jewish and by foreign writers; and touched with its forlorn situation, instantly

resolved to adopt it for her own. From this moment, the most splendid hopes began to dawn on the abandoned babe, who seemed but a moment before, to be a miserable outcast ready to perish. The princess seeking for a nurse for her little foundling, his sister, who stood near, managed with such address, that he was given back to the arms of his joyful mother; and she was hired to perform that tender office for her own babe, which she would have purchased with her life to be permitted to discharge. At the proper period, when the cares of nursing were ended, the joyful parent brought her Son to the palace, and delivered him into the hands of her royal patroness, who thenceforward charged herself with the cares of his education. The princess, who claimed now to be his mother by the rights of adoption, assumed also the right and the honour of giving him a name. And she called him Moses; some critics conjecturing that it is derived from the Hebrew word [Mashah] which signifies to draw: but others, with greater probability, conceive that it is a compound of two Egyptian terms, *Mo*, which signifies *water*, and *usés*, the meaning of which is said to be, *saved*.

Now follows a chasm in the history of this great man till he has attained his fortieth year; except, that St. Stephen informs us (Acts vii.) that he was, in the interim, instructed in all the learning of the Egyptians; and Josephus, professing to borrow his lights from the writers of that nation, assures us, that he was advanced to high honours at court; and that in the army, he commanded in several successful exploits against the enemies of Egypt; and particularly in one against the prince of Æthiopia who had ravaged the Thebaid; from which expedition he returned in triumph and with great glory. All this story, indeed, possesses an air of the highest probability; inasmuch as he had been adopted into the Royal family of the first nation at that time in the world. Egypt was already distinguished for the progress which she had made in all the sciences; and in the fine, as well as in the mechanic, arts. The colleges of her *priests* were equally famous for literature and for religion, and the next most honourable class of her

citizens to these blended the pursuits of literature with the profession of arms. Moses discovers, in all his writings, a profound knowledge of legislation, and of all the philosophy which was then known. And, that he was a great general, appears in the order, and in all the movements of the camp of Israel; as well as in the consummate skill in the art of war which his successor Joshua had acquired under his command.

But, notwithstanding all his advantages, and his glory, as a prince of Egypt, still he remembered that he was an Israelite; and that he belonged to that chosen family with whom were the promises, and the worship of the true God; and, by faith in the precious hopes, hopes revealed to the Fathers, *he chose rather to suffer affliction with the people of God, than to be called the son of Pharaoh's daughter.*

When he had attained the age of forty years, we are told, that solicitous to learn the real condition of his brethren, and, perhaps, confiding that, by his interest at court, he might be able to alleviate their state, he went forth to the principal scene of their labours and their sufferings, which was at a distance from the capital. Indignant at the brutal cruelty of an Egyptian to an Israelite, and perhaps, carrying with him too high a consciousness of his dignity and power in the kingdom, he precipitately slew the aggressor. He, probably, justified himself in this act from the idea that Israel ought to be treated as an independent people. He conceived himself justified by the laws of Egypt themselves, one of which was, that every citizen should, under pain of death, rescue, at all hazards, his fellow-citizen whom he saw oppressed by superior force. But a proud nation would not apply that law, which they considered only as their own protection, to those whom they regarded in the light of slaves. It was inconsistent also with the policy of the court, at that time bent on weakening the force of a people grown formidable by their numbers. Moses, moreover, would have rivals and enemies about the throne;—he would naturally be represented as a dangerous protector, or leader to an oppressed nation;—the princess Thermutis was probably dead, or removed from court, and a new king was risen, who

had less interest than a father would have had in gratifying her wishes, or protecting her adopted son. Moses perceived his danger: powerful as he was, a plan was laid against his life: he, therefore, secretly withdrew from the power of Pharaoh, and became a voluntary exile in the country of Arabia.

This great legislator now hastens over his own history, and touches only those points which are necessary to connect the chain of events, and bring him again to the affairs of the Church, and to his high office as deliverer of Israel.

In his peregrinations, he came to Midian, a province on the Northwest of Arabia, at the bottom of the Red Sea, and divided from Egypt only by the sandy desert. By an act of humanity to the daughters of Jethro,* he became introduced to their father, who seems to have been at once a prince of Midian, and a priest of the Most High God. He, like Job, and Melchisedeck, appears to have inherited the piety of their great ancestor after the deluge, and to have maintained, in considerable purity, the traditions of Noah. According to the simplicity of that age, and of the pastoral life, his daughters presided at the watering of his herds. Some neighbouring shepherds, relying on their strength, forced them from the wells. Moses seeing and resenting the injustice, in his turn obliged the shepherds to give place, and himself assisted in drawing water for the flocks of Jethro. He needed only this introduction to have an opportunity to unfold his extraordinary merits to this pious and discerning pontiff. The prince of Midian in a short time incorporated him with his family by marriage; and seems to have made him steward of all his ample possessions. Forty years again, he spent in this tranquil retirement. But while occupied in the easy cares of his flocks, he appears not to have been negligent of studies which became his former rank, or which contributed to prepare him for his future destination. Here, probably, he composed his history of the world, and of the primitive church;—here, it is not unlikely, he digested his wise and admirable code of legislation. And many critics

* Who is also called Raguel and Hobab.

think that here he wrote the book of Job to console his countrymen under their extreme afflictions, by the example of the sufferings and patience of that pious patriarch. And it is not easy to believe that, in all this time, he did not maintain a regular correspondence with his nation whom he was so solicitous to redeem from their miseries.

The time was now approaching, when God, regarding their affliction, was determined to accomplish for them a glorious deliverance. Moses he selected to be their deliverer and their leader. And, for this end, his providence had prepared the way by endowing him with so many great talents, raising him to such splendid distinctions in Egypt, and qualifying him with so many civil, military, and literary attainments. Heaven never has recourse to miracles, except in cases in which the ordinary laws of nature are insufficient to accomplish the purposes of his grace. Hitherto, all has been in the usual course of nature. But now commences an illustrious scene of miracles. As Moses was to create a nation, to found a church for preserving the true religion, which in all other nations had been almost extinguished in idolatry, and to prepare the way for the introduction of the Messiah into the world, he was to be called to this sublime office immediately by God; which required him to be endowed with those divine powers which should subdue the mind of a proud, imperious prince, and persuade the people themselves whose deliverance he was to effect, to repose themselves on the wisdom of his conduct, and the divinity of his mission.

The first call of Moses, and his investiture with this high commission, was in a manner worthy of God. While the illustrious shepherd was feeding his flock on the mountain of Horeb, which is but another name for that Sinai, on which the Almighty afterward delivered his law in lightning and thunder, he saw a resplendent flame enveloping a bush of thorns which appeared to be burning, but was not consumed. This flame was the visible symbol of the Deity, and was probably the same which afterward illuminated *the Holy of Holies* under the name of *Schechinah*. The text says *the angel of God appeared*

*to him in a flame of fire:* but the language which he assumes demonstrates that it was he who is styled *the Angel of the Covenant;*—that uncreated Angel, who is the *Messenger* of eternal peace to the children of men, and who alone has taken to himself at different times visible and material forms to be the organ of divine communication with mortals. He seems to have assumed this appearance at present, because, as it was the age of symbol and hieroglyphic, a bush of thorns enveloped in flames, without being consumed, was a most significant emblem of a people existing under affliction and persecution. The divine glory, and the voice which issued from the midst of it, indicated the presence of God which was with them in all their sufferings to sustain and preserve them.

As Moses turned to examine this astonishing phenomenon, a voice came forth from the bosom of the flame, forbidding him to come nigh, and commanding him to put off his shoes; a practice in the religious worship of all the eastern nations, to indicate at once the humility and purity of the worshipper; for the ground on which he stood was rendered sacred by the approach of the Almighty. Moses hid his face and was afraid, and listened with holy awe to what was further pronounced. *I am the God of thy father; the God of Abraham, the God of Isaac, and the God of Jacob.—Now, therefore, behold the cry of the children of Israel is come unto me; and I have seen the oppression wherewith the Egyptians oppress them: come now, therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel, out of Egypt.* This was the commission of the great prophet, and leader, and legislator of Israel. Overwhelmed by the divine majesty, he fell to the earth, and felt all his own infirmity and unworthiness in the presence of God. He objected, he apologized, he excused himself. But all his objections were answered, all his apologies were overruled, all his excuses were obviated; grace was promised him to remove or compensate all his infirmities; and he was commanded to enter on an office more arduous and sublime than had ever before been entrusted to a mortal. To confirm

his own faith, he was enabled to perform those miracles which he was afterward to exhibit in a more public and conspicuous manner for the conviction of kings and of nations.

Moses, now happy in the prospect of delivering his nation, and raised to an honour above that of being called the son of Pharaoh's daughter, was just ready to undertake his important mission. But as words often serve to render ideas more precise and definite, and seem to give them a body on which the mind can take hold and rest; he asked by what name he should present to the people of Israel the object of their adoration and their trust. The name which he receives conveys the most sublime ideas of the Divine nature which can enter into the human mind. I AM THAT I AM,—the self-existent, immutable, eternal, incomprehensible being. Say, then, 'I AM hath sent me:' that is, *he who* EXISTS; who exists by himself in the eternity of his own being; who alone can be properly said to exist; for all things else exist only in him, and by his will.—This name, and these ideas, so sublime and worthy of God, seem to have been afterward borrowed by other nations to designate their supreme deity. Some Greek writers say that the principal god of the Phœnicians was Jao; whence came the Jove of the capitol. Eusebius endeavours with great pains to prove that Plato borrowed his pure and elevated conceptions of the Deity from Moses. And it is certain that over the entrance of the temple of Delphi was inscribed a Greek word* which signifies *thou art*, and which is but the second person of *I am*, and implies *all that exists.* Ammonius, a Platonic philosopher, has called it *the most absolutely perfect name and appellation of God.*

This was the name and the character of that One, Infinite, and Eternal Being, whom the great prophet of Israel taught that church and nation to adore. Considering the weakness and errors of human reason, the degradation into which, not long afterward, it was sunk in its ideas of the divine nature, not only in the more uncultivated nations, but in Egypt the

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seat of science, are not these exalted, these divine conceptions of the Shepherd of Horeb, among the many strong internal evidences that they derive their origin immediately from Heaven?

In the conclusion, let us turn our meditation a moment on the majesty, the grandeur, and perfection of that name which God hath appropriated to himself. The Jews in after ages regarded it even with a superstitious veneration, refusing to pronounce Jehovah, calling it only the unutterable name.* But certainly, it conveys to the mind all that is most sublime and glorious in the nature of God. When you look through the universe, and the infinite chain of causes which compose it, and ask *what was* before time began to revolve? you are overwhelmed and lost in the abyss of eternity. *Jehovah*, I AM, expresses all we can know or conceive of God. Without beginning; without change: His essence is *to be*. Embracing all things at once in his infinite idea; the whole universe is before him as a point—the countless ages of time as an instant. He says of himself, I AM, JEHOVAH, always the same.—Oh! sublime conception! And where have we found this sentiment so far above the ordinary range of the human mind? Not in the schools of Greece, not in the seats of learning,—not among the wise men of this world; but in an obscure corner of the earth; among the mountains of Palestine;—in a nation void of the means of human science, and despised by the proud sons of a vain philosophy. Whence could they have drawn so sublime a theology? Such just and noble views of God, and of religion? Could it be from any other source than God himself?—When the wisest nations were buried in a gross and profound superstition, the light of divine truth shone on Mount Horeb, in the deserts of Arabia; and afterward on Mount Zion, in the centre of Canaan, from which it has shot out its rays into all the earth. O Jehovah! Creator! Saviour! we recognize in this revelation to thy servant Moses the finger of the true God. N.

* Or name of four letters, from the consonants only being written in Hebrew.

FOR THE EVANGELICAL GUARDIAN AND REVIEW.

*Remarks on the Religious Character of* Dr. Franklin, *as Represented in the Fifty-sixth Number of the Edinburgh Review.*

IMPORTANT errors, when disseminated under an imposing form, under the sanction of great names, and through a medium which inherently possesses an extensive influence, must be considered as more than usually dangerous, and should be viewed with more than common jealousy. An attempt has been made in a late number of a very popular foreign journal, republished in this country, not only to dig up the infidelity of Dr. Franklin from its grave; but putrid and loathsome as it is, the editors of that journal have laboured hard to press it into their service, and to make it effect what it never could, even in the days of its original vigour. They have undertaken to deduce conclusions from the aberrations of a great mind on the subject of religion, in behalf of a cause of which we have heard it said, that they had grown wise enough to be ashamed. But it seems that we were misinformed. It is true, that in common with the infidels of departed times, they have managed the subject with sufficient and characteristic duplicity; professing a great degree of moderation and respect towards revealed religion, but concealing beneath this friendly garb the heart and the dagger of the assassin. The public has long been acquainted with the partialities of these Reviewers; and we might with justice apply to this particular review what was said by an elegant female writer, concerning the principal work of their favourite Hume, when she happily described it, as "a serpent under a bed of roses." In defiance of all the fine things said by Franklin of revealed religion, and by his friends of his growing partialities in its favour, no candid man, who will be at the pains of examining his creed as stated by himself,* at the age of eighty-five, can entertain a doubt, but

* Rev. p. 299.

that even at that age, he was nothing better than a deist of Herbert's school; with this difference, that the Baron of Cherbury adopted as one article of his creed, the necessity of repentance, which the American philosopher either forgot to notice or thought unnecessary.* What has Franklin, or what have the Reviewers said in favour of Revelation, which has not repeatedly been said by the most inveterate deists that have ever lived, at the very moment when they were plotting its destruction. This is but the gilding of the pill. It is the great secret in the art of poisoning, to render it unsuspected but certain.

The Reviewers appear to be filled with no small degree of exultation over Voltaire and Condorcet (did they not mean the advocates of Revelation?) that Dr. Franklin affords a complete proof, that there is such a thing as a natural religion, which is sufficient, independent of Revelation, to make a man sincerely pious and devotional. This doubtless must have been a rare discovery among the enemies of Revelation, or it would not have been mentioned with such an air of triumph.

The positions assumed by the Reviewers, and advanced by them as founded on his life and letters, are the following, viz. Franklin was a man of a truly pious turn of mind.† Franklin was a man of sincere and habitual piety.‡ Franklin affords a proof that there is such a thing as natural religion, which can of itself produce devotion and piety.§ Franklin is the deist who approaches, by the help of natural light, nearer than any other of whom much is known, to the habits of thought and feeling common among the disciples of Revelation.‖

We shall confine our remarks to the two prominent points into which these assumptions evidently were intended to be resolved; viz. Franklin's sincere and habitual piety; and, that this piety he derived from the light of nature.

* Herbert's five articles were, 1. That there is one Supreme God. 2. That he is to be worshipped. 3. Virtue is the principal part of his worship. 4. We must repent of our sins. 5. Present and future rewards and punishments.

† Rev. p. 278. ‡ Rev. p. 298. § Rev. p. 298 and 299.

‖ Rev. p. 299.

Let it be distinctly understood, that we venerate Franklin as a Patriot, a Statesman, and a Philosopher; that we admire his numerous private virtues, and that, on many points of religion, we confess his speculations were sound. But we ask for evidence of that sincere and habitual piety which is so freely and fully ascribed to his character. Sincere and habitual piety consists in entertaining just and adequate views of the character of God, in embracing him as our God through the faith of the gospel; in rendering him all that worship and reverence which he demands, and in performing all our actions from a regard to his glory, and in conformity to his will. Unless we are much mistaken these are "the habits of thought and feeling common among the disciples of Revelation." Now let us examine how nearly they are *approached* "*by the help of natural light*" in the case of Dr. Franklin.

Is the evidence of such an approach to be found in his endeavours to promote the temporal comfort and happiness of his fellow-men? In works of kindness, charity, mercy, and public spirit? Franklin appears to have resolved, may we not say, the whole sum of his religion into this. This also comprised the whole of its essence.* Although piety goes hand in hand with benevolence, and a benevolence which regards not merely the *temporal good*, but embraces the eternal happiness of men, yet such a benevolence as Franklin's may exist without piety. That he was in a high degree endowed with that which, by civilians and philosophers is called natural virtue, and which promotes the happiness of ourselves and our neighbour in a temporal respect, we do not wish to deny. The system which inculcates these duties is termed the law of nature; and since it derives not its motives from the attributes of God, it has been said by philosophers, without the intention of blasphemy, that the law of nature would obtain, even should there be no God. This law, they contend, is binding even upon the *atheist*, because it has respect to no higher an end, than merely the temporal and civil state of man. Now, would not he grossly be-

* Review, p. 300.

tray his ignorance who should assert that a man was sincerely and habitually pious, because he lived in the observance even of all the duties which that law dictates? Who has not seen men remarkably benevolent, and engaged in the promotion of public and individual happiness, who has not seen them the warmest advocates of liberty, and proverbial for their integrity, who nevertheless lived without God in the world? appeared not to feel the obligation to acknowledge or serve him in the manner which he requires?

And what are those devotional sentiments of Franklin's towards the great Supreme on which so great a stress is laid? Why, it appears that he often contemplated the power, the wisdom, and the beneficence of God. And is this a certain evidence of a piety and a devotion which God will accept as due to himself, from such a being as Franklin was? Our Reviewers do not mean to be understood as saying that he was no atheist. We venture to say that it is by no means an uncommon thing for men of fine sensibility, and of a contemplative turn, who are nevertheless most remote from habitual piety, to feel their minds impressed by the greatness and the majesty, and even the general beneficence of God, as displayed in the more lofty scenes of nature, or the more striking exhibitions of his Providence. Hardened and brutal must that man be indeed, whose natural feelings are not sometimes overawed by the sublimity of the Divine Being; and who does not sometimes listen with reverence to the voice of the universe breaking forth in praise to its Creator and Ruler. But is this all that such a Being is entitled to receive from a creature capable of knowing him, and formed to serve him in thought, word, and deed? Human reason, if permitted to declare its conviction, dares not deny the existence of such a God as revelation presents to the view; dares not deny that all his revealed laws are just and good; nor that the worship and obedience which he there demands from man is such as man ought to render. But was this the character of the Deity which filled the mind of Franklin? Were these the laws which he sincerely and cordially adopted and practised? Were these the worship and the

obedience which he rendered? Of this, we contend the evidence is not sufficient. On the contrary, it is evident as the noonday sun, that in common with the whole tribe of deists, he may justly be charged with libelling the character of God. Does not his system, by his rejection of redemption through the blood of Christ, labour under the most palpable deficiencies in regard to the holiness, the justice, and the goodness of God? the grounds of a sinner's acceptance? the necessity of satisfaction for sin, and the inefficacy of mere reformation? Does not rejecting of that fundamental principle of a sinner's hope, land him directly on the absurdity of supererogation, or the blasphemy of exalting one attribute of Jehovah by the sacrifice of another? Does he not most unphilosophically contravene that analogy of nature, which daily exposes the absurdity of his principles?

What Franklin's ideas were of that worship, private, domestic, and public, which is enforced, even by the constant reception of private, domestic, and public benefits, may clearly enough be collected from his insinuations respecting the *utility* of that mode which revelation prescribes. He speaks of prayer and praise—evidently the first and the highest modes of worship, as the fawning compliments of a hypocrite, despised even by wise men. What his own feelings may have been when he was engaged in these acts of devotion, whether he felt that he was merely complimenting the Deity, we know not, but certainly it did not become him to pronounce so dogmatically concerning those who do unquestionably worship God in spirit and in truth. Besides, who can pass by his absurdity, in substituting the offices of natural virtue, which may have no manner of respect even to the being of a God, in the room of that inward and outward worship with which he will not dispense? His sneers at the principal institutions of Christianity, are also easy to be understood. And such is the deist who approaches by the help of natural light nearer than any other, of whom much is known, to the habits of thought and feeling common among the disciples of revelation! And where does he approach these habits of thought and feeling which constitute

the very life and soul of evangelical piety? faith, repentance, humility, Christian love, and joy in the Holy Ghost? And to what credit is the judgment of these Reviewers concerning piety and devotion entitled, who can write so extravagantly on these subjects? But here we are reminded that this is not the only instance of their ignorance or their wickedness. They have appeared as the eulogists of another man distinguished for "*the great traits of his character;*" of that Hume who could reason against the being of a God—who was a decided advocate for suicide—who could teach that adultery must be practised, if men would obtain all the advantages of life; that if generally practised it would soon cease to be scandalous—and that if practised frequently and secretly, it would, by degrees, come to be thought no crime at all. This declaration of the Reviewer concerning Franklin's sincere and habitual piety, and his nearer approach, by the help of natural light, to the habits of thought and feeling common among the disciples of revelation—reminds us of a declaration of the celebrated Adam Smith concerning Hume; certainly not less singular than this, in a strain very similar, "I have always considered Mr. Hume, both in his lifetime and since his death, as approaching as nearly to the idea of a perfectly wise and virtuous man as perhaps the nature of human frailty will permit."* We do therefore say, that we see no satisfactory evidence of that sincere and habitual piety of which so great a boast is made.

But be it granted that such was the fact—we deny the assumption of the Reviewers that it was derived from the help of natural light.

Let us, for a moment, examine the second proposition of the truth of which the Reviewers artfully endeavour to persuade us. Did Franklin derive those pretended proofs of "sincere and habitual piety," which they boast of discovering in his life and letters, from the light of nature? Were they honest and honourable, in ascribing Franklin's views and morals to the influence of the Religion of nature, as distinguished from that of

* Letter from Adam Smith, LL. D. to W. Strahan, Esq.

Revelation? And has it not been the artifice of all the infidels of modern times, to deck their idol, the religion of nature, in plumes stolen from Christianity, and then to represent and to exalt it as sufficient for all the purposes of life and happiness? Have they not been habitually engaged in pillaging the word of God, that they might afterward decry it as needless and unimportant? Who can determine how much of Franklin's good qualities ought to be ascribed to an early pious education? His father is said to have been "*a man distinguished for honest industry, sound judgment, and sober piety,*" and to have designed this, his youngest son, for the church. Much of Franklin's character was more than probably formed under the watchful eye, and regular example of a pious parent; and although he may have been insensible to it himself, yet there can be no doubt but it followed him through life. Much of his enlightened moral principle, and of his views of the divine character, may justly be ascribed to the circumstance of his living in a Christian age, in the land of gospel light, growing up under its benignant rays, and mingling daily with those who exemplified its principles in their discourses or their lives. Besides, although he does not say that he embraces the gospel system as divine in its origin, yet he does professedly admire it as "the *best system* of morals and religion the world ever saw or is like to see." And will any one attempt to make the world believe, that if this was his sincere opinion, (setting aside its divine origin and authority) he would not have drawn his own principles from so exalted a source?

His opinions on the most important articles of his creed are of a mixed kind, evidently composed of deductions from the feeble remains of natural religion, but improved and enlarged by the aid of that ample flood of light which revelation has shed over them; and to any one acquainted with what the most exalted human intellect, unaided by that light, has effected, it must be evident that they were opinions which could not have been formed without that aid. We refer especially to his opinions concerning a particular Providence, and a future state.

Now, then, was this a fair and an honourable decision as to the precise boundaries of natural light and revealed light, in regard to the views and habits of Franklin? Who does not see that in order to determine what Franklin would have been able to accomplish by the help of mere "natural light," he should have been born of parents who had never heard of the word of inspiration, and brought up totally a stranger to its doctrines and its precepts?

It is a matter of great difficulty to determine, if the wisest of the *Heathen*, travelling through every country in search of wisdom, did not derive many of their principles from the early communications of God's will, preserved among the nations by tradition; if they did not borrow them from the religion of Moses; and shall men come forward with such boldness, and labour to persuade us, that a man born and educated, and spending all his days in the very bosom of Christian principle and devotion, did not derive his opinions in a very great degree from that source? He must have been an uncommon being, indeed, and something not allied to human nature, if he did not.

We submit it to every impartial mind, therefore, whether the deduction is fair which the Reviewers would insidiously impose on the unwary reader, that Franklin was sincerely and habitually pious by the help of mere "*natural light.*"

That Franklin, although he was so much indebted to revelation, yet considered its rejection or its acceptance as indifferent and unessential to salvation (and into what baseness and ingratitude will not scepticism lead its votaries?) is very evident from several insinuations which he drops in different parts of the letters extracted by the Reviewers. But is this conduct of Franklin's a fact upon which a reflecting man, who acts wisely, should be willing to risk his own destiny? Is there any evidence that he seriously, prayerfully, and in the love of truth, investigated this momentous subject? Or may we not rather ask, is there not the clearest evidence that he never, even to his dying moment, gave it that serious and faithful attention which

as an immortal being, he was bound, by every consideration, to bestow on it? At the early age of sixteen he became a proselyte to Shaftesbury and Collins; an enemy to revelation. After his commencement of business at Philadelphia (his pious education having preserved him from gross immorality) he was so much at a loss on the subject of *moral obligation*, that upon the whole he became, by *experience*, convinced of the importance of *truth* and probity, in the common transactions of life. In the possession of these principles he continued until his old age, when it is said by his friend and eulogist, Mr. Smith, that his views of the gospel became more benignant; but at the age of *eighty-five*, the same year in which he died, he spoke of it in so cold, so cautious, and so distrustful a manner, as was wholly incompatible with his having embraced it as a revelation from God, and stamped with the seal of his authority.* Even at that age he confessed—and mark the levity of his manner, that he had not yet studied the great and peculiar fact which distinguishes it from Paganism, Mahommedanism, and modern Deism; at the same time declaring that he was "*too old to busy himself with it then, and that he expected soon to know the truth with less trouble!*"† This too must be received as a proof of his sincere and habitual piety. How great the pity, that his brethren, who seem to act upon the same principle, could not *now* enjoy the benefit of a brief "*correspondence*" with this man of piety, on the present state of his views concerning "the truth," "Jesus of Nazareth," and "natural religion!" And will any sober man hazard his eternal happiness on the sentiments of such a man? sentiments adopted with all the precipitancy of youth? sentiments which he ever after appears to have retained? sentiments, the correctness of the most important of which, he confesses he had never studied

We do hope that no one will suffer himself to be duped, or even influenced by the splendour of Franklin's name or genius on a subject so awfully important. We do hope that every

* Rev. p. 299. † Rev. p. 299.

man who has his religion yet to choose, and we have reason to apprehend that there are but too many of this description, will examine this subject to the bottom for himself.

S.

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FOR THE EVANGELICAL GUARDIAN AND REVIEW.

## LINES

*Written by a Young Lady early in the Spring when she was about to leave the place of her nativity for another home.*

WHY sinks my heart, sweet cherub Spring,
To meet thy lov'd return?
While ev'ry Bard thy beauties sing,
Shall I those beauties mourn?

No—though thou bidst me hie away
From scenes to me so dear,
I must not wish thy long delay
Or greet thee with a tear.

All nature sighs for thine embrace
And hails thy op'ning charms;
The slightest beamings of thy face
The coldest bosom warms.

Come then, and soothe chill Pen'ry's woes;
Come wake the Poet's lyre;
And those who love the GREAT FIRST CAUSE
With new delight inspire.

And though, dear friends, my sadden'd heart,
To early friendship true,
Shrinks from the destin'd hour to part
And dreads the long adieu;

Yet HE who bids the leafless trees
Their swelling buds unclose,
Opes the sweet lily to the breeze
And scents the blushing rose;—

HE too directs my humble way;
Beneath his care I roam:
I bow before his sov'reign sway,
And seek a distant home.

Oh, "let us worship at his feet,"
And his rich grace implore,
For this sweet hope—one day to meet
Where *farewells* are no more!

## Selected.

### *CONSIDERATIONS ON THE LIFE AND TRANSLATION OF ENOCH.*

[*Concluded from page* 516.]

*4. The testimony that he pleased God.*

4. THE faith of *Enoch* is demonstrated by the author of the Epistle to the *Hebrews* from another topic, viz. *the testimony he had before his translation that he pleased* God; since *without faith it is impossible to please him; for he that cometh to God must* believe *that he is, and that he is a rewarder of them that diligently seek him.* We may here observe, *first*, that all those persons who are said in the Old Testament to have *pleased God*, to have *kept his commandments*, to have been *righteous, holy, &c.* were *believers*, and did what they did through *faith*, as all must do now who hope to be accepted: *secondly*, that the existence of God is a point which man

comes to the knowledge of not by *inference*, or *deduction à priori*, but by *faith* in the revelation he has made of himself —*He that cometh to God must* believe *that he* is: *thirdly*, that the knowledge of a future state of *rewards*, and consequently of punishments too, enters into the mind the same way, viz. by *faith*, which, as it is elsewhere said, *cometh by hearing, and hearing by the word of God*:* that God is *a rewarder of them that diligently seek him* is to be believed upon the evidence of Revelation; the reward here intended being undoubtedly that of eternal life, to which *Enoch* was translated, and which is *the gift of God through* Jesus Christ *our Lord;* and therefore not to be known but by and through him, and the counsels of God concerning him, and us in him, manifested by Revelation, written, or traditional, from the beginning. To the wisdom of God, therefore, and not to the wit of man, be all the glory ascribed.

### 5. *His walking with God.*

This testimony of *Enoch's pleasing* God, referred to by St. *Paul*, is found Gen. v. 22. and again v. 24. couched in these words, *Enoch walked with* God. Such was the effect and evidence of his *faith*, which saw him who is, otherwise, invisible, ever present to his soul, and set the Lord always before him, as the accurate inspector of all his ways. The blessed consequences of a sense of the divine presence are, that fear of the Lord, which prevents our offending him, and that love of God, which incites us to obey him. A holy reverential awe, tempered with a filial affection, as it dries up the springs of vice, so is it a never-failing source of virtue. How easily may the careless Christian account for his frequent falls and relapses, how justly condemn his inattention on this head, by making *Jacob's* reflection, *Surely the Lord is in this place, and I knew*—I considered *it not*?† How effectually may he repel temptations, by holding forth this shield of faith in the divine omnipresence, as *Joseph* once did against the fiery

* Rom. x. 17. † Gen. xxviii. 16.

darts shot from the quiver of the adulteress—*How can I do this great wickedness, and sin against God?** Besides, what a gracious and endearing *familiarity* between the Creator and his creature is implied in this phrase, *walking with God!* Persons that are unknown, we pass by; superiors we follow respectfully at a distance, and walk only with acquaintances and friends. *Acquaint thyself then with God,*† and be of the number of those faithful disciples, of whom the holy Jesus disdains not to say—*I have called you friends*;‡ even as *Abraham* also was called§ *the* friend of God. These are they who *walk with their God*, and take sweet counsel with him, as a man does with his friend, in the way of pious dispositions, and holy duties, which are so many steps and stages in the road to heaven. And while God speaks to the soul by his word, and she to him by prayer and thanksgiving; while he says, *Seek ye my face*, and she answers, *Thy face, Lord will I seek;* the conversation is kept up, the fatigue of the journey is not perceived, and the years of her pilgrimage, like those which *Jacob* served for *Rachel, seem unto her but a few days*, for the love that she has to her guide, her companion, her friend, and her God. Him she consults in all her difficulties, whose *testimonies are her delight and her counsellors:* to him she addresses herself for the relief of all her wants, certain of never being rejected, or denied any thing that is good and proper for her: and him she continually praises, with the voice of joy and gratitude, for all his wonderful mercies and loving-kindnesses. How then can the Christian soul ever be *alone;* or how can she ever be *idle?* With these comforts and encouragements she walks on in the way of God's commandments, pressing forward in the course of a holy obedience, from one degree of perfection to another. The world is not suffered to lead the way or to intrude as a companion, but follows behind as a servant. If she falls, she is not cast away, for God upholds her with his right hand, by giving unto her the grace of a speedy and hearty repentance. And thus with cheerfulness and constancy she goes from strength to strength.

* Gen. xxxix. 9. † Job xxii. 21. ‡ John xv. 15. § James ii. 23

till, having passed the valley of death, and ascended the holy hill, she appears before the God of Gods in the heavenly Sion. Whoever *walks with God* in this manner, will have the testimony given to *Enoch*, that he *pleased him*. For so the blessed Jesus, who walked in the way of life, without ever turning aside, to the right hand, or to the left, *before his translation had this testimony that he pleased God*, several times repeated. At his baptism, when he came up out of the water, *lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.** Again upon mount *Tabor*, when as an earnest of his approaching *translation*, the glory of his eternal Godhead broke through the veil of his humanity that was cast over it, diffusing itself from his soul to his body, and from thence to his garments, till he became exceeding glorious, his face shining like the sun, and his raiment white as the light, then from the excellent glory came there a sound, as of the voice of the Almighty God when he speaketh, saying, *This is my beloved Son, in whom I am well* pleased; *hear him.*† In like manner, we have it recorded, *John* xii. 28. that no sooner did he request such a testimony, standing upon earth in the streets of *Jerusalem*, but he was answered immediately in thunder from heaven—*Father, glorify thy name! Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again.* And to show that his death, as well as his life, was accepted, a sacrifice well pleasing unto the Lord, when he yielded up the ghost on the cross, the veil of the temple, which parted the sanctuary from the holy of holies, rending asunder from the top to the bottom, gave evident demonstration, that the communication was opened between earth and heaven, or, as the apostle expresses it, *a way made into the holiest by the blood of* Jesus.‡ Let the Christian, then, who desires to pass from this dark scene of sorrows into the joys and glories of the celestial city, remember, that before his *translation* thither from the grave and gate of death, he must have *this testimony that he pleased God;* he must have a

* Matt. iii. 17. † Matt. xvii. 5. ‡ Heb. x. 19.

good conscience bearing him witness in the Holy Ghost that he has *walked with God* in the way of his commandments and ordinances. On this testimony let him build his *assurance*, and he shall do well.

### 6. *His Translation.*

THE reward of *Enoch's* faith, thus working by love unto obedience, was an immediate translation to the kingdom of glory. *He was not*, says *Moses*, *for* God *took him: he was not found*, says St. *Paul*, *for* God *had translated him.* And here was of necessity a difference between the copy and its great original. *Enoch*, being designed to represent the great prophet more particularly in the article of his ascension into heaven, and not in those of his sufferings, or resurrection, *was translated, that he should not see death;* whereas Christ was to *taste death for every man*, (*Enoch* among the rest) and so to ascend into his glory. But although he *tasted death*, he *saw no corruption;* and being quickly *raised again from the dead, he dieth no more, death hath no more dominion over him:* nor is he any longer *found* on earth, *because God has translated him. Why seek ye the living among the dead?* said the angel to the women at the sepulchre; *he is not here, he is risen.* Henceforth know we him no more after the flesh. He is no longer the lowly Jesus of *Nazareth* on earth, but the triumphant Lord of glory in heaven; and men see him not again, till the time appointed of the Father for the accomplishment of *Enoch's* prophecy, when he cometh in the clouds to judgment attended with ten thousands of saints. And then, what was foreshowed by the translation of *Enoch*, and fulfilled in the ascension of the natural body of Christ, shall be brought to pass likewise in his mystical body, the Church, and the members thereof. They who sleep in the dust of the earth, shall awake, and arise, and be caught up in the clouds, to meet the Lord in the air, and to be for ever with him. They *shall not be found* in the ruins of a burning world, because God shall have *translated* them to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for them.

This is but the completion of that great work begun in them by the Spirit of God in this life, renewing and transforming their souls by hearty repentance, lively faith, and fervent charity; by prayer, and fasting, and almsdeeds; by holy mourning, and pious meditation; by reading, hearing, and communicating, thus training them up by the means of grace to the hope of glory; *delivering them*, as the apostle phrases it, *from the power of darkness, and* translating *them into the kingdom of his dear Son, in whom we have redemption through his blood, even the forgiveness of sins.** Blessed and holy is he who hath part in this first *translation* from sin to righteousness, the sure pledge and earnest of the second from dust to glory. Thus have we the Christian life, and the glorious reward that is to crown it, set before us in those few, but significant words —ENOCH WALKED WITH GOD, AND WAS TRANSLATED.

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*Dr. Stock's Letter to the Rev. Mr. Rowe.*

*Clifton, Nov. 6, 1816.*

My dear Sir,

I SCARCELY know in what terms to begin this letter, or how to communicate to you the object of it. Yet I am anxious to be the first to convey to you the intelligence, because I am unwilling that it should reach you, unattended by those expressions of personal regard and respect, by which I could wish that it should be accompanied. It will surprise you to be told, that it is become with me a matter of absolute duty to withdraw myself henceforth from the Lewin's Mead Society.

Yes! my dear Sir, such is the fact. In the month of July last, my professional attendance was required for the Rev. John Vernon, the Baptist Minister of Downend, who was then on a visit to a friend in Bristol. I found him very ill: so much so, that his other medical attendant and myself have since judged it necessary that he should suspend all his public labours. After

* Col ii. 14.

attending him here for two or three days, he removed to Down-end, where I have since continued to see him about once a week. He felt it a duty to endeavour to lead me to reconsider my religious opinions; and at length, with much delicacy and timidity, led to the subject. I felt fully confident of their truth, and did not, on my part, shun the investigation. For some weeks his efforts did not produce the smallest effect; and it required all the affectionate patience of his character to induce me to look upon the arguments on his side, as even worth examining. The spirit of levity, however, was at length subdued and restrained by the affectionate earnestness of his manner. Now and then he produced a passage of Scripture which puzzled me exceedingly; but as I was always distrustful, I scarcely ever allowed any weight to it, till after I had coolly examined it at home. I began, however, sometimes to consider whether it was not possible that his observations might contain some truth; and of course was led to examine them with more care and impartiality.

It is necessary here to state, that my letter to Dr. Carpenter, though drawn up some little time before, was despatched about this period. I advert to this circumstance, because it marks a curious, though I fear, not an uncommon feature in the human mind. I must, however, make the avowal, that it was precisely about the interval that occurred between the preparation and the despatch of the letter alluded to, and of that to you and the second to Dr. Estlin, that the doubts above stated, now and then, at rare intervals, would force themselves upon my mind. Such, however, was my hostility to the sentiments to which these doubts pointed, that I resisted every suspicion of this kind. I treated it as a mere delusion of the imagination: I felt ashamed even to have yielded to such suggestions for a moment; and when Mr. Bright pointed out to me a strong passage in the address to Dr. Carpenter, as if he thought that it might be softened a little, I persisted in retaining it. In fact, I seemed to seek, in the strength of the terms that I made use of, to deepen my own convictions of my previous opinions.*

* To elucidate this paragraph, it may perhaps be proper to state, that Dr. Estlin, the senior minister of Lewin's Mead, having announced his intention to

The letters were sent, and the respective answers received. Still my weekly visits to Mr. Vernon were continued: I still investigated the subject with constantly increasing earnestness; yet I was unaltered; and even when Mr. Bright read the history of the proceedings to the congregation, I felt no regret at my share in them, but, on the contrary, rejoiced in anticipating the future triumphs of Unitarianism.

Here, however, my triumph ceased. Almost immediately afterward my doubts returned with tenfold force. I read: I was perplexed. Often, very often, I wished that I had not begun the inquiry. I prayed for illumination; but I found my mind daily becoming more and more unsettled. I have now lying before me, a sheet of paper on which I wrote down some of the thoughts of this period, while under their more immediate pressure, as if to relieve my mind by thus divulging them; for they were disclosed to no human ear. I copy from them this passage:—"If the attainment of truth be not the result, I am sure that the state of mind in which I have been for some time past is not to be envied."

I think that it was about this time that you returned home. When I advanced to shake hands with you after the close of the service, you may remember that you observed to me, "Why, Doctor, you look pale." Pale I was, I have no doubt; for my mind was full of thoughts that chafed each other like a troubled sea; and your return, and the vivid recollection of the letters which it excited, had not tended to calm the agitation. In addition to this, I had been in the habit of pursuing the inquiry, night after night, to a very late hour.

Such continued to be the state of my mind, during the latter end of September, and the whole of October. Towards the

resign that office, the congregation met, and voted an address of thanks to him for his services. Sometime afterward, they met for the purpose of electing a successor. Their choice fell upon Dr. Carpenter of Exeter, and an invitation was accordingly sent him, which was accepted, and his acceptance announced in another address to each of their ministers. The writer of the above letter was requested to be the organ of expressing the sentiments of the Society, upon these several occasions, a request with which he cheerfully complied.

end of this latter month, the evidence for the doctrines, which I had hitherto so strenuously opposed, seemed progressively to increase. But it was not until this very week that conviction came; and that my mind unhesitatingly and thankfully accepted the doctrines of the supreme divinity of our Lord and Saviour Jesus Christ, of atonement, of reconciliation by his precious blood, and of the divinity and personality of the Holy Spirit.

I do not, my dear Sir, say it by way of commending my earnestness in the inquiry, but I say it in justice to the opinions that I have embraced, that, since this investigation began, I have regularly gone through the New Testament as far as the Epistle to the Hebrews; (the Gospel of John I have read through twice) that not only every text, which has been differently interpreted, occurring in this large portion of the New-Testament, but also all those referred to in the controversial volumes mentioned below, were carefully compared with the original, with the improved version, with Mr. Belsham's explanation in his Calm Inquiry, and frequently with Dr. Carpenter's Unitarianism the doctrine of the Gospel; and that the references to the Psalms, and the prophetical Scriptures, which occurred in the New Testament, or the other writings alluded to, were also examined in Dr. Priestley's Notes on the Scriptures. For I am not possessed of, nor have I seen (with, I think, one exception, in which Dr. Campbell's Annotations on Matt. xxii. 41, et. seq. were shown to me) one orthodox commentary on the Scriptures. The controversial books on that side which I have used in this inquiry, are Mr. Wardlaw's two books,* Simpson's Plea for the Divinity of Jesus, (of which, at this very moment, not even a third part is cut open,) Dr. Lawrence's Critical Reflections, &c. on the Unitarian Version, (on which I will pause to observe, that they first settled my mind as to the authenticity of the introductory chapters of St. Matthew and St. Luke) a Sermon on the Atonement by Mr. Hull, Six

* Discourses on the principal points of the Socinian Controversy, and Unitarianism incapable of Vindication.

Letters by Dr. Pye Smith to Mr. Belsham, and Notes taken down from two Sermons preached by Mr. (I believe now Dr.) Chalmers of Glasgow, upon the following texts, Psal. lxxxv. 10. and Rom. viii. 7. Yet these few helps to the better understanding of the holy Scriptures, though counteracted by the volumes above cited, by long association, by frequent references to other Unitarian volumes in my collection, and by the various arguments on that side, which memory was constantly suggesting, have ultimately led me to the conclusions above stated. But I should grossly belie my own heart, and should think myself guilty of odious ingratitude to the Father of lights, from whom cometh down every good and perfect gift, if I did not avow my conviction, that, to these means, the teaching of his Holy Spirit has been superadded; for I can, in his presence, affirm, that during the latter part of the inquiry more particularly, the Scriptures of truth were never opened by me without profound and fervent prayer for illumination; and almost always with reference to our Lord's promise in St. Luke, ch. xi. ver. 13. Indeed, my dear sir and friend, I was in earnest. A change so awful, so unexpected, I may add so improbable, which, four months ago only, I should myself have said was impossible, has deeply and solemnly impressed my mind.

That I must encounter much ridicule, in consequence of this change, I fully expect. I am sure that I well deserve it; for no person would have burst out more loudly against such an alteration in the views of another than myself. Nor ought I to omit to add, that my excellent friend Mr. Vernon, while I was communicating to him the conviction that I had received, and my expectation of being ridiculed for such a change, observed to me, that I certainly must expect it, but he hoped that I was prepared to forgive it. I trust that I shall be enabled to do so.

Upon reviewing this last sentence, my dear sir, I feel myself bound to say, that, in stating this, I hope not to be understood as anticipating any thing of the sort from you, or from your venerable colleague. No! however you may pity my delusion, I feel assured, that you will do justice to my motives.

My dear sir, I have extended this letter to a much greater length than I had any expectation of doing when I began it. I began it with alluding to my regard and my respect for you. Will it be deemed inconsistent with either, if I venture to conclude it with a most affectionate wish and prayer—that you and yours, and all who are near and dear to you, may receive every earthly blessing, and may be brought to the knowledge of the truth! I feel it to be my duty to conclude thus, and I shall stand excused. And oh! how much is that wish enkindled, when I recollect the seriousness and solemnity of your manner in prayer, and your impressiveness in preaching! How do I wish that endowments of such value, were consecrated to those views which I have received! But I feel myself getting upon tender ground. It is difficult to word such a wish without appearing arrogant, or impertinent, or presumptuous; and yet nothing is farther from my heart than either of these feelings. Believe me to be, with sincere regard, yours, my dear Sir,

J. E. Stock.

---

*HINDOOS.*

*The worship of Books* is very common among this people. The lower orders have such a profound respect for a book, that they think every thing in such a form must be divine. On several occasions a book is converted into an image, and worshipped with all the forms used before the most popular idol.

# Religious Intelligence.

## *MORAVIAN MISSIONS.*

WE revert, with pleasure, to the subject of the Moravian Missions. Their settlements were long ago established on the coast of Labrador, and the wonderful interposition of the great Head of the Church has been manifested, in protecting a small vessel, for a long course of years, through a most dangerous navigation, to supply them and their Esquimaux flock with the necessaries of life. Her voyages appear to have become more and more hazardous of late, from the unusual accumulation of ice. For seven days on her last voyage, she was pressed on all sides by mountains of ice, which threatened instant destruction; and, from this perilous situation she was mercifully delivered: while the masses of ice were seen from Hopedale extending beyond the reach of the eye from their highest hills, and the Esquimaux, with their pastors, were anticipating a tedious suspense as to the safety of their brethren and of the vessel, which had not reached them in the preceding year;—the object of their anxiety appeared at a distance *within* the ice, (having penetrated in a channel through it) and their fears were exchanged for thanksgivings.

The accounts received are, upon the whole, favourable. The want of labourers and of provisions which had been experienced at Hopedale, was, in a degree, supplied from the more northerly stations, though at considerable peril:—some of the missionaries were obliged to travel over the snow, at a time when Fahrenheit's thermometer had fallen thirty degrees below 0: and on their return in a kaiak or canoe, they were seventeen days in effecting a passage, which, at other times, is frequently performed in two. Much grief has been experienced from a body of heathen Esquimaux having persuaded several from the Brethren's congregations, some of them communicants, to accompany them on a visit to the southern parts of the coast, inhabited by Europeans, whence serious injury to the religious and moral welfare of the flock has been invariably sustained. They parted with many tears on both sides: surely we may hope the great Shepherd will not suffer his wandering sheep to forget him, but will bring them back to the fold. The congregations and the communicants continue to increase in number, and experience much of the presence of the Lord in the midst of them. A fourth Mission, further north, is still kept in view. The invitations of the natives have again been particularly urgent; and should funds be furnished, and the natural state of the country permit, it is probable the attempt will soon be made. Brother Hasting, who has served the Mission on the coast for thirty-one years, has, with his wife, returned in the ship to rest from his labours, unless his health greatly improve: one of the Brethren of the Mission, and two children of missionaries born in the country, have also accompanied him.

Recent accounts from Antigua, where the Brethren's most extensive Mission is situated, confirm the opinion so generally received, of the beneficial effects of their labours, even in a moral and political point of view. The Legislature of Antigua, impressed with this feeling, have held conferences with the missionaries, to induce them to commence new Missions in other parts of the island, upon land, which they have offered to make over to them for that purpose.—On a representation of the total inadequacy of their finances and their numbers to effect so desirable an object, the Legislature passed a vote for the grant of 1000*l.* for the erection of a place of worship and dwelling-house, and have appropriated an annual stipend of 300*l.* to the support of the Missionaries that may be nominated to one of the stations pointed out. They have also expressed, in a communication to the government at home, their regret that their limited means pre-

clude them from doing more to promote a measure calculated to prove so beneficial to the interests of the colony; and they attribute mainly to the exertions, and the pious but silent labours of the Brethren, the tranquillity they have enjoyed in Antigua, whilst the islands around them have been suffering from the refractory and rebellious disposition of the negroes.—Such a circumstance needs no comment; and, while it gives us an additional proof that the grace of God teacheth "to live soberly, righteously, and godly in this present evil world," it reflects the highest honour upon that class of Christians whom Jehovah has employed as his instruments in calling forth so decided a testimony to the effects of his own truth.

From other islands in the West Indies, accounts of a gratifying nature have also been received. In some (Jamaica and Barbadoes for example) the work of the Lord is now reviving; in others it proceeds more rapidly, or has maintained a steady course.

An Association is now formed in London, of Christians of various denominations, for the purpose of raising funds to enable the United Brethren to meet the pecuniary difficulties in which they are involved, and to afford them the means of extending the number of their Missions.

We insert an extract from their Address; and, adverting to the retired habits of these excellent Brethren, and their modesty in urging their claims, we rejoice in the present opportunity of cordially recommending them to the attention of our readers;—

"The Church of the United Brethren, (commonly called Moravians) has been distinguished for zeal and simplicity in propagating the Gospel among the Heathen.

"As early as the year 1732 their first Mission was established: this has multiplied into nine and twenty Settlements, in which above one hundred and fifty Missionaries are employed. In Greenland and Labrabrador, among the hordes of the Delaware and other native Indians in North America, the Hottentots of Africa, the Negroes in the West Indies, and on the continent of South America, it has pleased the Almighty to give them ability to labour in preaching the Gospel, and to crown their endeavours with success.

"These extensive Missions have been supported by voluntary contributions from their own body, with some aid from other Christians. But their resources begin to fail—their congregations always few, and in general poor, (those on the Continent being further impoverished, and their Settlements almost ruined, owing to their situation in the very seat of war) have not been able to contribute as formerly to their support. Their collections have in consequence fallen, of late, so much short of their expenditure, that they are upwards of *five thousand pounds* in debt, and thereby not only prevented embracing opportunities of usefulness now offered them, but they have reason to apprehend that they must contract their present sphere of operations. In short, this favoured Mission must fall into decay, unless Christians come forward to its aid."

## *SUNDAY SCHOOLS.*

### *Report of the Managers of the Sunday School Society of the Reformed Dutch Church in the city of New-Brunswick, N. J.*

To the Christian as well as to the philanthropist it is matter of delight to witness the prosperity of institutions calculated to meliorate the state of society, and especially of such as tend to improve the situation of the more destitute classes of mankind. It is among the indigent, who from their condition are deprived not only of the comforts of life, but of its necessaries and of the means of instruction, that vice makes its

greatest inroads. Crime is most frequently the concomitant of ignorance; and hence the value and importance of disseminating useful instruction. To promote this object, and more especially to inculcate the truths of religion; to instil into the young and tender mind a suitable sense of the promises and rewards of the gospel; the institution of Sabbath Schools has, we humbly hope, in some good degree contributed. The little trembling mendicant, whose famished and tattered appearance bespeak his wretchedness, is taught that he may be decent and respected, though in the vale of poverty; and his desponding countenance is brightened by the cheering prospect which the proffered instruction in useful knowledge, and the consequent improvement of his condition, present to his view. In the discharge of their duty at this time, the board of managers of the Sabbath School Society of the Reformed Dutch Church in New-Brunswick, congratulate its patrons on the success which has thus far attended their exertions. The School was organized in the month of December, 1816, at a meeting of a number of ladies belonging to the Dutch Reformed Congregation in this city, and has been continued regularly to the present time. The scholars are composed principally of the children of the poor, who have not wherewith to procure instruction, and of blacks of any age. The number at present on the books of the managers is *ninety-six*. They are instructed in the alphabet, in spelling, in reading the Bible, and in committing to memory sacred hymns, the Hellenbrook and Mother's Catechisms, and portions of Scripture. Some of these little wanderers who have been taken from the streets, and from a habitual profanation of the Sabbath, have exhibited in a few months marks of rapid improvement. There are instances of some of them, eight years of age, who when they entered the school knew not a letter of the alphabet, that now begin to read, and can repeat from recollection, a number of Watts's hymns, and the Mother's Catechism. Many people of colour have been so far instructed as to enable them to read for themselves those great truths which proclaim the glad tidings of salvation, and liberty to the captive.

The benefits already experienced from the institution, are, the managers confidently trust, a guarantee of its future support from its friends, and that these by their liberality, will continue to second its efforts. The effusions of many a grateful heart will hereafter constitute for the patrons of the needy a noble reward.

## Obituary Notice

### *OF THE REV. WILLIAM BOARDMAN.*

On Wednesday, the 4th of March, 1818, departed this life, the Rev. William Boardman, pastor of the Presbyterian church of Newtown, Long-Island.

From the only obituary notice of him, which we have yet seen, we make the following Extract:—

During the course of his long protracted, and severe illness, the exercises of his mind were generally comfortable, manifesting throughout an entire resignation to the will of God. To one of his brethren, who saw him on the Lord's day previous to his death, in reply to the question which was put about the state of his mind, he quoted the words of the prophet, "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness and hath no light? let him trust in the name of the Lord, and stay upon his God!" And added, "Oh! for the light of God's countenance as I once enjoyed it!" but closed his reply, "God is good! Oh, he is good! I feel him to be good to me." After a pause,

occasioned by his weakness, he proceeded, "My dear brother, God frowns upon my people; there is great coldness among them." And that he might not be mistaken, distinctly referred to the little success of his ministry among them for some time back; when he was reminded of the words of the prophet, "Though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength:" and the consolatory truth which they taught, that a minister's personal salvation and eternal reward did not depend upon his success. He was silent for a moment, but again broke forth, "Oh, my brother, God frowns upon my people!" repeating it once or twice. He evidently regarded, in this hour of severe trial, the spiritual interests of his congregation as much as his own.

The following were his dying words, as recollected by his friends who were with him during the last conflict.

"On Tuesday morning the 3d inst., having been the patient subject of a stubborn fever for seven weeks, his disorder suddenly assumed a more alarming aspect. His brother-in-law having been sent for, arrived about ten o'clock in the evening. Mr. Boardman was then dying. His brother was requested to acquaint him of his situation. As he approached the bed, Mr. B. addressed him with, "How do you do, Doctor?" "How do you do, Mr. B." "I am not so well as when you saw me last—I am much fatigued, and want rest—I know my situation to be a critical one—I feel my weakness; but God is able to raise me up, and I trust he will. I think I shall not die, but live to declare the wondrous works of God to sinners. O, J—, Christ is a great Saviour; his merits are infinite: his blood is precious, it cleanseth from all sin; embrace Him, J—, and secure the mercy of God, for it endureth for ever. Do you think me near my end?" "Mr. B—, your symptoms indicate approaching dissolution." He heard his brother without the least possible discomposure, closed his eyes, and rested himself about one minute. "Well, if I am dying I have no time to sleep. Raise me up and call my family around me." He was raised, and his family assembled, "Where is E—? where is my dear wife? My dear and loving wife, I love you sincerely—we have been permitted to live together for many years in much love and harmony, and we ought to thank God for it.—I am now about to leave you; but our separation is not an eternal separation." Being affectionately asked by his wife if he could assure her that he felt perfectly safe in the hands of God, he answered with emphasis, "I hope I can—I have not left a preparation for death till now—I trust I have long since given up my soul unreservedly, and I hope sincerely, to Christ, and he will keep that safe which I have committed to him."—"Can you say so, my love? then I can, if it is God's will, give you up: for my loss is your gain. This world is now a wilderness to me." "No, my dear, I leave you in the hands of that God who has promised to be a Father to the fatherless ones, and the widow's God and portion." He then most affectionately committed her to the mercy of God in Christ, and said, "We shall meet in a world where parting is not known—I now bid you farewell! Where are my children? where is M—? My dear M—, you are about to lose your earthly father; but God will be your Father, if you will love him and keep his commandments, &c. Fare you well! Where is E—? My dear E—, you are now to have your earthly father taken from you; but God will take care of you, and provide for you, if you will listen to his counsel, as I have always told you.—I now bid you good by!" (He then called for his mother-in-law.) "My dear old mother, I bid you farewell! But our separation is short; we shall meet in a world where trouble is no more, and where there are no storms, &c.—Now, my friends, one and all, I bid you an affectionate farewell!" He earnestly recommended the religion of Christ to his friends, and said, "Fare you well—fare you well! I go a long journey; may God bless you—I can say no more—lay me down." After a short pause he said,

"My manuscripts I leave to the care of Mr. Spring, for him to examine, and if he finds any thing worthy of publication, to have it published for the good of my people." (Seeing his black girl stand by the bed,) "M—, you know I always told you to seek the Lord Jesus Christ, and put your trust in him, if you would be happy hereafter."

After a short pause, he exclaimed, "The mercy of the Lord endureth for ever. He will never leave nor forsake those that put their trust in him." He then lay still for about five minutes; then pronounced these words, "Come, Lord Jesus, come quickly: why is thy chariot so slow? But I wish not to be impatient; not my will, but thine be done." Shortly after he said, "He that has an interest in the blood of Christ has no need to be afraid of death." The doctor then felt his pulse—"How is my pulse, Doctor?—"Very weak."—"Is it possible for me to continue five minutes longer?"—"That is impossible for me to say."—"Sit by me, and tell me the moment of my departure."---His breath grew gradually shorter, and he expired about twenty minutes afterward, without a struggle.

Who, on reading this plain unvarnished account, does not exclaim, "*Let me die the death of the righteous, and let my last end be like his?*"

## Notice.

The Subscribers to the Evangelical Guardian and Review, and others, are informed, that the first Number of the Second Volume may be expected to appear on the first day of May next. It is intended to publish it hereafter in a double column and on a smaller type, so as to admit of a considerable addition of matter. This will enable the Editors to insert a greater number of selections, and a far larger portion of Religious and Literary Intelligence.

The Editorial department will be attended to by two Clergymen, one of whom has been the Editor of the work during the past year. They have the promise of contributions of original articles from Two Associations of Clergymen, and from a number of individual Clergymen and Laymen.

They solicit communications of Original Essays, of the history of the rise and growth of particular Congregations, of Obituary Notices, of accounts of Ordinations, and Instalments, of Revivals of Religion, of the transactions of Bible, Missionary, Tract, and Sunday School Societies,—to be addressed to the care of the Publishers, *free of postage.*

As the Copy-right of this work is secured, it may be proper to state that every Writer for its pages is considered to have a full

right to publish *his own* communications in what form he may please, notwithstanding their appearance in this work.

It is requested that every Writer would assume a signature for himself, by which his communication may be distinguished.

Copies of Volume First can be obtained from the Publishers.

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The plan of giving engraved likenesses is not relinquished, but will be executed so soon as the sale of the work will warrant the expense.

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# EUROPEAN AFFAIRS.

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